

A  
D I C T I O N A R Y  
O F T H E  
Holy Bible:

CONTAINING  
An Historical Account of the PERSONS; a Geographical  
Account of the PLACES; and Literal, Critical, and  
Systematical Descriptions of other OBJECTS, whether  
Natural or Artificial, Civil, Religious, or Military,

Mentioned in the Writings of the  
O L D and N E W T E S T A M E N T,  
Or in those called  
A P O C R Y P H A.

Wherein also are explained  
The various SIGNIFICATIONS of the most expressive APPELLATIVES  
in Scripture; whereby the Meaning of many obscure Passages of the  
Sacred Text is cleared up, wrong Interpretations corrected, and  
seeming Inconsistencies reconciled.

The Whole comprising  
Whatever is known concerning the ANTIQUITIES of the HEBREWS; forming  
a Body of SCRIPTURE HISTORY, CHRONOLOGY, and DIVINITY; and  
serving, in a great Measure, as a CONCORDANCE to the BIBLE.

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In THREE VOLUMES.

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V O L. I.

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L O N D O N:

Printed for J. BEECROFT, W. STRAHAN, T. TRYE, J. RIVINGTON and  
J. FLETCHER, W. OWEN, R. BALDWIN, W. JOHNSTON, J. RICHARDSON,  
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T. FIELD, E. DILLY, B. COLLINS, and R. GOADBY.

MDCCLIX.



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A  
DICTIONARY  
OF THE  
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Account of the PLACES; and Literal, Critical, and  
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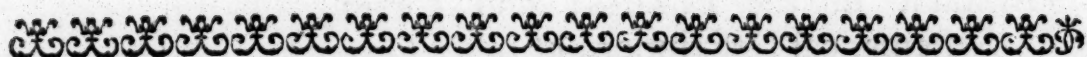
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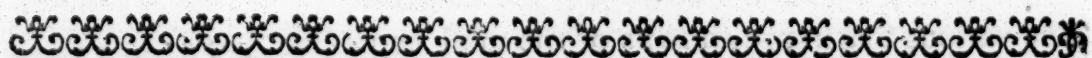
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DIRECTIONS to the BINDER.

The second Volume begins with the Letter E, page 413.

The third Volume begins with the Letter N, page 899.



# T H E

# P R E F A C E.

**I**T has been observed, that there is no form of writing so advantageously disposed to propagate the knowledge of miscellaneous subjects as that of a dictionary. If the truth of this observation was admitted, no composition whatever could, with juster pretensions, demand the perusal of every rank and condition of people, than a *Dictionary of the Bible*; the design whereof is to diffuse that knowledge, and to explain those subjects, with which it is the indispensable duty of every individual to be acquainted.

The method, diction, and contents, of the Bible are very different from those of any human composition, and therefore perhaps not so easily disposed into a form of this kind. However that may be, certain it is, that few works of this sort have ever appeared in the world: for we say nothing of the Hebrew Dictionaries, or such as are purely calculated to explain that language, as it is to be met with in the original text of the Old Testament; nor of the Greek Lexicons, that are designed to answer the same purpose with respect to the New Testament. Neither is it our business to enter upon a detail of the Concordances to the Bible; a concordance being a kind of index, wherein all the words used in the scriptures are ranged in alphabetical order, and the various places where they occur referred to; and calculated for finding out passages, and comparing the several significations of the same word.

The matter of the inspired writings consisting of an almost infinite variety, either the whole may be disposed into the form of a Dictionary, or some part or subject only reserved for such a design. Eusebius, bishop of Cæsarea, wrote a Geographical Dictionary of the Scriptures. This is a very useful and reputable work, and has been translated by St. Jerom, who has considerably improved it.

Philo the Jew, we are told by Origen, wrote a book of Hebrew names, with their etymologies and significations in opposite columns. There is a work of this kind still extant in Greek by Origen, and St. Jerom carried the same design beyond what either of them had done.



A Dictionary intitled *Mammotreptus*, or *Mammotrectus*, was composed by a Franciscan for the benefit of the poor clergy, who, when they read the Bible, did not understand the force and significancy of the expressions, nor had a due regard in their pronunciation to the quantity of the vowels.

A variety of moral Dictionaries, or repertories of such scripture passages as relate to men's manners, have appeared at different times; such are Wilson's Christian Dictionary, Bernard's *Thesaurus Biblicus*, Knight's axiomatical Concordance, father Balinghem's *Common Places*, Lauret's *Sylva Allegoriarum*, and Eulard's moral Concordances.

Dr. Simon of Lions wrote a Dictionary of the Bible, first printed in one volume folio, in which are comprised the histories of the most remarkable persons mentioned either in the canonical or apocryphal writings, or in those of Josephus; and also the geography as well as the natural history of scripture; and this work was so well received in the world, that the author published a new edition of it, which he augmented with a second volume.

Dom Augustin Calmet, a benedictine monk, and abbot of Senones, compiled an historical, critical, geographical, and etymological Dictionary of the Bible in two volumes folio, which he afterwards enlarged with the addition of two other volumes, first published under the title of a Supplement, but afterwards incorporated with the original work. If success in the sale of a book, and the many impressions and translations of it, may be admitted as an argument in its favour, not many books can claim more merit than this: for in a very few years after its first publication, there were several editions of it in French; and it has been translated into Latin, Dutch, English, and most of the other languages in Europe.

This excellent performance has largely contributed to our design: in the compilation of which, our helps were in such multitude, and our authorities in such variety, that it would be tedious to enumerate them; much more to refer to them, upon every occasion, in the body of the work. As therefore, the form of our book would not conveniently admit of marginal references, we have made it only a constant rule to refer to the Bible; and this we have done all along, by quoting chapter and verse. But wherever it was judged necessary, from a singularity of sentiments, or for the like reason, we took care to mention our authors in the course of the subject or collect them at the conclusion of the paragraph or article.

Materials we wanted not. The sources were more than sufficiently ample: so that the difficulty lay in the form and œconomy of these materials. This difficulty rendered Calmet's Dictionary of singular use to us, where we found most of the articles disposed in their alphabetical order; together with all that was necessary to be said upon several of them.

Calmet, however, has a great number of historical articles, collected from Josephus and others; which, as they do not occur either in the Bible,

Bible, or Apocrypha, to which we confined ourselves, and consequently do not come within the compass of our scheme, we mostly rejected; as we have also done a great many terms peculiar to the Latin Vulgate, which this author frequently introduced for the sake of explaining them, and clearing passages of this translation which are obscured by them. On the contrary, we have added and explained a multitude of articles, which are not to be met with in Calmet; and several of those are articles of no small importance.

The contents of the Bible being in a great measure historical, it was necessary for our intended brevity, that the several narrations should be as succinct as was consistent with the precision and circumstantial exactness of scripture; and not interrupted by insertions from Commentators or expositors; unless where such were requisite from the occurrence of some difficulty. But the nature of a work of this kind being such, that we were obliged to give distinct accounts of the actions of such persons as have been equally concerned in the same series of events, a difficulty ensued in separating carefully whatever is peculiar to each of them, and in dwelling upon such circumstances only as belong principally to the person we are speaking of; or in giving every one his own, and no more, in order to avoid repetitions: this would indeed be impossible, did we not frequently refer to the names of those persons principally concerned in the transactions, under which the history most naturally occurs, for some particular facts and circumstances that must otherwise have been related over again. The narratives are generally collected from the text of scripture, from Josephus, from Simon's and Calmet's Dictionaries, and from Stackhouse's and Howel's Histories of Bible; and throughout the whole, we have taken care, where we could not so conveniently make use of the sacred text, to imitate, as near as possible, the scripture mode of expression.

In fixing the Chronology of historical events, or reducing facts to their proper period of time, Usher's Annals have been generally followed; and only the epocha of the world's creation made use of, in ascertaining the dates of such transactions as have happened before the birth of Christ: but in the history of the New Testament, we have used the Christian epocha. And here it may not be improper to observe, once for all, that the difference between both these epochas is 4000 years, though, according to the vulgar or common computation of the Christian æra, the difference is 4004 years. Thence the Christian epocha is reckoned four years later than it really is, and the birth of our Saviour is supposed to have happened in the year of the world 4004. We have not always been punctual in fixing the chronological periods of every transaction, because the dates of such transactions are generally ascertained in the annals of the king or high-priest under which they happened, and under whose name a chronological series of all transactions of importance, referred to his reign, are constantly exhibited. The lists we have given of the Hebrew kings, and high-priests, may serve for chronological tables during the  
time



time of the Hebrew commonwealth. Besides the Annals of bishop Usher, we have made some considerable use of Prideaux's and Shuckford's Connections, Baronius's Annals, Sir Isaac Newton's Chronology, and the Universal History.

With regard to the geography of scripture, we are guided by Eusebius and St. Jerom, Calmet, Reland, Maundrell, Whitby, and Wells; and in order to clear this subject, the knowledge of which is so indispensably necessary in the study of the sacred books, we have not purposely omitted any one place of which we find mention in scripture; and have generally delivered all that is known with any certainty concerning each of them, down to the taking of Jerusalem by the Romans. And here we shall observe, that, as there have been few names of places omitted, so there are few names of persons passed unobserved: but if some have been purposely left out, it is because the scripture has transmitted us nothing concerning them, but their names.

Upon the natural history of the Bible we may boast of being more systematical and accurate in our descriptions, than perhaps any who have gone before us; our materials upon this subject having been collected from the writings of Linnæus, Ray, Willoughby, Hill, &c. But with relation to this subject, it may be proper to acquaint the reader, that there is nothing more uncertain than the signification of the Hebrew terms, which denote the animals, plants, precious stones, &c. mentioned in the scripture; there being few of them that have not been differently understood by different expositors.

In describing the weights, measures, and monies of the antient Jews, and in reducing them to our standard, Dr. Arbuthnot's Treatise upon these subjects has been our only guide; and under the articles WEIGHTS, MEASURES, and MONEY, we have given that author's tables of each subject.

In treating of the festivals, fasts, laws, ceremonies, and solemnities of the antient Hebrews, it was necessary not only to exhibit what was to be met with in scripture; but to illustrate these subjects more fully, we were obliged to have recourse to the writing of Josephus, the rabbins, and the fathers; as well as to the customs of the modern Jews, as they are represented to us by Leo of Modena, Buxtorf, Herbelot, &c.

In all literal, verbal, and critical articles of the sacred writings, the sentiments of the most eminent expositors, critics, and commentators are proposed; without entering into the depths of controversies, otherwise than by giving a summary of the arguments, pointing out the most general opinions, and declaring in favour of what to us appeared to be the most natural conclusions. Upon these subjects, the fathers are frequently quoted; as are also Bochart, Grotius, Hammond, Spencer, Le Clerc, Calmet, Pool, &c.

The significations of Appellatives, or common words, have been generally extracted from concordances, particularly that of Cruden; and in all quotations from the Bible, the English version has been literally copied, and all the references adjusted thereby.

# A

## DICTIONARY

### OF THE

## HOLY BIBLE.

#### A.

**A,** A, A, or AH, AH, AH, in several places of the Vulgate Bible, as in Jer. i. 6. and xiv. 13; in Ezek. iv. 14, xx. 49; and in Joel i. 15. &c. are used for an expression of sorrow or deep distress, in manner of the exclamation, *alas, alas, alas!* but in the Hebrew, this interjection reads *ab*, as the translators of our English version have constantly rendered it, or *abah*, or *heu*, once, without a repetition: whence the translation in the first four passages above quoted, should be rendered *ab!* simply, or without any recital of the word; and in the last place, it should be rendered *alas*, as we have it in our version, without a repetition: however the Septuagint in this place have it *οἱμοι, οἱμοι, οἱμοι*, i. e. *alas, alas, alas*. Here Le Clerc and most of the modern expositors render it *heu*, and *ab* in the other passages, in conformity with the Hebrew.

A, and Ω, or ALPHA and OMEGA, the first and last letters of the Greek alphabet, are appellations whereby Jesus Christ, in three different places of the Revelations, (i. 8. xxi. 6. and xxii. 13) chuses to denominate himself; therein expressing, that he is the beginning and the end, the power that produces every thing, and to whom all things shall be referred.

#### A A R

**AARON**, the son of Amram and Jochebed, of the tribe of Levi, (Exod. vi. 20.) was born in the year of the world 2430, a year before the edict of Pharaoh, which enjoined the Hebrews to drown all their male children as soon as they came into the world: (*id.* i. 22.) whence Aaron was three years older than his brother Moses. (*id.* vii. 7.) When God had revealed himself to Moses in the burning-bush, and declared the resolution he had formed of delivering the Hebrews from the oppressions of the Egyptians, through his means, Moses excused himself to the Deity, by pleading the difficulty of the undertaking, from the natural impediment in his speech. But God gave him to understand, that his brother Aaron should be his prophet and interpreter; and, in their addresses to Pharaoh, should deliver what they had to say. (*id.* iv. 15.) The Lord at the same time having inspired Aaron with a design of meeting Moses, who departed from the country of Midian, in order to return to Egypt, he advanced as far as the holy mountain, where Moses communicated to him the declaration that God had made of his will, after which they both together performed their journey into Egypt. Being arrived there, in the year of the world 2513, they assembled the elders of  
B the



the children of Israel, and having communicated to them the good pleasure of God, to free them from the bondage under which they groaned, they presented themselves before Pharaoh, (*id.* v. 1, &c.) declared to him the orders they had received, and performed miracles in his presence, conformable to the commission which God had given them to this purpose. But Pharaoh's heart being hardened, he ordered them from his presence; and not content with oppressing the Hebrews as formerly, commanded his officers to supply them no longer with straw, while he employed them in making bricks. The distressed Hebrews upon this, overwhelmed with despair, complained bitterly to Moses and Aaron, whom God encouraged, assuring them that he would remove the oppression of the Egyptians, and overpower the obstinacy of Pharaoh, by such a multitude of plagues and prodigies, as should at last compel him to dismiss the Hebrews; which accordingly happened, as will be related more particularly under the article **MOSES**.

In the march of the children of Israel through the Wilderness, Aaron and his sons were appointed by God to exercise for ever the office of priests in the tabernacle. (*id.* xxix. 9.) In point of dignity, Aaron was regarded the next to Moses, (*id.* xix. 24.) When the Amalekites attacked the Hebrews, Moses went up to the top of an high hill, with Aaron and Hur in his company; (*id.* xvii. 10, &c.) and while Joshua was engaging the enemy in the plain, and Moses on the hill was holding up his hands, Aaron and Hur supported them.

Moses having ascended the mountain to receive the law of God, after the ratification of the covenant which he had made with Israel, Aaron, his sons, and the seventy Elders, followed him, (*id.* xxiv. 1, 2, and 9—11.) though not indeed so far as the top, and there saw the place where the

Lord was present with Moses, without receiving any hurt: but during the forty days of Moses's continuance there, the people, grown impatient at his long absence, addressed themselves to Aaron in a tumultuous manner, (*id.* xxii. 1, & seq.) saying, 'Make us Gods, which shall go before us: for, as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' Aaron, in all probability, perplexed at the resolute importunities of the people, ordered them to bring their pendants and the ear-rings of their wives and children; which being brought, he melted down and made a golden calf of them, in imitation of the ox Apis adored by the Egyptians, and by the generality of the Hebrews, while they dwelt in Egypt. Having finished this idol, they placed it on a pedestal, and danced around it, saying, 'These be thy Gods, O Israel, which brought thee up out of the land of Egypt.'

Moses, being informed by God of the sin which the Israelites had committed, immediately descended from the mount, carrying in his arms the tables of the law, as engraved by God himself; which, when he came near the camp, and observed what passed there, he threw on the ground and broke in pieces; reproaching the people with their transgressions, and Aaron with his weakness. Aaron acknowledged his fault, humbled himself for it, and God continued him in the priesthood. For Aaron's conduct upon this occasion, and the sense of the commentators thereon, the reader is desired to consult the article **CALF**.

After the tabernacle was built, Moses consecrated Aaron with the holy oil, and invested him with the sacred ornaments of his dignity. (*Lev.* viii. 1, 2, & seq.) First of all, he put on him a kind of small linen drawers, wove very close; over these, a tunic of fine linen; and over the tunic, a robe of azure colour, at the bottom whereof was a border

border adorned with golden bells and pomgranates, wrought with threads of various colours, and these placed alternately, a bell and a pomgranate. Over this robe, he wore a girdle of different colours, exquisitely embroidered, and called the ephod.

This girdle consisted of two ribbons, which, descending from the shoulders, crossed each other on the stomach, and then, being brought round the body, girded the high priest's robe. At the place where the ribbons of the ephod met upon the breast, was seen the breast-plate, or pectoral, wherein were set twelve precious stones, on each whereof was engraved the name of one of the tribes of Israel: but a more particular description of this girdle and breast-plate will be given under the articles EPHOD and BREAST-PLATE.

Upon Aaron's shoulders were two precious stones, on each whereof were engraved the names of six of the twelve tribes. (Ex. xxviii. 9—13.) The covering for the high priest's head was a kind of mitre, fastened below upon his forehead with a crown, the forepart whereof was composed of a thin plate of gold, inscribed with these words, 'Holiness to the Lord;' and tied behind with a ribbon. See the article BONNET.

He also wore the urim and thummim on his breast; for the sentiments of the learned concerning which, see the article URIM and THUMMIM.

About the year of the world 2514, Aaron and his sister Miriam, observing what great power Moses had with the people, began to envy him: but to give some colour to their quarrel, they pretended to fall out with him upon account of his marrying Zipporah the Ethiopian. (Numb. xii. 1, & seq.) Miriam was immediately struck with a leprosy, which punishment having opened Aaron's eyes, he acknowledged his fault, and asked forgiveness of Moses both for himself and his sister. See the article MIRIAM.

Sometime after this, Korah, Dathan and Abiram rebelled against Moses and Aaron. Korah, being of the tribe of Levi, (Numb. xvi. 1, &c.) pretended that the office of high-priest belonged as much to him, as to Aaron: he was supported in his pretensions by Dathan and Abiram, both of the tribe of Reuben, who were inclined to share with Moses in the sovereign authority, and government of the people. But God discovered his indignation against these rebels in a remarkable manner: for the earth opening swallowed them up with others of their faction; and a fire immediately issuing from the tabernacle destroyed 250 Levites, the accomplices of Korah, who attempted insolently of their own head to offer incense to the Lord. The next day the people murmuring against Moses and Aaron, the Lord caused a plague to break out among them, which seized the camp and consumed part of the people. But Aaron running with his censer, placed himself between the living and the dead, and so the plague was stayed.

Another new miracle which God wrought in order to secure the priesthood to Aaron was as follows. Moses having taken twelve rods from the princes of the twelve tribes, and Aaron's separately, he placed them in the tabernacle before the sanctuary, after having written upon each the name of that tribe whereunto it belonged, and upon the rod of Aaron, the name of that high priest. (xvii.) The next day, when the rods were taken out, that of Aaron, which was made out of an almond-tree, appeared to be all covered with leaves, and in full blossom; but the rest were in the same condition wherein they were seen the day before: this rod therefore was placed either within the ark, or on the side of it, to perpetuate the remembrance of this miracle.

Aaron married Elisheba the daughter of Amminadab, of the tribe of Judah, by whom he had four sons, Nadab and Abihu, Eleazar and Ithamar.



(Ex. vi. 23) The two first were killed by fire sent from heaven, as a punishment upon them for presuming to offer incense with strange fire in their censers. (Lev. x, 1. 2.) From the two others, the race of the high priest was continued in Israel. See ABIHU, and NADAB.

Aaron and Moses, not expressing sufficiently their confidence in God, when he commanded them to strike the rock at Kadesh, (Numb. xx. 8.—11.) he in his wrath declared to them, that they should not enter into the promised land; and soon after, the Lord ordered Aaron to ascend Mount Hor, at the foot whereof the Hebrews were encamped, there to be gathered to his fathers. As soon as he had got thither, he stripped himself of his pontifical ornaments, in the view of all the people, and put them on Eleazar his eldest son and successor in the high priesthood; this being done, he died in the arms of Moses his brother, and Eleazar his son, in the year of the world 2552, at the age of an hundred and twenty-three years; and was buried by Moses and his sons in a cave of this mountain. All Israel mourned for him thirty days. (Lev. xx. 24, & seq.)

The Hebrews settle the day of his Death, and the fast they observe upon this occasion, on the first day of their fifth month, which they call Ab, and which answers pretty nearly to our July, supposing the year to begin at Easter. Aaron's sepulchre has hitherto continued unknown to the world. The scripture in one place, (Deut. x. 6.) tells us, that Aaron died at Mosera; and in other places (Numb. xxxiii. 38. and Deut. xxxii. 50) that he died upon mount Hor, the reason of which probably is, that mount Hor was near the place of their encampment at Mosera, when God called Aaron to himself. The place of Aaron's interment was kept a secret from the Israelites; the reason whereof father Calmet takes to have proceeded from an apprehension, that, in after-ages, they might

pay some superstitious worship to him; or that the Arabians, in the midst of whom they were at that time, might upon their departure violate the sanctity of his grave.

Some authors, who have enquired into the similitude between the sacred and fabulous histories, pretend to have discovered several marks of conformity between those of Aaron and Mercury: thus, say they, Mercury was an Egyptian, born of the Nile; a shepherd; the god of shepherds, travellers, and merchants; the messenger and interpreter of the gods; expressive of Aaron's being born in Egypt, and, like his ancestors, a shepherd by trade; and afterwards, with his brother Moses, at the head of the people of Israel, who were a nation of travellers in the wilderness. He was appointed of God himself to be Moses's interpreter, and the messenger of God to Pharaoh and the Egyptians. Farther, Mercury is represented with a miraculous rod in his hand, wreathed with serpents, which they will have to represent the wonder-working rod which Aaron cast before Pharaoh on the ground, and which thereupon was changed into a serpent. Again, the gift of prophecy and knowledge attributed to Mercury, are supposed to be the symbols of those favours which God vouchsafed to Aaron, and communicated even to his successors in the pontifical dignity, to whom he granted the privilege of wearing the Urim and Thummim, which was, as it were, an oracle at all times present in Israel. To conclude these conjectures, Mercury was adored as the god of the highways, of houses, of thieves and musicians; and the invention of the harp is attributed to him. On the other hand, the harp, flute, trumpets, and other instruments of music were peculiarly under the care and management of the Priests and Levites; and the pretended robbery committed by the Hebrews upon the Egyptians, of whom they borrowed whatever they had that was most valuable

luable, when on the point of their departure out of Egypt, is thought to have contributed towards confounding Aaron with Mercury as the god of thieves and the highways. Besides these, there are several other circumstances in the history of Aaron, which these writers labour to reconcile with others that they think of a similar nature in the fabulous history of the god Mercury of the Heathens. *Calmet's* dict. in voc.

The author of Ecclesiasticus, xlv. 7, &c. having given us a long commendation of Aaron and his vestments, comes at last to tell us, that ' God chose him out of all men living, to offer sacrifices to the Lord, incense and sweet favour for a memorial; and make reconciliation for his people; that he gave unto him his commandments, and authority in the statutes of judgment, that he should teach Jacob the testimonies, and inform Israel in the laws; that strangers conspired together against him, and maligned him in the wilderness. — This the Lord saw, and it displeased him; and in his wrathful indignation they were consumed: — But he made Aaron more honourable, gave him an heritage, and divided unto him the first fruits of the increase, so that he did eat the sacrifices of the Lord, which he gave unto him and his feed, &c.'

A catalogue of the high priests, which succeeded Aaron, together with an account of the rights, privileges, and functions of the high priests of the Hebrews, the reader will find under the article PRIEST.

AB, the eleventh month of the civil year, according to the Jewish computation, and the fifth of the ecclesiastical year. It answers to the moon of July, and contains thirty days. Upon the first day of this month, the Jews fast in memory of Aaron's death; and on the ninth, because upon that day the temple of Solomon was burnt by the Chaldeans, and the second temple,

built after the captivity, by the Romans. The Jews believe that on this day the persons who were sent to take a view of the land of Canaan, returning to the camp, engaged the people in rebellion. They fast likewise upon this day in memory of the emperor Adrian's edict, which forbade them to continue in Judea, or even to lament the ruin of Jerusalem. Lastly, they fast on the eighteenth, because in the time of Ahaz, the lamp in the sanctuary was on that night extinguished. See YEAR and MONTH.

ABAGARUS, or ABGARUS, a king of Edeffa, a small city distant a day's journey from the Euphrates. It is pretended, upon the authority of Eusebius, that this prince, being afflicted with a grievous distemper, and hearing of the miraculous cures performed by Jesus Christ, sent a courier to him, whose name was Ananias, with a letter drawn up in the following terms. ' Abagarus king of Edeffa, to Jesus the merciful saviour of mankind, who has appeared clothed in human flesh, in the country of Jerusalem, wishes health. I have been made acquainted with the prodigies and cures wrought by you, without the use of herbs, or medicines, and by the efficacy only of your words. I am told that you make cripples and the maimed to walk; that you force devils from the bodies of the possessed; that there is no disease, however incurable it may seem to be, which you do not heal; that you restore the dead to life. These wonders persuade me that you are some God descended from Heaven, and that you are the son of God. For this reason, I have taken the liberty of writing this letter to you, beseeching you to come and see me, and cure me of the indisposition under which I have so long laboured. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city, which though



‘ though not very large, will be  
‘ sufficient to support you with every  
‘ thing that shall be necessary.’

Jesus Christ returned him an answer  
in these terms: ‘ You are very happy,  
‘ Abagarus, thus to have believed in  
‘ me without having seen me; for it  
‘ is written of me, that they who shall  
‘ see me will not believe in me, and  
‘ that they who have never seen me  
‘ shall believe, and be saved. As to  
‘ the desire you express of receiving a  
‘ visit from me, I must tell you, that  
‘ all things for which I am come must  
‘ be fulfilled in the country where I  
‘ am: when this is done, I return to  
‘ him who sent me. And when I am  
‘ departed hence, I will send one of  
‘ my disciples to you, who shall cure  
‘ you of the disease which you com-  
‘ plain of, and give life to you and  
‘ those that are about you.’ In con-  
sequence of the preceding letter, Euse-  
bius says, that after the resurrection of  
Christ, Thaddæus, one of the seventy  
disciples, went to Edessa, where he  
cured the king of his distemper, and  
converted his subjects to christianity.  
The eastern Christians and Mahome-  
tans say farther, that this prince re-  
ceived from Jesus Christ, together with  
the answer to his letter, an handker-  
chief with the picture of our Lord  
printed upon it.

The generality of critics reject this  
whole story, and look upon the letters  
as spurious, notwithstanding that Euse-  
bius affirms, that he himself transcribed  
them from the archives of Edessa,  
translated from the Syriac language into  
the Greek. They object, 1. That  
there is no mention of this fact in the  
writings of the Evangelists. 2. That  
the letter to Abagarus congratulates  
him upon his believing in Christ with-  
out having seen him, plainly alluding  
to our Saviour’s words to St. Thomas  
after his resurrection, ‘ Blessed are  
‘ those who have not seen me, and  
‘ yet have believed!’

Our learned Dr. Cave stands up for  
the genuineness of these letters. He

thinks there is not the least appearance  
of falsehood upon the face of them,  
and that the authority of Eusebius is  
a sufficient proof that they are authen-  
tic. He adds, that the testimony of  
Eusebius is confirmed by St. Ephrem,  
who was himself a Syrian, and what is  
more, a deacon of Edessa. The reason,  
he says, why the writers before Euse-  
bius make no mention of these letters  
is, because the Greek fathers, being in  
general ignorant of the Syriac tongue,  
had no commerce with the Edessenes.  
To the first objection he replies, by  
citing St. John (xx. 30.) who says,  
‘ Many other signs truly did Jesus,—  
‘ which are not written in this book’.  
To the second he answers, that our  
Saviour might allude to the general  
voice and language of the prophets;  
pointing out the obstinacy of the Jews  
in rejecting Christ, though they had  
seen him, and the conversion of the  
Gentiles, though they had not seen  
him.

However, the truth of the matter  
might have been in some degree al-  
tered, and the letters corrupted, fa-  
ther Calmet is persuaded that a certain  
king of Edessa was converted in the  
earliest years of Christianity, by one of  
the seventy disciples; and that after  
his example, the whole city embraced  
the same faith. But the learned Du-  
Pin has advanced an argument against  
the authority of this story, which to  
some seems unanswerable. The con-  
version of the Edessenes, he says, ac-  
cording to Eusebius himself, upon  
whose authority the fact is built, hap-  
pened in the 430 year of the Edesse-  
nes, which falls in with the 15 year  
of the reign of Tiberius, in which the  
ancients believed that Jesus Christ died,  
and rose again: according to which  
computation it must have happened  
immediately after the resurrection of  
our Saviour; and consequently Aba-  
garus and his Gentile subjects must  
have been converted before Cornelius  
the Centurion, in express contradic-  
tion to the Acts of the Apostles, by

which it appears that Cornelius was the first Gentile convert to Christianity.

ABANA, a river of Damascus, mentioned by Naaman, the king of Syria's general, in these terms. 'Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?' (2 Kings v. 12.) Calmet is of opinion that this river is the same with Barrady or Chrysoeroas, which, according to Maundrell, derives its source from the foot of mount Libanus towards the East, and runs round Damascus and through it, and so continues its course, till its waters are lost in the wilderness, at the distance of four or five leagues from this city.

ABARIM, mountains beyond Jordan, (Numb. xxvii. 12.) reaching a great way into the tribe of Reuben, and the country of the Moabites, on both sides the river Arnon: they were composed of many little hills under different names. The mountains Nebo, Pisgah, and Peor were parts of the Abarim. See the articles NEBO, &c.

ABBA, in Syriac, signifies *Father*. *Ab* has the same signification in Hebrew. St. Paul (Rom. viii. 15.) says, 'that we have received the spirit of adoption, whereby we cry Abba, Father.' Jesus Christ, praying in the garden, says 'Abba, Father, all things are possible unto thee.' Mark xiv. 36.

ABDON, the son of Hillel, of the tribe of Ephraim, the tenth judge of Israel: (Judges xii. 13, &c.) he succeeded Elon in the year of the world, 2840, judged Israel eight years, and was buried at Pirathon in the land of Ephraim: he left 40 sons, and 30 grandsons, who rode on 70 asses.

This was also the name of a son of Micah, who was sent by king Josiah to Huldah the prophetess, with directions to ask her opinion concerning the book of the law which had been lately found in the temple. (2 Chr. xxxiv. 20.) It was also the name of a son of Jehiel a Benjaminite, (1 Chr. ix. 36.) And of a son of Abigabaon and Maachah, (1 Chr. viii. 30.) It was

likewise the name of a city belonging to the tribe of Asher, and given to the Levites of Gershon's family, Josh. xxi. 30. and 1 Chr. vi. 74.

ABEDNEGO, the Chaldee name given by the king of Babylon's officer to Azariah, Daniel's companion. (Dan. i. 7.) This name imports the servant of Nago, or Nego, which signifies the sun, or morning star, so called from its brightness. Abednego was thrown into a fiery furnace at Babylon, with his two companions Shadrach and Meshach, for refusing to adore the statue erected by command of Nebuchadnezzar. But God did not suffer them to be injured in the least by the flames, but sent his angel in the midst of them to preserve them in the furnace. Dan. iii.

ABEL, the second son of Adam and Eve, was born in the second year of the world; tho' some will have it, that he and Cain were twins: others maintain that he was born 15 years after Cain; while others again make an interval of 30 years between the birth of these two brothers. Some Eastern writers say, that Anvina, otherwise called Delbora, Decla, or Edocla, was born at the same time with Abel. Cain and Abel, being instructed by their father Adam in their duty to the creator, offered each to him the first fruits of their labours; Cain, as an husbandman, of his corn; Abel, as a shepherd, of the milk or sucklings of his flock; or the firstlings of his flock, and the fat thereof, as our translation of the Bible has it (Gen. iv. 4.) which in the opinion of Mr. Hutchinson appears to be the paschal lamb. God was pleased to shew, either by fire sent from heaven which consumed his offering, or by some other means, that the offerings of Abel were agreeable to him, but those of Cain contemptible; which distinction Cain perceiving fell into fits of deep melancholy, and giving himself up to the suggestions of his envy, formed the design of killing his brother.

Though this appears to be the true cause



cause of Cain's forming a design against the life of his brother, yet commentators are not agreed about the pretence which he made use of upon this occasion; whether it was on the score of some woman, whom Adam was inclined that he should marry, or whether he sought an opportunity of quarreling with Abel, and to that end uttered blasphemies before him. However that might have been, certain it is, that Cain having invited Abel his brother to go with him into the field, there murdered him. *id. ibid.* 8, 9.

As the scripture does not specify the manner wherein, or the instrument wherewith, this murder was perpetrated, expositors are much divided concerning these particulars. Some arm Cain with the jaw-bone of an ass; others, with a scythe; some again with a bill; others, with a knife, or sword; a stone, or pitchfork. Be this as it will, the blood of this innocent person crying towards heaven, the Lord demanded Abel at the hands of his brother Cain, and punished him as shall be seen under the article CAIN.

St. Jerom assures us, that there was a constant tradition among the Jews of Abel's being murdered in the plain of Damascus; and at sixteen miles from that city, travellers are shewn a tomb said to be Abel's, which is an hundred and sixty palms, or fourscore cubits in length, where Josephus is of opinion Cain buried Abel to prevent the discovery of the murder. These particulars are however, very uncertain.

Though Moses makes no mention of Abel's posterity, there are some who explain what is said of Abel's blood crying unto God from the ground, (iv. 10.) as meant of the posterity of this righteous person: but others are of opinion, that he always continued in a state of celibacy. This conjecture gave rise to a set of Heretics, in Africa, called *Abelites*, or *Abelonites*. These condemned marriages, not that they thought this state of life in itself blameable, for they themselves were married: but

they condemned the use of wedlock, and abstained from that conversation with their wives, which was allowable. They said, that they would not bring unhappy creatures into the world, to be polluted with original sin: however, that their sect might not perish, they adopted the sons and daughters of their neighbours, and made them heirs to their fortunes, on condition that they should belong to their society, and marry upon the same terms they did themselves. This sect arose in the reign of the emperor Arcadius and ended in that of Theodosius the younger.

But now that we have touched upon the traditions of the antients concerning Abel, we shall here present the reader with a summary of the traditions of the Mahometans and eastern Christians upon this obscure point of history. These say, that Eve was delivered at the same time of Cain and Aclima; and afterwards of Abel and Lebuda. The eastern Christians call the two sisters Azrun and Oraïn; and in this only differ from the Mahometans and Rabbins in relating this story. The two brothers being arrived at maturity, Adam was desirous of marrying them, and giving Abel's twin sister to Cain for his wife, and Cain's to Abel. This choice was not agreeable to Cain, because his sister Aclima was much more beautiful than Lebuda; and therefore he insisted that, as they lay together in the same womb, it was just that they should lye together in the same bed. Adam informed him, that God had ordained otherwise in this matter, and that therefore the choice did not depend upon him: but Cain, not satisfied with this remonstrance, urged that disposing of his twin sister to Abel, proceeded from his father's partiality in favour of his brother. Adam hearing this, proposed to the two brothers that, in order to be better instructed in the will of God, each of them should offer a sacrifice, and he whose sacrifice

would

would be accepted of by God, should have Aclima to wife.

To this Abel consented, and Cain indeed pretended to acquiesce in the proposal, but with a tacit resolution, that let what would happen to his sacrifice, he would never resign Aclima to his brother.

Abel being a shepherd, chose the fattest weather of his flock, and offered it to God upon the brow of a little hill. But Cain, who was a husbandman, took a sheaf out of his crop, having the least quantity of ears upon it of any he could find, and presented it to God upon the top of a neighbouring mountain. The offerings of the two brothers were no sooner disposed in a proper manner, but a flame from heaven, very bright and without smoke, descended, and consumed Abel's sacrifice, without touching that of Cain.

Rage, spite, and envy took immediate possession of Cain's heart; he intended to make away with his brother, insulted him with opprobrious language, and threatened to kill him. Abel put him in mind that God accepts the sacrifices of those only who fear him, and offer them with a sincere and pure intention; he moreover told his brother, that if he laid violent hands upon him, he would not think of defending himself, by making any attempt upon his life, but would commit himself to the care of the Lord of all creatures, whom he feared and worshipped, and would be his avenger. Cain, in the mean time, directed only by his passion, came to a final resolution of murdering his brother: but not knowing how to set about it, the Devil appeared to him in the shape of a man holding a bird in his hand, the bird he afterwards placed upon a rock; and taking up a stone, he thereby dashed its head in pieces. Cain, instructed by this example, determined to serve his brother in the same manner. Having therefore waited till Abel was asleep, he laid hold of that opportunity, and taking up a large stone, he

threw it at his brothers' head and killed him. But no sooner was this horrid act committed, than a voice from heaven reached his ears, saying, 'Thou shalt pass thy days in continual fear! The remaining part of this story, which relates to the perplexity Cain was under, in contriving to conceal the commission of this murder from his father, the accident whereby he was instructed to bury the body for that end, and the manner wherein he was punished for this crime, the reader will find related under the article CAIN.

An Hebrew book intitled Cozri will have it, that the ground of the quarrel between Cain and Abel proceeded from Cain's desiring to have possession of Palestine exclusive of his brother Abel. St. Paul, (Heb. xi. 4.) speaking in commendation of Abel, tells us that, by faith he offered unto God a more excellent sacrifice than Cain; that he was declared righteous, God himself having testified that he accepted his gift, and that by reason of his faith, his blood still speaketh even after his death. The same apostle (*id.* xii. 24.) compares the voice of Abel's blood to that of the blood of Jesus Christ; and our Saviour himself in the gospel (Mat. xxiii. 35. and Luke xi. 51) places him at the head of those saints who had been persecuted for righteousness sake, and distinguishes him by the name of righteous. St. Ambrose, with much eloquence, relates the merit and sanctity of Abel, in two books composed for that purpose.

ABEL, or ABELBETH-MAACHAH, or ABEL-MAIM, a town of Syria, situated to the North of Damascus, between Libanus and Antilibanus. Joab besieged it during the revolt of Sheba son of Bichri, 2 Sam. xx. 14, 15, 18. 1 Kings xv. 20.

ABEL THE GREAT, the name of a large stone lying in the field of one Joshua, a Bethshemite, on which the ark was placed when it was sent back by the Philistines. It is thought to have been called by this name, which signifies



signifies *great mourning*, on account of the vast number of Bethshemites that were destroyed by God on this occasion; for we are told (1 Sam. vi. 18. 19.) that no less than fifty thousand, three-score and ten Bethshemites were smitten, for looking into the ark of the Lord.

ABEL-MEHOLAH, or ABEL-MEA being the country of Elisha, (1 Kings xix. 16) was, according to Eusebius, sixteen miles distant from Scythopolis.

ABEL-MIZRAIM, or ATAD'S threshing floor. See the article ATAD

ABEL-SHITTIM, or SHITTIM, a city situate in the plains of Moab, beyond Jordan, opposite to Jericho. (Numb. xxxiii. 49 and xxv. 1. & Josh ii. 1.) Eusebius says, it stood in the neighbourhood of mount Peor. Moses encamped at Abel-shittim, sometime before the Hebrew army passed the Jordan. Here the Israelites fell into idolatry and worshiped Baal-Peor, for which God punished them so severely by the hands of the Levites.

ABEZ, a city belonging to the tribe of Issachar. Josh. xix. 20.

ABI, the daughter of Zachariah and and mother of Hezekiah king of Judah, 2 Kngs xviii. 2.

ABIAH, the second son of Samuel, and brother of Joel. Samuel having trusted them with the administration of public justice, and admitted them to a share in the government, they behaved so ill, that they obliged the people to require a king of him. 1 Sam. viii. 2.

ABI-ALBON, a native of Arbath, and one of the gallant men in David's army, 2 Sam. xxiii. 31.

ABIATHAR, the son of Abimelech, and the tenth high-priest among the Jews. (2 Sam. viii. 17. and 1 Chr. xviii. 16.) When Saul sent to Nob for all the priests there, in order to destroy them, Abiathar, who, at that time, was young, having escaped this slaughter, retired to David in the Wilderness. There he continued in the quality of high priest, while Saul, out of aver-

sion to Abimelech, who, he thought, betrayed his interest, transferred the dignity of the high-priesthood from Ithamar's family into that of Eleazar; by conferring this office upon Zadok. Thus there were at the same time two high-priests in Israel, Abiathar in the party of David, and Zadok in that of Saul. In this state, things continued from the death Abimelech until the reign of Solomon, when Abiathar being attached to the party of Adonijah, was deprived by Solomon of his priesthood, in the year of the world 2989; and the race of Zadok alone performed the functions of this ministry during the reign of Solomon, exclusive of the family of Ithamar, according to the prediction that was made to Eli the high-priest. (1 Sam. ii. 30, &c.) Abiathar was sometimes called Ahimelech or Abimelech; and on the other hand, his father Ahimelech was sometimes called Abiathar. Mark ii. 26, &c.

ABIB, the name given by the Hebrews to the first month of their ecclesiastical year. (Ex. xiii. 4.) This month was afterwards called Nisan, and answers to our March. See the articles YEAR and MONTH.

ABIDAN, the son of one Gideoni of the tribe of Benjamin. He was prince of his tribe at the time when the tabernacle was built, and the Israelites came out of Egypt. (Numb. vii. 60.) His offering was like those of the other principal persons of the several tribes. See the article AHIEZER.

ABIEL, the father of Kish and Ner, and grandfather of Saul the first King of the Hebrews, 1 Sam. ix. 1.

ABIEZER, of the tribe of Benjamin and town of Anathoth, was one of the thirty gallant men of David's army, 1 Chr. xi. 28 and 2 Sam. xxiii. 27.

ABIGAIL, the name of a woman who was first the wife of Nabal of Carmel, but was afterwards married to David. The marriage of Abigail with David, happened after the manner

ner following. David flying from the persecution of Saul, continued for a long time in the mountains, where Nabal kept his flocks, south of Palestine, towards Carmel, of the tribe of Judah. The troops of David, so far from doing any injury to Nabal's people or his flocks, were of great service to them, in protecting them from robbers; and so effectual was their care in this respect, that during all the time of their abode in these mountains, Nabal lost none of his Cattle. Upon a certain day, when Nabal was come to Carmel to the shearing of his sheep, (1 Sam. xxv. 2, 3, &c.) David sent some of his people to him, desiring a small present, in consideration of that happy circumstance, (the time of shearing being a festival among the Hebrews, wherein they made great rejoicings) and as a reward for the many services which the shepherds of Nabal had received from him, and those under his command. Nabal not only refused to make David any acknowledgement for these services, but treated his messengers rudely; and, with some opprobrious reflections upon David himself, sent them away empty. This being reported to David so enraged him, that he swore he would destroy Nabal and all his family before next morning: but Abigail being informed of the answer that her husband had sent by David's messengers, made all the dispatch in her power to remedy this fault. Having therefore loaded some of her asses with provisions, she herself, attended by several of her domestics, went to meet David; and addressed him with such respect and discretion, that she not only disarmed him of his rage, and stopped the effects of his indignation; but by her sprightly conversation so wrought upon him, that he conceived a great esteem for her: David having accepted her presents, Abigail returned home: but Nabal understanding the danger he had run, fell sick, and, in ten days afterwards, died. As soon

as the news of his death was brought to David, he sent to demand Abigail for his wife. She received this honour with great acknowledgements, and when the days of mourning for her husband were over, she went to David's camp, and was married to him. The issue of this marriage was two sons, Chileab and Daniel.

ABIHAIL, the name of several eminent men among the Hebrews, as 1. the son of Huri, and the father of Michael and Meshullam, 1 Chro. v. 12, 14.

2. The father of Zariel of the family of Merari. Numb. iii. 35.

And 3. the father of queen Esther and brother of Mordecai. Esther ii. 15.

Abihail was also the name of some Hebrew women. The daughter of Eliab David's brother, and wife to Rehoboam king of Judah, was called Abihail. She was mother of Jeush, Shamariah, and Zaham. 2 Chr. xi. 18. 19.

ABIHU, the son of Aaron the high-priest and Elisheba, was consumed, together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt-offerings. (Lev. x. 1, 2.) This misfortune happened in the year of the world 2514, within eight days after the consecration of Aaron and his sons. Some commentators believe that this fire came from the altar of burnt-offerings: others, that it proceeded from the altar of perfumes. Several interpreters are of opinion that Nadab and Abihu were overtaken with wine, and so forgot to take the sacred fire in their censers. This conjecture is founded on the command of God, forbidding them the use of wine all the time they should be employed in the service of the temple.

ABIJAH, the name of some princes among the Hebrews: As 1. *Abijah*, the son of Jeroboam first king of the ten tribes, died very young. This prince being seized with the disease  
whereof



whereof he died, his mother, at the instigation of king Jeroboam her husband, disguised herself in order to go and enquire of the prophet Ahijah whether or no the young prince should recover. (1 Kings xiv. 1, & seq.) The prophet told her, that he should die, and be the only person of his family that should receive funeral honours, and be lamented by all Israel; that all the other descendants from Jeroboam should be either eaten by dogs, or devoured by birds, as a punishment for his impiety and ingratitude. Abijah on his mother's return died in the year of the world 3046.

2. Abijah, the son of Rehoboam king of Judah, and of Maachah or Micaiah, the daughter of Uriel or Absalom, succeeded his father in the year of the world 3046. (2 Chr. xi. 20 and xiii. 2, 3, &c) This prince being at war with Jeroboam, got together an army of four hundred thousand men of Judah and Benjamin, and encamped upon mount Zemaraim, upon which Samaria was afterwards built. Jeroboam marched against him at the head of eight hundred thousand men, collected out of all his dominions. Abijah was willing to harangue the enemy's army with the hopes of engaging them by this means, to submit themselves once more to the house of David, and return to the worship of the Lord. But while he was speaking, Jeroboam ordered part of his troops to file off behind the mountain, without the enemy perceiving it, with a design to hem in Abijah's army, which was much inferior in number. Abijah and his people having observed this, began to cry unto the Lord, and implore his assistance. The priests sounded the holy trumpets. God struck the hearts of the enemy with terror, and the army of Judah attacked them with so much fury, that they killed five hundred thousand upon the spot. Abijah pursuing his victory took several cities from Jeroboam, and the Israelites were so much humbled under

the hand of Judah, that they had not courage to undertake any thing farther against them. The Rabbins reproach Abijah with neglecting to destroy the profane altar, which Jeroboam had erected at Bethel; and with not suppressing the worship of the golden calves there. Abijah was married to fourteen wives, by whom he had two and twenty sons, and sixteen daughters. He imitated the impiety and bad conduct of his father; he reigned three years, and was succeeded by his son Aza. 3. Abijah was also the name of the wife of Ahaz, the mother of Hezekiah king of Judah; (2 Chr. xxix. 1.) and daughter of Zechariah, thought by some to be that who was killed by the command of Joash, between the temple and the altar. See ZECHARIAH.

ABIMELECH, the name of several princes mentioned in scripture. 1. Abimelech, king of Gerar, having been extremely touched with the beauty of Sarah, the wife of Abraham, forced her from him, and took her for his own wife. But God did not permit him to defile her; for he appeared to him in the night, and threatened him with death, if he did not instantly restore her to Abraham her husband. (Gen. xx. 1, 2, &c) Abimelech pleaded ignorance in excuse for this action, saying, that he took her upon assurances from Abraham that she was his sister. The next day therefore he sent her back to her husband, and complained to him of being deceived by him. Abraham confessed she was his wife; but withal told the king, that she was his sister also; being the daughter of his father, but born of a different mother. Abimelech made great presents to Abraham, and gave Sarah a thousand pieces of silver; desiring her to purchase a veil with that money, for a covering to her face, as verse 16 (*ibid.*) is generally understood by expositors. At the same time he gave Abraham a caution not to expose himself any more to the like inconveniency. This fell out about the year 2107, when Sarah

was

was now ninety years old: whence it might seem very strange, that a woman of her age should look so very well, as to be desired by a king who might command the most youthful beauties in his dominions; according to some interpreters, people of ninety then, were as fresh and vigorous as those of forty are now; add that Sarah might excel her coevals in this respect, by reason of her sterility which is a great preserver of beauty. *Howel's History of the Bible.*

Abimelech made an offer to Abraham of chusing any part of his dominions that was most agreeable to him for his habitation; and begged him to intercede with God for the cure of his family, which for the sake of Sarah had been afflicted with some grievous disorder, whereby the women appear to have been rendered unable to conceive. Abraham did so, and the wives of this prince, by the favour of God, recovered their fertility, or the faculty of conception. See the article ABRAHAM.

It appears from verse 17, (*ib.*) that Abimelech himself was seized with some indisposition, which was the cause of impotency. *Calm.*

The text tells us, that God *had fast closed up all the wombs of the house of Abimelech*, which phrase, in scripture, does frequently denote barrenness: but that it cannot do so here is pretty plain from hence,—That the history of this transaction is of too short a continuance, to give space for a discovery of this kind, viz. whether the women, by God's infliction, were become actually barren or no; and therefore the other opinion is more probable, viz. that it was such an indisposition, or sore, or swelling, in the secret parts, that the men could neither enjoy their wives; nor the women, who were with child, be delivered. *Pool's Annot. and Patrick's Comment.*

ABIMELECH, king of Gerar, son to the preceding Abimelech, having one day, as he looked out at a window,

seen Isaac sporting with his wife Rebekah, whom he called his sister, ordered him to be sent for, (Gen. xxvi. 8, &c.) and complained of his dissimulation; charged him with being married, (not unmindful very probably of what had befallen the nation on account of Sarah) with a design of entailing guilt, and therewith a judgment of God upon his subjects, in case any attempt had been made upon his wife's virtue. Fear of death was the only apology that Isaac made for his conduct, which Abimelech having accepted, published a declaration, that none upon pain of death should trouble Isaac or his wife. This transaction happened about the year of the world 2200. Now, as Isaac grew extremely rich and powerful, his posterity stirred up the envy of the Philistines, upon which Abimelech said to him, 'Go from us, for thou art much mightier than we:' or according to Suckford, 'Thou art increased and multiplied from us, or by us.' Isaac then immediately retired into the valley of Gerar, and afterwards to Beerseba, where Abimelech sometime after that came to visit him, in order to make an alliance with him. In his company were Ahuzzath, his favourite, and Philcol, the commander in chief of his army. Isaac, when he received them, said, 'Wherefore come ye to me, seeing ye hate me, and have sent me away from you?' to which Abimelech replied, that he had observed how much he was favoured of God; and was therefore come to make a covenant with him: Upon this Isaac entertained them splendidly, and the next day made a treaty with them; after which they returned in peace to their own home.

ABIMELECH, the son of Gideon, was born of a concubine whom Gideon had at Shechem. After the death of his father, Abimelech, who was a bold aspiring youth, took possession of the government, in the year of the world 2768, and procured himself to be acknowledged king,



king, or judge of Israel, first by those of Shechem, where his mother had an interest, and afterwards by a great part of the other Israelites. Those of Shechem having made him a present of seventy shekels of silver, with this money he levied a troop of vagabonds to attend him, (Judges ix. 4, &c.) Being come to his father Gideon's house at Ophrah, he killed all his brethren, (except Jotham the youngest who had made his escape) to the number of seventy persons, all upon one stone. Soon after this massacre, the inhabitants of Shechem, with those of Millo, being all assembled near the oak of Shechem, to make Abimelech the son of Gideon king, Jotham, upon receiving intelligence of their design, appeared on the top of mount Gerizim; and from thence, in a parabolical speech, represented to the people his father's modesty and self-denial, in refusing to have the government settled on him and his family, which they had now conferred on one as much inferior in virtue and honour to Gideon and his lawful sons, as the bramble is to the olive-tree, the fig-tree, or the vine; and then expostulating the injury done to his family, and upbraiding them with their ingratitude, he appealed to their consciences, whether they had done right or not, and denounced a curse against them, for their siding with Abimelech in his wicked deeds. See the Article JOTHAM.

Having thus delivered himself to the Shechemites, Jotham made his escape to Beer, where he lived secure from the rage of Abimelech; and it was not long before his curse began to operate: for the Lord permitted divisions to arise very soon among the inhabitants of Shechem, who beginning to reflect on the injustice of their conduct, detested the cruelty of Abimelech for the massacre of his brethren. While therefore he was absent from Shechem, they revolted from him; and laid an ambuscade in the mountains, with a design to kill him, on his return to

Shechem. Abimelech had intelligence of all that was carrying on from Zebul, whom he had left governor of Shechem. The Shechemites having invited one Gaal to their assistance; he upon intelligence that Abimelech had got some troops together, and was marching towards Shechem, went out with what forces he had, and gave him battle, but was defeated; and as he was endeavouring to re-enter the city, Zebul forced him from thence, and obliged him to retire.

The next day after Gaal's defeat, the men of Shechem all in a body sallied out upon Abimelech: but he, before hand being informed of their design, had divided his army into four bodies, and disposed it in ambuscade at different places. As soon therefore as the Shechemites appeared, he rose from the place of his concealment and charged them so fiercely, that he broke and routed them. Then the rest of his people, who had hitherto kept close, rose likewise from the places where they were hid, and pursued the run-aways through the plain. As for Abimelech, he marched to the city, and having battered it, for one whole day, he made himself master of it, sacked and destroyed it, in such a manner that he sowed salt upon the ground where it stood. Those of Shechem who escaped, fled to a tower which was extremely well fortified; here Abimelech resolved, that they should all perish: for which end, he went with his people to mount Zalmon, and having cut down great quantities of wood, he set fire to the tower, and all who were in it were either destroyed by the flames, or stifled with the smoke. See the article TOWER OF SHECHEM.

From Shechem Abimelech marched towards the city of Thebez, which was about three leagues eastward from it, and had likewise taken up arms against him. The people of Thebez had all retired to a strong tower

tower situated in the midst of the city, and there had fortified themselves. Abimelech made his approaches, and was determined to set fire to the gate: but a woman, from the top of the tower, throwing a piece of a millstone on his head, fractured his skull, so that his brains issued from the wound. He immediately therefore, finding himself mortally wounded, called to his armour-bearer, and desired him to put an end to his life, that it might not be said, he died by the hands of a woman. When they who followed him saw him dead, they all returned to their own houses. Abimelech having judged Israel three years, was succeeded in his office by Tolah.

ABIMELECH, the high-priest of the Hebrews, who gave Goliath's sword which had been deposited in the tabernacle, and some of the shewbread, to David, at the very time that this prince was flying from Saul (1 Sam. xxi. 1.) The Septuagint and several Latin copies of the Bible read Abimelech. But in the Hebrew it is *Achimelech*, or *Abimelech*, which is the true reading. See the article AHIMELECH.

ABINADAB, David's brother, the son of Jesse. 1 Chro. ii. 13.

ABINADAB, or AMMINADAB, was also the name of a son of Saul; and of a Levite of Kirjathjearim. See AMMINADAB.

ABINOAM the father of Barak. Judg. iv. 6.

ABIRAM, the eldest son of Hiel, the Bethelite. Joshua having destroyed the city of Jericho, pronounced this curse, 'Curfed be the man, before the Lord, that riseth up, and buildeth this city, Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.' (Josh. vi. 26.) Hiel of Bethel, about 537 years after this imprecation, having undertaken to rebuild Jericho, while he was laying the foundation of it, lost his eldest son Abiram; (1 Kings xvi. 34.)

and Segub the youngest, when they hung up the gates of it, about the year of the world 2553.

ABIRAM, the son of Eliab and grandson of Phallu, of the tribe of Reuben, was one of those who conspired with Korah and Dathan against Moses in the wilderness, and was swallowed alive with his companions in the bowels of the earth, which opened to receive them. Numb. xvi.

ABISHAG, a young woman, a native of Shunam in the tribe of Issachar. David, at the age of about 70, finding no warmth in his bed, was advised by his physicians to procure some young person, who might communicate the heat he wanted. To this end, Abishag was presented to him, who was one of the most beautiful women in all Israel. (1 Kings i. 3.) The king made her his wife: but did not know her, for one whole year that she continued near him. After his death, Adonijah demanding her in marriage, Solomon believed with reason, that he might affect the regal power, when he was married to one of the late king's wives, therefore he dispatched him. See the article ADONIJAH.

ABISHAI, the son of Zuri and Zeruah David's sister, was one of the most valiant men of his time, and one of the principal generals in David's armies. This Abishai vanquished Ishbubenob a giant descended from the Rephaims, who bore a lance, the head whereof weighed three hundred shekels of brass. (2 Sam. xxi. 16, 17) The giant was upon the point of killing David, when Abishai prevented him, by giving him a mortal wound. The same Abishai having one day entered Saul's tent in company with David, and finding him asleep, would have pierced him with his sword, but David would not suffer it, contenting himself with carrying off this prince's spear to shew that his life had been within his power. (1 Sam. xxvi.



xxvi. 8.) When David, to preserve himself by flight from Absalom, was obliged to leave Jerusalem, Abishai shewed an inclination to kill Shimei, who insulted David in very offensive language: but the king checked his zeal, telling him, that the Lord permitted this to happen with a design to humble him; and that he hoped God would have a regard to his humility and patience. (2 Sam. xvi. 9. — 11.) Abishai commanded one third part of David's army against Absalom. (2 Sam. xviii. 2.) He commanded likewise part of the army, when his brother Joab gave battle to the Ammonites. (*id.* x. 10.) It is said in scripture (*id.* xxiii. 18.) that he lifted up his spear against 300, and slew them all: but it is not known on what occasion this happened, no more than the time and manner of his death.

ABISHALOM the father of Maacha, who was mother to Abijah, king of Judah. 1 Kings xv. 2.

ABISHUA the son of Phinehas, and fourth high priest of the Hebrews. (1 Chr. vi. 50.) He was succeeded by Bukki. Josephus calls him Abiezer.

ABITAL, the sixth wife of David, and mother of Shephatiah. 1 Cr. iii. 3.

ABIUD, the son of Zorobabel, and one of our Saviour's ancestors, according to the flesh. Matth. i. 13.

ABNER, the son of Ner, uncle to king Saul, and general of his armies, by his interest and great authority preserved the crown to Ishbosheth the son of that prince, and supported him at Mahanaim beyond Jordan, for seven years, against the forces of David, who then reigned at Hebron in the tribe of Judah. (2 Sam. ii. 8, 9, &c. There were several skirmishes, from time to time, between the two parties of David and Ishbosheth, wherein David always had the advantage. The two generals Joab and Abner, one whereof commanded the troops of David, the other those of Ishbosheth, marching one day by the pool of Gi-

beon, with their armies, Abner challenged Joab, to fight twelve men with an equal number of his, saying, ' Let the young men arise and play before us.' Joab having consented, immediately twelve men of Benjamin appeared, which pertained to Ishbosheth, and twelve of the servants of David; and they caught every one his fellow by the head, and thrust his sword in his fellow's side; so that they all killed one another upon the spot: whereupon a fierce battle ensued, in which Abner and his men were beaten and put to flight. The three sons of Zeruah, David's sister, Joab, Abishai, and Asahel were in the battle. Now Asahel was very swift, and therefore undertook to pursue Abner, who did all he could to make him fasten on some other person; but seeing that he still continued to pursue him, he struck him with a back stroke of his spear, and killed him on the spot. Joab and Abishai notwithstanding this, continued to pursue Abner until sun-set. Then Abner's whole army being gathered about him, on an eminence, he called to Joab and said, shall your sword be never satisfied with blood and slaughter? Dont you know that it is dangerous to make an enemy desperate? Whereupon Joab founded a retreat, and the army withdrew from the pursuit of Abner.

Sometime after this, Abner unhappily quarrelled with Ishbosheth upon account of Rizpah a concubine of Saul, with debauching of whom, Ishbosheth accused him. (*id.* iii. 6, 7, &c.) Abner, being a hot man, was strangely provoked with this reproach: and answered, ' Am I to be treated like a ' a dog, I who have declared ' against Judah, and supported the ' house of Saul your father, while it ' was sinking; and after all, do you ' quarrel with me for a woman? May ' God treat me with all the severity ' that can be, if I do not procure that ' which he hath promised with an oath

' to

\* to David, and make him to be acknowledged king throughout all Israel, \* from Dan even to Beerſheba.' Iſhboſheth had no reſolution to make any reply, becauſe he ſtood in awe of Abner; who as he threatened, ſo he did: for from that very moment, he entered into a private correſpondence with David; and not long after had a public interview with him, offered him his ſervice, and promiſed to make him king over all Iſrael.

David being then at Hebron, received Abner and his attendants very ſplendidly, and made great entertainments for them. Abner being diſmiſſed was ſcarce got out of Hebron, when Joab and his people, returning thither from an expedition againſt the Philiftines, were told that Abner had been with David, and had made an alliance with him. Joab thereupon immediately applied himſelf to the king, and not only expoſtulated the matter with him in high terms, as having entertained a man that came only as a ſpy upon him, but ſent likewise a meſſenger after Abner, deſiring him to return, becauſe the king had ſomething more to communicate to him; and ſo having way-laid him, under pretence of ſaluting him, he ſtabbed him to the heart, out of jealousy partly, and partly in revenge of the blood of his brother Aſahel. David being informed of what had paſſed, ſhewed publicly his concern at it, made a ſolemn funeral for Abner, attended it himſelf in perſon, and compoſed a mournful ſong in honour of him. This happened in the year of the world 2956.

**ABOMINATION.** The ſcripture generally terms idolatry and idols Abomination, not only becauſe the worſhip of idols is in itſelf ſomething abominable; but likewise, becauſe the ceremonies of idolaters were almoſt always attended with licentiousneſs, and actions of an infamous and abominable nature. Shepherds were an abomination to the Egyptians. (Gen. xlv. 34.) The Hebrews were to ſacri-

fice the abominations of the Egyptians in the wilderneſs; (Exod. viii. 26.) that is to ſay, their ſacred animals, oxen, goats, lambs; and ſams; the ſacrifices whereof were looked upon by the Egyptians as abominations, and things utterly unlawful.

The *Abomination of Deſolation* foretold by Daniel (ix. 27.) according to the beſt interpreters, denotes the idol of Jupiter Olympius, which was erected in the temple of Jeruſalem, by the command of Antiochus Epiphanes; (2 Macc. vi. 2. and 1 Macc. vi. 7.) and by the ſame *Abomination of Deſolation*, (Matt. xxiv. 15.) which was ſeen at Jeruſalem during the laſt ſiege of that city carried on by the Romans, under Titus, the enſigns of the Roman army were meant, with the images of their gods and emperors upon them; which were lodged in the temple, when that and the city were taken.

**ABRAM**, afterwards called **ABRAHAM**, the ſon of Terah, was born at Ur, a city of Chaldea, (Gen. xi. 26, 31.) in the year of the world 2008, before Jeſus Chriſt 1996. He ſpent the firſt years of his life in his father's houſe, where they adored idols. Many are of opinion, from the text of Joſhua xxiv. 2. Nehemiah ix. 7. and Iſaiah xliii. 27. that he himſelf was at firſt engaged in this way of worſhip; but that God giving him a better underſtanding, he renounced it; and for this reaſon, as ſome believe, ſuffered a ſevere perſecution from the Chaldeans, who threw him into a fiery furnace: but God miraculoſly reſcued him. The text of the Vulgate in Nehemiah ix. 7, already referred to, plainly ſays, that he was delivered from the *fire of the Chaldeans*; and the Jews generally teach the ſame doctrine. But F. Calmet thinks it probable that this opinion is founded only on the ambiguity of the word *Ur*, which ſignifies *fire*, and the city of *Ur*, from which place God called Abram, and ſent him into the land of Promiſe. He therefore is of opinion, that Abram demon-



demonstrated to his father the vanity of idolatry, and that he engaged him to forsake the city of Ur, where he was settled, and remove to that place, whither the Lord had called Abram. The first city they came to was Haran (Gen. xi. 31, 32.) in Mesopotamia, where Terah, Abram's father, died. From thence Abram journeyed into Canaan (*id.* xii. 1, 2, &c.) which was then in the possession of the Canaanites. Here God promised to give him the property of this country, and to heap all manner of blessings on him. The patriarch however did not acquire one inch of ground there, but lived always as a stranger in the country. Sometime after his arrival in Canaan, about the year 2084, there was a great famine which obliged him to go into Egypt, in order to procure some provisions: but having foreseen that the Egyptians would be captivated with the beauty of Sarai, and apprehended, that, upon this account, they might not only force her from him, but take away his life too, if they knew she was his wife, he desired her to give him leave that she might pass for his sister. To this Sarai consented, and during their stay in Egypt, her beauty being talked of to Pharaoh, she was forcibly taken away from him, and would have been made Pharaoh's wife, if God had not afflicted him with such grievous plagues, that he was obliged to restore her. See the article SARAI.

After the famine was over, Abram left Egypt, and returned to Canaan: there he pitched his tents between Bethel and Hai, where sometime before he had built an altar. (Gen. xiii. 1, 2, &c.) Now as Abram and his nephew Lot had large flocks, and for this reason could not dwell together, they separated; Lot retired to Sodom, and Abram to the plain of Mamre, near Hebron. Some years after their separation, that is, in the year of the world 2092, Lot being then in the wars which Chedorlaomer and his

allies were carrying on against the kings of Sodom and Gomorrah, of Admah, Zeboiim, and Zoar, Abram with his people pursued the conquerors; and having overtaken them at Dan, near the springs of Jordan, he defeated them, retook all the spoil, together with his nephew Lot, and brought them back to Sodom. (*id.* xiv. 1, 2, & seq.) At his return, as he marched near Salem, or Jerusalem, Melchizedek king of this city, and priest of the Most High, met him, bestowed many blessings on him, and presented him with bread and wine, for himself and for the service of his army; or else offered bread and wine to God as a sacrifice of thanksgiving. See the article MELCHIZEDECK.

After this the Lord renewed all the promises which he had made to Abram, gave him fresh assurances that he should possess the land of Canaan, and that his posterity should be as numerous as the stars of heaven: (*id.* xv. 1, 2.) But as he had no children, and could no longer reckon upon having any, by reason of his advanced age, and the barrenness of Sarai, he complied with the solicitations of his wife, who entreated him to marry her servant Hagar, imagining that if he should have children by her, God might perform the promises which he had made to him of a numerous posterity. *id.* xvi. 1, 2, &c. He therefore married Hagar; who no sooner found that she had conceived, than she began to treat her mistress with contempt, whereof Sarai having complained to Abram, he told her that she might do with her servant as she pleased. Hagar therefore, having been very severely treated by Sarai, fled; but the angel of the Lord appearing to her in the wilderness, commanded her to return to her master, and be more submissive to her mistress. She returned therefore to his house; and some time after was delivered of Ishmael. In the year 2107, the Lord having renewed his covenant with Abram,

Abram, and the promises which he had made to him, changed the name of Abram, or an *elevated father*, which he had hitherto borne, to that of *Abraham*, or the *father of a great multitude*, and that of Sarai, which signifies *my Princess*, to that of Sarah, which signifies *Princess*; and as a mark and earnest of the covenant which he had entered into with him, he enjoined him to be circumcised himself, and to circumcise all the males of his family; and promised him expressly, that he should have a son of Sarah his wife, and that too within a year. *id.* xvii.

In a little time after this, the sins of Sodom, Gomorrah, and the neighbouring cities being compleated, God sent three angels to destroy them. These angels came first of all into the valley of Mamre, where Abraham had pitched his tents, who as soon as he saw them, ran to meet them, invited them to eat, washed their feet, and made haste to prepare meat for them. Sarah made cakes upon the hearth for them, and when they had eaten, they asked Abraham where Sarah his wife was? Abraham having answered that she was in the tent, one of the angels said, 'I will certainly return unto thee, according to the time of life, and lo Sarah thy wife shall have a son.' Sarah, who was behind the door, hearing this, laughed: whereupon the angel said to Abraham, 'Wherefore did Sarah laugh? Is there any thing too hard for the Lord? In a year I will return, as I have promised, and Sarah shall have a son.' *id.* xviii.

The angels being ready to depart, Abraham with great respect waited on them, and accompanied them towards Sodom; whither two of the angels advancing with more haste, the third walked with Abraham. This third, whom the original calls the Lord, as a farther proof of his favour, began to reveal a dreadful secret to him; which was, that the cry of So-

dom and Gomorrah was gone up to heaven; and that he was going down fully resolved to destroy them utterly, if upon inquiry he found their wickedness equal to the cry of it. Abraham fearing lest his nephew Lot should be involved in the misfortune of this city, or rather from his natural compassion, said, 'Lord, wilt thou destroy the righteous with the wicked? If there be found fifty righteous in the city, wilt thou destroy them with the others that are therein?' The Lord answered, 'I will spare it for their sakes.' Abraham added, 'If there shall lack five of this number, wilt thou destroy all the city for lack of five?' 'No,' said the Lord; Abraham continuing to speak, reduced the number by degrees to ten righteous persons; and God promised him not to destroy the city if ten righteous persons should be found therein: but there was one only to be found, Lot, Abraham's nephew; and him God preserved from the calamity of Sodom, as shall be related under the article LOT.

In the mean while, Sarah conceived, according to God's promise; and Abraham having left the valley of Mamre, went farther towards the south, (*id.* xx.) and dwelt as a stranger at Gerar, where Abimelech reigned, who, being captivated by the beauty of Sarah, forced her from her husband, but restored her to him in the manner related under the article ABIMELECH. Sarah, in the year of the world 2108, and the 90th year of her age, was delivered of her son Isaac, whom Abraham circumcised according to God's order. (*id.* xxi.) Sarah suckled the child herself, and weaned him at the usual time; and Abraham made a feast to all his household upon that day. Sarah having sometime after observed Ishmael the son of Hagar playing with her son Isaac, and shewing some marks of contempt to him, said to Abraham, Cast out this bondwoman and her son: for Ishmael shall not be heir with Isaac. What-



ever reluctance Abraham might have to comply with this request, as soon as God had declared to him, that it was his will, he turned them away. See the article HAGAR and ISHMAEL. About this time Abimelech king of Gerar came with Philcol, the general of his army, to visit Abraham, and make an alliance with him. Abraham made him a present of seven ewe lambs out of his flock, as a monument that the well which he had made was his own. They swore each of them to the covenant they had made, and called the place Beersheba, or the *Well of swearing*: because of the covenant there ratified by them with an oath. Here Abraham planted a grove, built an altar, and continued for some time. After this, in the year of the world 2133, God commanded Abraham to sacrifice his son Isaac to him, upon a mountain which he shewed him: whereupon Abraham, obedient to the divine command, took his son with some servants, and conducted him towards mount Moriah. As they were got together on their journey, 'Behold the fire and the wood,' says Isaac to his father, 'but where is the lamb for a burnt-offering?' Abraham answered, 'My son, God will provide one.' When they were come within sight of the mountain, Abraham left his servants behind him, and ascended the mount with his son only; and there having bound him, he prepared to sacrifice him: but as he was ready to give the blow, an angel from heaven cried out to him, 'Lay not thine hand upon the lad, neither do thou any thing to him, now I know that thou fearest God, since to obey him thou hast not spared thine only son.' At the same time Abraham seeing a ram intangled in a bush by his horns, took him, and offered him up as a burnt-offering, instead of his son Isaac. The place he called Jehovah-jireh, or *the Lord will see*. *id.* xxii.

Twelve years after this, Sarah the wife of Abraham died in the city of Hebron, otherwise called Arba. Abraham was then probably at Beersheba; but being informed of her death, he came to Hebron, there to mourn and perform the last offices for her. He appeared before the people assembled in a body at the city-gate, intreating them to allow him the liberty of burying his wife among them; for as he was a stranger in the country, and had no land then of his own, he could pretend to no right of giving honourable interment to his dead in the sepulchres of that country, without the consent of the proprietors. He therefore desired Ephron, one of the inhabitants, to sell him the field called Machpelah, with the cave and sepulchre belonging to it. The purchase was made before all the people of Hebron, at the price of 400 shekels of silver. And Abraham buried his wife Sarah, after he had mourned for her according to the custom of the country. *id.* xxiii. See the article SARAH.

Abraham perceiving himself to be grown old, sent Eliezer the steward of his house into Mesopotamia in the year of the world 2148, with directions to bring a woman of his own nation, with whom he might marry his son Isaac. Eliezer executed his commission with all the prudence that could be desired; and brought Rebekah, the daughter of Bethuel, and grand-daughter of Nahor, (*id.* xxiv.) whom Isaac married, and lodged in his mother Sarah's tent. See the article ELIEZER.

Abraham, after the death of Sarah, in the 141st year of his age, married Keturah, by whom he had six sons, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah, who were all heads of different people, whose habitation was in Arabia, and in the neighbourhood of Palestine. At last, in the year of the world 2183, Abraham worn out with age died, after he had

had lived 175 years; and was buried with Sarah his wife in the field and cave of Machpelah. *id.* xxv.

The eastern people, not only Christians and Mahometans, but the very Indians and Infidels, have some knowledge of the patriarch Abraham, and speak much in commendation of him. However, many fabulous tales are told of him, and his history is embellished with great variety of fictions. Some have averred, that he reigned at Damascus, that he dwelt a long time in Egypt, and that he taught the Egyptians astronomy and arithmetic. Some will have it, that he invented letters, and the Hebrew language, or the characters of the Syrians or Chaldeans. He is also said to be the author of several works; and the Magi believe Zoroaster their great prophet to be the same with Abraham.

He is said to be the author of that famous book, mentioned in the Talmud, and highly valued by several learned rabbies, called *Jetzirah*, or the *Creation*, of which it gives an account. There is also an apocalypse attributed to him by the Sethians. His assumption is mentioned by St. Athanasius; and Origen tells us of an apocryphal book pretended to be written by him, wherein two angels, a good one and a bad one, are introduced disputing about his salvation or damnation. The Jews make him also the composer of some prayers, and of the nineteenth psalm; and a treatise against idolatry.

Maimonides, and after him the learned Spencer, tell us, that Abraham was brought up in the religion of the Zabians, who are supposed to have been great astronomers, astrologers, &c. and by discovering the power and influence of the stars and heavenly bodies, came at length to worship them. The Jewish writers tell us, that Terah, Abraham's father, made and sold images, or representations of the sun, moon, and stars, to worship; and that Abraham, being well skilled in the astronomy of those times, learned

from thence that the celestial bodies could neither make nor move themselves, by their own power: but that there was one only God, who created, preserved, and governed all things, and that therefore they ought to worship him alone; that his father Terah going from home about particular business, and leaving Abraham in the shop to sell the images, he, in his father's absence, broke them all, except the largest of them; that upon this, Terah being angry, brought Abraham before Nimrod, or the Assyrian monarch, to be punished for this crime; that the king, who was one of the Magi, commanded Abraham to worship the fire, and upon his refusal ordered him to be thrown into a burning furnace; but that Abraham came out unhurt, to the admiration of every one. But some think, as has been already observed, that this whole story takes its rise from taking the word *ur*, to signify the *fire*, as it is in the Hebrew. It is reported that the tomb of Abraham having been discovered near Hebron, they found his body, and those of Isaac and Jacob, whole and uncorrupted. There were likewise some gold and silver lamps hung up in the cave, which was visited by great multitudes. The fathers of the church have been very large in their commendation of this great patriarch: the saints of the Old Testament, and the prophets have proposed him as the pattern of perfect faith and obedience to God's commands. Our Saviour assures us in the gospel (John vii. 56.) that Abraham desired earnestly to see the day of his coming, that he saw it and was glad. In another place (Matt. viii. 11.) he tells us, that the happiness of the righteous consists in being seated with Abraham, Isaac and Jacob in the kingdom of heaven; and in being received into Abraham's bosom, as into a place of rest, opposite to the misery of Hell. Luke xvi. 22.

The emperor Alexander Severus, who knew Abraham only by the won-



ders which the Jews and Christians related of him, conceived so high an idea of him, that he ranked him with Jesus Christ among his Gods.

ABSALOM, the son of David, born of Maachah, the daughter of Talmai king of Geshur, was, according to the scripture, (2 Sam. xiv. 25.) the most beautiful man in all Israel, and had the finest head of hair. When he had his hair cut, which was once a year, on account of its being very heavy, it weighed two hundred shekels by the king's weight, which may be computed at about 31 ounces.

Absalom having a sister both by the father and mother's side, named Tamar, who was extremely beautiful, his brother Amnon, the son of David, but not by Absalom's mother, conceived so violent a passion for his sister, that it made him pine away exceedingly: (*id.* xiii.) but having prevailed with the king to let Tamar come into his chamber, and prepare something for him to eat, he ravished her, and dismissed her with reproach and shame. Absalom not only received his sister into his house, but resolved to revenge the outrage offered to her. He however took no notice of it to Amnon, expecting perhaps that the king his father would punish so impious an action. But about two years after, in the year of the world 2974, Absalom going to a sheep-shearing at Baal-hazor, invited the king thither, with all the royal family. David excused himself, but pressed by Absalom's intreaties, he consented that Amnon and his brethren should go. When they were warmed with wine, Amnon by Absalom's orders was assassinated; upon which the other princes, in great consternation, fled immediately to Jerusalem. Absalom, for his part, retired to king Talmai his mother's father in the country of Geshur; there he continued for three years, in all which time David gave himself no trouble in pursuing him: but Joab, observing a fondness in the king's

heart, to see his son, found means, by the interposition of an artful woman of Tekoah (who, in a speech contrived on purpose, persuaded the king, that in some cases the life of a murderer might be saved) to procure his consent for Absalom's return. Absalom came back therefore to Jerusalem: but David would not suffer him to come into his presence: wherefore he continued thus for two years in disgrace; at the end of which time, he sent for Joab, with a purpose of engaging him to intercede with the king on his behalf: but he refusing to come, Absalom commanded his servants to set fire to a field of barley belonging to Joab, which he being informed of, came and made his complaints to Absalom. Absalom confessed that this was done by his orders, with the hopes only of having an opportunity thereby, to desire his mediation with his father, to intreat the king to forgive him, and admit him to his presence. Joab went, and related all that had passed to David, who ordered Absalom to be introduced immediately, embraced him, and received him into favour as before. *id.* xiv.

As Amnon his eldest brother was dead, Absalom, after this reconciliation, looking upon himself as presumptive heir to the crown, set up a magnificent equipage, consisting of chariots and horses, and every morning came constantly to the palace gate, calling all those who had any business, and came to demand justice of the king; and when they had reported their business, he told them that their several causes indeed seemed good and just, but that there was no man deputed of the king to determine in them: 'O, says he, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!' This practice Absalom continued for some time, and when any man came nigh him to do reverence, he put forth his hand, and took him up, and kissed him. He was thus

thus for four years preparing the minds of the people, and winning by degrees upon them; and when he thought he might declare himself, he desired permission of the king to go to Hebron, under pretence of performing some vow there, which he had made during his abode at Geshur. (*id.* xv.) It is observable, that the text, verse 7, mentions forty years, as if Absalom had continued these practices of alienating the affections of the people for forty years: but the learned Usher has shewn, that it can be only meant from David's being first anointed by Samuel, and not from his reconciliation with Absalom: for this rebellion happened about four years after it, as we have already mentioned; and several latin MSS. Josephus, and Theodoret, read four years only. Usher observes that this rebellion broke out before or about Whitsuntide, in the year 2980, by the new fruits and parched corn, which Barzillai brought David in his flight. *id.* xvii. 28.

We may observe that Absalom was the first who introduced the use of horses in Israel: till then the kings used to ride upon mules; and the greatest nobles upon asses, as we may see in the history of the Judges. *Univ. hist.* b. I. c. vii.

Absalom having obtained the king's leave, went to Hebron, attended by 200 men, who followed him in the simplicity of their hearts, without having the least knowledge of his unnatural designs: mean time he sent particular persons, whom he had intirely attached to his interest, throughout all the tribes of Israel, with orders to sound the trumpet, and publish every where that Absalom was king at Hebron. Hereupon there was very soon a great resort of people to him; insomuch, that he was acknowledged by the greatest part of Israel. David being informed of Absalom's revolt, and that all Israel was of his party, fled with his officers from Jerusalem; leaving no other guard in the palace but the

king's wives. Absalom, without loss of time, went directly to Jerusalem, where he was received without any resistance. Ahitophel advised him to abuse his father's concubines publicly, that all the people might comprehend by this action, that the breach was without hopes of reconciliation, and might continue firm to him, without any thoughts of their returning to their obedience. (*id.* xvi.) At the same time Ahitophel proposed to Absalom, that some troops should be sent in pursuit of David, so that he might be quite oppressed before he had leisure to look about him, and gather strength: but Hushai, David's friend, who pretended to be of Absalom's party, diverted him from this counsel, and gave notice of it to David; advising him to pass the Jordan with all diligence, and throw himself into some place of security, where he might be able to defend himself. (*id.* xvii.) David therefore retired to Mahanaim, which before was the residence of Ishbosheth the son of Saul, and there received several reinforcements from those who continued faithful to him. See HUSHAI and AHITOPHEL.

Absalom, the next day, marched against David with all his forces; and having crossed the river Jordan, disposed himself to attack the king his father. David, on his part, ordered his troops to march out of the city under the command of Joab, and both sides engaging, Absalom's army was routed; twenty thousand being killed upon the spot, the rest saved themselves by flight. As for Absalom himself, he was mounted on a mule; and as he fled through the forest of Ephraim, where the battle was fought, and was passing under a large oak with very thick boughs, his hair was entangled in the branches, and his mule going on left him hanging between heaven and earth. *id.* xviii.

A soldier seeing him in this condition, gave intelligence thereof to Joab, who asked him why he did not kill him;



but the man answered, ' Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth my hand against the king's son, for in our hearing the king charged thee and Abishai, saying, Beware that none touch the young man Absalom.' Then Joab answered, ' I may not tarry thus with thee;' whereupon he took three darts in his hand, and thrust them through the heart of Absalom. And while he was yet breathing, and hanging on the oak ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him. His body was carried off, and thrown into a great pit which was there in the wood, and a large heap of stones was laid upon him. Now Absalom in his lifetime had erected a pillar in the king's valley, saying, (*id. ib.* 18.) ' I have no son, and this shall be a monument to perpetuate my name.' He called the pillar therefore after his own name, and it was so called in the days of the author of the book of Samuel. There is a monument shewn at present eastward of Jerusalem in the valley of Jehosaphat, which is said to be that of Absalom. It consists of a little chamber, wrought with a chisel out of one piece of rock, standing apart at some little distance from the mountain; being a square of eight paces from out to out: the inside of this cabinet is all plain, but the outside is adorned with some pilasters of the same kind of stone. The upper part or covering is made in the form of a conic pyramid pretty high and large, with a kind of flower-pot upon the top. The whole is about four or five fathoms in height: the pyramid is composed of several stones, but the monument itself is square, and cut out of one block of stone. Josephus, speaking of Absalom's monument, says, it was a marble-column, distant about two furlongs from Jerusalem. Travellers assure us, that all who pass by Absalom's pillar throw a stone at it, to shew their abhorrence of the son's

rebellion against his father. There is so great a heap of stones near it, that they almost hide the lower part of this monument. Tho' we are told that Absalom's body was thrown into a great pit in the forest of Ephraim, under a great heap of stones, is it probable that David, who lamented his son with such excessive grief, removed the body from thence, in order to have it laid in the sepulchre belonging to the kings, or perhaps somewhere near the monument. The scripture seems to intimate, in a place already referred to, that when this prince erected his monument he had no children. It is said, however, in another place, (*id. xiv.* 27.) that he had three sons, and one daughter of great beauty, whose name was Tamar. But there is some probability, that these children, at least the sons, did not live: there are persons who believe that Tamar his daughter married Rehoboam king of Judah.

**ABSALON**, the ambassador of Judas Maccabeus to Lysias, general of the army of Antiochus who was surnamed Eupator, 2 Macc. xi. 17.

**ABSTINENCE**, a religious duty. The Jewish law ordained, that the priests should abstain from the use of wine, during all the time of their being employed in the service of the temple. (*Lev. x.* 9.) The same abstinence was enjoined the Nazarites, during the time of their Nazariteship, or separation. (*Numb. vi.* 3.) The Jews were commanded to abstain from several sorts of animals; for an account whereof, see the article **ANIMAL**.

The fat of all sorts of animals that were sacrificed was forbidden to be eat, (*Lev. iii.* 17. and *vii.* 23, &c.) and the blood of every animal in general, was prohibited under pain of death: neither did they eat the sinew, which is upon the hollow of the thigh, though it be otherwise pure, because the angel who wrestled with Jacob at Mahanaim, touched the hollow of his thigh, which occasioned the sinew to shrink,

shrink. (Gen. xxxii. 25.) Among the primitive Christians, some denied themselves the use of such meats as were prohibited by the law; others looked upon this abstinence with contempt. St. Paul has laid down very wise rules relating to this particular. 1 Cor. viii. 7—10. and Rom. xiv. 1—3. See FASTING.

ABUBUS, the father of Ptolomeus, by whose procurement his father-in-law Simon Maccabeus was assassinated in the castle of Docus. 1 Mac. xvi. 11, 12, &c.

ABYSS, or DEEP. Hell is called by this name in scripture, (Luke viii. 31. Rom. x. 7. Rev. ix. 1. xi. 7. &c. Gen. vii. 11. Ex. xv. 5. &c. *passim*.) as are likewise the deepest parts of the sea, and the chaos, which in the beginning of the world was covered with darkness, and upon which the spirit of God moved. (Gen. i. 2.) According to Mr. Hutchinson, by the Abyss you are to understand, that vast quantity of water which is within the earth. The ancient Hebrews, as well as the generality of the eastern people at this day, were of opinion that the abyss, the sea, and waters encompassed the whole earth; that the earth was, as it were, immersed in and floating upon the abyss, almost, say they, like a water-melon swimming upon, and in the water, which covers a small moiety of it. Farther, they believed that the earth was founded upon the waters, (Psal. xxxiii. 2. xxxv. 6.) or at least that it had its foundations on the abyss. Under these waters, and at the bottom of this abyss, the scripture represents the giants to be groaning, and suffering the punishment of their sin. There the Rephaims are confined, those old giants who, when they were living, made the people round about them tremble. (Prov. ix. 18. &c.) Lastly, in these dark dungeons it is that the prophets describe to us the kings of Tyre, Babylon, and Egypt to be laid down and buried, yet alive and expiating the guilt of their pride and cruelty.

(Isa. xxvi. 14. Ezek. xxviii. 10, &c.) These depths are the abode of Devils and wicked men. (Rev. ix. 1, 2, &c.) Fountains and rivers, in the opinion of the Hebrews, (Eccl. i. 7.) are derived from the abyss or sea. At the time of the deluge, the depths below, or the waters of the sea, broke down their banks, the fountains forced their springs, and spread over the earth. The abyss which covered the earth in the beginning of the world, and was put in agitation by the spirit of God, or by an impetuous wind, (Gen. i. 2.) was so called by way of anticipation, because it afterwards composed the sea, and the waters of the abyss issued from it, and were formed by the flowing of it: or the earth sprung out of the middle of this abyss, like an island rising out of the sea, and appearing suddenly to our eyes, after having been for a long time concealed under water.

ACCAD, a city built by Nimrod, the situation whereof is not very well known. The Septuagint read it Archad. Gen. x. 10.

ACCHO, afterwards called PROLEMAIS, lay North of mount Carmel, with a harbour to the sea. It fell to the tribe of Asher upon the division. (Judg. i. 31.) The Israelites would not extirpate the inhabitants of Accho, and it continued in the hands of the Canaanites.

ACELDAMA, i. e. the inheritance or portion of blood: by this name was that field called, which the priests purchased with the thirty pieces of silver, that had been given to Judas Iscariot as the price of Jesus Christ's blood. (Matt. xxvii. 8. and Acts i. 18.) Judas having brought this money back into the temple, and the priests not thinking it was lawful to make use of it, for the service of so holy a place, because it was the price of blood, they bought a potters field with it, to be a burying-place for strangers. This field is shewn at this day to travellers. The



The place is very small, and covered with an arched roof, under which the bodies that are there deposited, are, they say, consumed in less than three or four days.

ACHAIA, a province of Greece, whereof Corinth was the capital, where St. Paul preached, (Acts xviii. 12.) and St. Andrew suffered martyrdom.

ACHAICUS, a disciple of St. Paul, whom this apostle recommended in a peculiar manner to the Corinthians; he with Stephanus and Fortunatus being the bearer of St. Paul's first epistle to the Corinthians. 1 Cor. xvi. 15.

ACHAN, the son of Carmi, of the tribe of Judah, having discovered a Babylonish garment, a wedge of gold, and two hundred shekels of silver among the spoils of Jericho, took and concealed them against the express prohibition of God, who had cursed the city of Jericho, and devoted it to ruin, without reserving the least thing belonging to it. (Josh. vi. 17. and vii. 1, 2, &c.) Some days after taking this city, Joshua sent 3000 men to take the little town of Ai, which was three or four leagues distant from Jericho. But they were charged by those of Ai, and obliged to fly. However the loss was not great, thirty-six only of the Israelites being killed in the action: but notwithstanding their loss was so inconsiderable, they were much discouraged. Whereupon Joshua and the elders rent their cloaths and put dust upon their heads, crying to the Lord, and conjuring him not to forsake his people in the midst of their enemies. Then the Lord said to Joshua, Get thee up, why liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant, for they have taken of the accursed thing; they have stolen and dissembled also; and they have put it even amongst their own stuff. Therefore I will be with you no more, unless ye destroy the accursed from among you. Up, sanctify the people against to-morrow; the

lot shall discover him who is guilty of this crime, and he shall be burnt with all that belongs to him.

The next day therefore, Joshua assembled all the tribes of Israel, and having cast lots, the lot fell upon the tribe of Judah; then upon the family of Zarhi; then upon the house of Zabdi; and last of all upon the person of Achan, to whom Joshua said, 'My son, give glory unto the Lord, confess your fault, and declare what you have done, without concealing any thing.' Achan replied, 'It is true that I have sinned against the Lord, and look what I have done.' Having seen among the spoils a goodly Babylonish garment, and two hundred shekels in silver, with a wedge of gold, of fifty shekels in weight, I took them, and laid them in a pit which I dug for this purpose in my tent. Joshua immediately sent some people to Achan's tent, who found there what he had mentioned; and having produced the things in the presence of all the Israelites, they laid them out before the Lord. Then Joshua and all the people taking Achan with what had been discovered in his tent, the gold, silver, and furniture, his sons and daughters, his oxen and his asses, his very tent, and every thing belonging to him, brought all into the valley of Achor; and said unto Achan, 'Since thou hast troubled us, the Lord shall trouble thee this day.' Then they stoned him, with all those of his family, whom they presumed to have been accomplices in his crime, and all that he had was consumed with fire. They laid together a great heap of stones upon him, which, says the author of the book of Joshua, remains there to this day.

ACHBOR, an officer belonging to king Josiah, who was sent by this prince to consult the prophetess Huldah, concerning the book of the law, which had been found by the high-priest Hilkiah. 2 Kings xxii. 14.

ACHIM, the son of Zadok, father of

of Eliud, of the tribe of Judah, and family of David. Matt. i. 14.

ACHIOR, general of the Ammonites, who joined Holofernes's army with the auxiliary troops of his country, in that general's expedition into Egypt. The inhabitants of Bethulia having shut their gates against Holofernes, and refusing to execute his orders, he called the princes of Moab, and commanders of the Ammonites, demanding of them with great passion, who these people were that opposed his passage; for he presumed that the Moabites and Ammonites being neighbours to the Hebrews, could better inform him of the truth than any other persons. (Judith v. 2, 3, &c.) Then Achior, general of the Ammonites, answered, 'My Lord, these people are originally of Chaldea; their ancestors dwelt first in Mesopotamia; and because they would not worship the gods of the Chaldeans, were obliged to leave their country, and settle in the land, which at present is possessed by them.' He continued to relate to him Jacob's descent into Egypt; the miracles wrought by Moses for the deliverance of the Israelites; and the conquest they had made of Canaan. Lastly, he told him, that this people had been at all times invincible, and were protected visibly by God, so long as they continued faithful to him: but that as soon as they shewed any works of infidelity, God never failed to take vengeance on them. 'Now, therefore,' added he, 'learn whether these people have committed any fault against their God: if so, attack them, for he will deliver them up into your hands: if not, we shall not be able to resist them, because God will undertake their defence, and cover us with confusion.' Upon hearing these words, the great men of Holofernes's army were inclined to fall upon Achior and kill him; and Holofernes transported with fury told him, 'Since you have taken

upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to shew you that there is no other God besides Nebuchodonosor my master, when we have put all these people to the edge of the sword, we will cut you off likewise; and you shall understand that Nebuchodonosor is Lord of all the earth; and that you may yourself experience the vanity of your own prophecy, I will have you carried to Bethulia, there to run the same risks with this people whom you believe to be invincible'. (*id.* vii.) They carried him therefore thro' the hill-countries, till he came pretty near the city; there they tied his hands behind him, and fastened him to a tree, that the people of Bethulia, who were come out against them, might take him and carry him to the city; where, in the midst of the elders, and in a full assembly of the people, he declared to them what he had said, and what had happened to him. Then all the people of Bethulia fell with their faces to the ground, and with great cries, begged God's assistance, beseeching him to vindicate the honour of his name, and humble the pride of their enemies: After which they took Achior, and comforted him. Ozias one of the great leaders of the people received him into his house, and made a splendid entertainment for him. Achior continued in Bethulia so long as the siege lasted, and when God had delivered Holofernes into the hands of Judith, and she was returning to the city with his head, Achior was called; (*id.* xiv.) who, seeing the head of Holofernes, was so terrified, that he fell with his face to the ground, and his spirit failed him: but recovering soon after, he abandoned the superstitions of the Heathens, believed in God, was circumcised, and received into the number of the Israelites. See the article JUDITH.

ACHIRAM, or AHIRAM, of the tribe



tribe of Benjamin, was chief of one of the great families of that tribe, at the time when they came out of Egypt. Numb. xxvi. 38.

ACHISH, a king of Gath. David having resolved to draw to some distant place from Saul, who sought an opportunity to take away his life, retired to Gath, a city in the land of the Philistines, where Achish then reigned. (1 Sam. xxi. 10.) Some officers belonging to Achish, seeing David, asked the king, whether this was not David, who was respected as the king of his own country; whether this was not he of whom it was said, at a time of public dancing, 'Saul hath killed his thousands, and David his ten thousands.' David hearing this, began to apprehend his life to be in danger; wherefore he counterfeited madness in presence of the Philistines, scrabbled on the doors of the gate, and let his spittle fall down on his beard: whereupon Achish said unto his servants, 'Lo you see the man is mad, wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?' Three or four years after this, that is, about the year of the world 2947, David sent an offer of his service to Achish, and desired to be received either into the city, or some other part of his dominions. (*id.* xxvii.) Achish, who knew the valour of David, and the subject of that discontent which subsisted between him and Saul, received him very cheerfully into Gath, together with his six hundred men, their wives and children, which he had along with him. Here they continued for some time, after which David begged the king to give him a place of retreat in some town in the country; whereupon Achish gave him the property of Ziklag, and there David settled. About two years after this, the Philistines having taken the field, in

order to encounter the Israelites, David received the commands of Achish, to prepare for marching in order to join him in this war against the Israelites: to which David consenting, Achish told him, that he placed such confidence in him, as to trust him at all times with the guard of his person. (*id.* xxviii.) The Philistines therefore being come to Aphek, David and his people marched in the rear with Achish. But the princes of the Philistines observing the Hebrews, said to Achish, 'What do these Hebrews here?' To this he answered, 'Is not this David which has been with me these days, or these years, and I have found no fault in him?' But the lords of the Philistines declaring their apprehensions that in the day of battle David might possibly turn against them, prevailed with the king to dismiss him; which he did, telling him, 'As the Lord liveth thou hast been upright, I approve thy whole conduct, thou hast given me no reason for complaint, but thou art not acceptable to the lords about me: return therefore, that thou mayest not offend them.' David answered, 'What have I done? And what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the King?' Then said Achish, 'To me thou art an angel of God, but the princes of the Philistines have determined that thou shalt not engage with them in the battle.' (*id.* xxix.) David returned therefore the next day to Ziklag, from whence, soon after the battle of Gilboa, he came to Hebron, from which time we find no more mention of Achish in scripture.

Whether this was the same Achish mentioned (1 Sam. xxi. 10.) with whom David took shelter at his first flight from Saul, or some successor of the same name, is a matter of some conjecture. His being called Achish the son of Maach (*id.* xxvii. 2.) seems to imply

imply that he was a different person; because, in the nature of things, these words can have no use, but only to distinguish this Achish from another of the same name. *Patrick and Calmet's Commen.*

ACHMEIHA, (Ezra vi. 2.) See the article ECBATANA.

ACHOR, a valley in the territory of Jericho, and in the tribe of Benjamin, where Achan, his sons and daughters were stoned to death. See the Article ACHAN.

ACHSAH, the daughter of Caleb, who was promised by her father to him who should take Kirjath-sepher, which upon the division was fallen to his lot. (Josh. xv. 16, &c.) Othniel having taken the place, married Achsah; and after the wedding, while they were conducting her home to her husband's house, she persuaded Othniel to permit her to ask her father Caleb for a field that was well watered. She therefore alighted off her ass, and throwing herself at her father's feet, she said, 'Father, thou hast given me a South-land, (or dry land exposed to the south) give me also springs of water;' that is, a land wherein are springs of water. And he gave her the upper-springs, and the nether springs; or a field watered with good springs, as well as with dew and rains.

ACHSHAPH, a city belonging to the tribe of Asher, the king whereof was conquered by Joshua (xii. 20.) It is thought probable that Achshaph and Achzib are but different names for the same town of Ecdippa, upon the coast of Phœnicia. See the next article.

ACHZIB, a city belonging to the tribe of Asher, (Josh. xix. 29.) thought to be the same which the Greeks called Ecdippa, and which at present is called Zib. It was situated near the Mediterranean Sea, between Tyre and Ptolemais. See the preceding article.

ACTS of the Apostles, a canonical book of the New Testament, which contains a great part of the lives of

St. Peter and St. Paul, beginning at the ascension of our Saviour, and continued down to St. Paul's arrival at Rome, after his appeal to Cæsar; comprehending in all about thirty years. St. Luke has been generally taken for the author of this book, and his principal design in writing it was to obviate the false acts and false histories which began to be dispersed up and down the world. The exact time of his writing it is not known, but it must have been at least two years after St. Paul's arrival at Rome, because it informs us (Acts xxviii. 30.) that St. Paul 'dwelt two whole years' in his own hired house.' Perhaps he wrote it while he remained with St. Paul, during the time of his imprisonment.

St. Luke wrote this work in Greek, and his language is generally purer than that of the other writers of the New Testament. Epiphanius tells us, that this book was translated by the Ebionites out of Greek into Hebrew, that is into Syriac, which was the common language of the Jews in Palestine, but that those heretics corrupted it with a mixture of many falsities and impieties injurious to the memory of the apostles. St. Jerom assures us that a certain priest of Asia added to the true genuine Acts, the voyages of St. Paul and St. Thecla, and the story of baptizing a Lion. Tertullian tells us, that St. John the evangelist having convicted this priest of varying from the truth in this relation, the good man excused himself, saying, he did it purely out of love to St. Paul. The Marcionites, and Manichæans, because they were sensible this book too plainly condemned their errors, rejected it out of the canon of scripture.

OEcumenius calls the Acts, the 'Gospel of the holy Ghost;' and St. Chrysostom, the 'Gospel of our Saviour's resurrection,' or the Gospel of Jesus Christ risen from the dead. Here, in the lives and preachings of the apostles,



apostles, we have the most miraculous instance of the power of the Holy Ghost; and in the account of those who were the first believers, we have received the most excellent pattern of the true Christian life.

There were several spurious *Acts of the Apostles*, particularly, 1. The acts of the apostles, supposed to be written by Abdias the pretended bishop of Babylon, who gave out that he was ordained bishop by the apostles themselves, when they were upon their journey into Persia. 2. The acts of St. Peter: this book came originally out of the school of the Ebionites. 3. The acts of St. Paul, which is intirely lost. Eusebius, who had seen it, pronounces it of no authority. 4. The acts of St. John the evangelist, a book made use of by the Encratites, Manichæans, and Priscillianists. 5. The acts of St. Andrew, received by the Manichæans, Encratites, and Apotactics. 6. The acts of St. Thomas the apostle, received particularly by the Manichæans. 7. The acts of St. Philip. This book the Gnostics made use of. 8. The acts of St. Matthias. Some have imagined that the Jews for a long time had concealed the original acts of the life and death of St. Matthias, written in Hebrew, and that a monk of the abbey of St. Matthias at Treves having got them out of their hands, procured them to be translated into Latin, and published them. But the critics will not allow them to be genuine or authentic.

ADADA, a city in the southern parts of Judea. (Josh. xv. 22.)

ADAD-RIMMON, or HADAD-RIMMON, a city in the valley of Jezreel. (2 Kings xxiii. 29.) There the fatal battle was fought, wherein Josiah king of Judah was killed by the forces of Pharaoh-Necho king of Egypt. It is situated ten miles from Jezreel.

ADAH, one of Lamech's two wives, was the mother of Jabal and Jubal. (Gen. iv. 19.) The names of the rest of her children (for it is presumed that

she had more) are no where mentioned. This also was the name of a daughter of Elon the Hittite, and wife to Esau: she was the mother of Eliphaz. *id.* xxxvi. 4.

ADAI AH, the name of several men among the Hebrews, such was, 1. Adaiah of the tribe of Levi, the son of Ethan, and father of Zerah. (1 Chr. vi. 41.) 2. Adaiah, of the tribe of Benjamin, the son of Shimhi. (*id.* viii. 21.) 3. Adaiah of the sacerdotal race, the son of Jeroboam, and father of Maasiah. (*id.* ix. 12.) 4. Adaiah who returned from Babylon, and was one of those who dismissed the wives which, contrary to the law, they had taken from among the Gentiles.

ADALIAH, the fifth son of Haman, who was hanged with the rest of his brethren by the command of Ahasuerus. Esther ix. 8.

ADAM, the first man, and father of the human race, created by God himself, out of the dust of the earth. Josephus thinks, that he was called Adam by reason of the redish colour of the earth out of which he was formed, for *Adam* in Hebrew signifies *red*. This name likewise denotes any man in general. God having made man out of the dust of the earth, breathed in him the breath of life, and gave him dominion over all the creatures of the earth. (Gen. i. 26, 27. and ii. 7.) He created him after his own image and resemblance; and having blessed him, he placed him in a delicious garden in Eden, that he might cultivate it agreeably, and feed upon the fruits of it: (*id.* ii. 8, 15—17.) but at the same time, gave him the following injunction; 'Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.'

The first thing that Adam did after his introduction into Paradise, and the very day of his creation, was to give names

names to all the beasts and birds which presented themselves before him, not only for that purpose, but to perform their homage to him, as it were, and make Adam sensible that there was nothing among them fit to be a companion for him. *id. ib. 19, 20.*

Now all other animals had been created by pairs, male and female, and man only was without a fellow creature of his own species: wherefore God said, It is not good for man to be alone, I will make an help meet for him. The Lord caused therefore a deep sleep to fall upon Adam, and while he slept, he took one of his ribs, (or some substance near his side; the original strictly not signifying a rib, the LXX have it *πλευρα*) and closed up the flesh instead thereof; and of that substance which he took from man, made he a woman, whom he presented to him when he awoke. Then said Adam, This is now bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man; therefore shall a man leave father and mother and shall cleave unto his wife, and they two shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. (*id. ibid. 21, & seq.*) Adam likewise called his wife's name Eve, because she was the mother of all living. *id. iii. 20.*

Now the serpent being more subtle than any beast of the field, came to Eve and said, Why has not God permitted you to eat indifferently of all the fruits of Paradise? The woman answered, that they might eat of all the trees in the garden, one only excepted, which they were forbidden to touch, lest they should die. The serpent replied, that they should not die: For that God knew the virtue of the tree; and that as soon as they eat of it, their eyes should be opened, and they should be as Gods, knowing good and evil. The woman therefore seeing that the tree was good for food, and pleasant to the eyes, took of the fruit of it, eat,

and then gave it to her husband, who likewise did eat of it. Immediately the eyes of both were opened, and they knew that they were naked; and having sown fig-leaves together, they made themselves aprons for a covering to their nakedness. After this, as they heard the voice of the Lord walking in the garden, in the cool of the day, they hid themselves from his presence, amidst the thickest trees of Paradise. Then the Lord called Adam, and said unto him, Where art thou? He answered, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And God said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat? Adam replied, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Then the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, likewise, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. As for Adam, to him he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, the fruit whereof I had forbidden thee to eat, the ground for thy sake shall be cursed, and in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou



thou return unto the ground ; for dust thou art, and unto dust shalt thou return. Then the Lord made coats of skins for Adam and his wife, and cloathed them, and said, Behold Adam is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever ; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the Garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

How long Adam and his wife continued in a state of innocence, is very uncertain ; it is probable they did not immediately transgress the divine command, but it should seem by the narration of Moses, that their fall was not long after their creation. The Jews in general, and most of the Christian fathers, believe it to have been on the very day they were created : but this is next to impossible, for a day would be too short for the several actions that must on that supposition have been comprized in it. Besides, God himself, after the sixth day was past, declared (as at the end of the preceding days) every thing to be very good, which is not consistent with truth, if sin, the greatest evil, had then entered into the world. Some, therefore, conjectured, that this calamity happened the eighth day ; and others, the tenth of the world's age ; supposing that in commemoration thereof the great day of expiation, being the tenth day of the year, was instituted. If we can subscribe to the opinion of Mr. Whiston, who makes a day and a year to have been the same, before the fall ; there is indeed no difficulty in supposing it even on the sixth day. *Univ. Hist. B. I. C. I.*

Calmet thinks, that Adam and his wife might have remained in Paradise ten or twelve days ; and that when

they were forced from this delicious place, they were pure virgins.

In some little time after being driven out of Paradise, Eve conceived and brought forth Cain, saying, I have gotten a man from the Lord. (*id.* iv. 1, 2.) It is believed that she had a girl at the same time, and that generally she was delivered of twins. Scripture takes notice of but three sons that Adam had, Cain, Abel, and Seth, and does not say particularly that he had any daughter. But Moses will not suffer us to doubt at all of his having many children, when he tells us, that he begot sons and daughters. (*id.* v. 4, 5.) He died at the age of nine hundred and thirty years ; before Jesus Christ, 3074.

This is all we learn from Moses concerning our first parent. But interpreters, not contented with this general relation, have devised numberless suppositions, and proposed variety of questions to illustrate this subject, and supply the deficiencies in the relation of Moses. It is generally agreed, that the serpent which tempted Eve was the Devil, who envying the privileges of man in innocence, tempted him, and was the cause of his forfeiting all those advantages which he had received from God at his creation ; and, that to this end, he assumed the form of a serpent. These interpretations are supported by many passages of scripture, where the Devil is called the serpent ; and the old serpent. (See John viii. 44. 2 Cor. xi. 3. and Rev. xii. 9.) Some believe that the serpent had then the use of speech, and conversed familiarly with the woman, without her conceiving any distrust of him ; and that God, to punish the malice with which he had abused Eve, deprived him of the use of speech. Others maintain, that a real serpent having eaten of the forbidden fruit, Eve from thence concluded, that she too might eat of it, without danger ; that in effect, she did eat of it, and incurred the displeasure of God by her disobedience. This,

say

say these last authors, is the plain matter of fact which Moses would relate under the allegorical representation of the serpent conversing with Eve. See the article *DEVIL*.

The opinion of such as believe this was not a real serpent, but only the Devil under that name, is no less liable to exception than any of the rest. For though the Devil is frequently stiled in scripture the serpent, and the old serpent, yet why he should be called the most subtle beast of the field, we cannot conceive; neither will the punishment inflicted on the serpent suffer us to doubt, but that a serpent's body, at least, was employed in the transaction. *Univ. Hist. ubi supra.*

The nature of the forbidden fruit is another circumstance in this relation, that has occasioned no less variety of conjectures. The Rabbins believe it was the vine; others that it was wheat; and others, from the circumstance of Adam and Eve's covering themselves with fig-leaves immediately after their transgression, tell us, that this fruit must have been the fig; some think it was the cherry; and the generality of the Latins will have it to be the apple.

Those who admire allegorical interpretations, will have the forbidden fruit to have been no other than the sensual act of generation, for which the punishment inflicted on the woman was the pain of child-bearing. But this opinion has not the least foundation in the words of Moses, especially if we consider that Adam knew not his wife till after their expulsion out of Paradise. *Univ. Hist. ubi supra.*

Many have been the suppositions and conjectures upon this subject in general; and some have so far indulged their fancy in the history of Adam, and the circumstances of the fall, that they have perverted the whole narration of Moses into a fable, full of the most shameful extravagancies, and productive of the most absurd heresies.

We are assured that the Heretics called

Ophitæ, or Serpentine, believed Jesus Christ to be the Serpent, which tempted the first woman. Others believe that the prince of the Devils came in person to tempt Eve, mounted on a serpent as large as any camel. Many Jewish writers have asserted, that man and woman were created together, and fastened to one another by the shoulders. Not less fabulous are the stories related of Adam's stature and beauty; being the greatest giant that ever was, and the handsomest man that ever lived. The Rabbins tell us, that his stature was so prodigious, that he reached from one end of the world to the other: but that having transgressed, God pressed his hand heavily upon him, and reduced him to the measure of an hundred ells: others say, that he was reduced to this measure at the request of the angels, who were frightened at his first stature; and in order to perfect his beauty, they tell us, that God, before he formed him, assumed an human body, of the most exquisite beauty, after the pattern whereof he created Adam. In this manner it was literally true, they say, that he was made after the image or resemblance of God.

Adam has also been reputed the author of several books: it has been supposed, that he was master of the most profound and extensive knowledge. There have been people who believed, that he invented the Hebrew language. The Jews say, that he is the author of the ninety-first psalm, which he composed soon after the creation. There has been much dispute concerning the salvation of Adam. Tatian and Encratites were positive that he was damned: but this opinion is condemned. Some will have it, that Adam and Eve continued in a state of continency for an hundred years after their fall. Others say thirty; and some again fifteen.

It is very uncertain where our first parents were buried: some of the ancients believed it was at Hebron: but the greatest number maintained

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that



that Adam was buried upon Mount Calvary, where there is a chapel to be seen, dedicated to the honour of Adam.

Some Rabbins and oriental authors inform us, that Adam, during the time of his separation from his wife, after his transgression as some will have it, or after the death of Abel, according to others, begat Genii or familiar spirits, who, as the antients affirm, had bodies. To these they apply the text in scripture, that 'The sons of God beheld the daughters of men, and took such of them as they pleased for wives.' (Gen. vi. 2.) Others maintain that these Genii are creatures older than Adam; that they having rebelled frequently against God, he resolved to give the government of the world to a new species of creatures. To this end he created Adam, and commanded the Genii to obey him. They who refused submission to him having Eblis or Lucifer at their head, are what we call the evil angels. The rest who continued in their duty are the good angels or sons of God; both are corporeal and even subject to death. See the article ANGEL.

It were endless to relate the many fabulous stories of the Persians, Banians, Mahometans, Cabbalists, Talmudists, and other Eastern nations and sects relating to the creation of Adam and Eve; their fall, and that of the angels. These fictions some people imagine are not to be understood literally; being often no more than allegories or moral reflections included in mysteries and certain kinds of parables, several of which relating to Adam, will occur in the course of this work, under the articles EVE, EDEN, PARADISE, &c.

ADAM or ADOM, (Josh. iii. 16) a city situated on the banks of the river Jordan, towards the south of the sea of Cinnereth or Galilee. *Well's Geography.*

ADAMAH, or ADMAH, one of the five wicked cities which were destroyed by fire from heaven, and buried under the waters of the dead sea. (Gen. xiv. 2 and Deut. xxix. 23.) It was the most easterly of all those

which were swallowed up, and there is some probability that it was not intirely sunk under the waters; or that the inhabitants of the country built a new city of the same name, upon the eastern shore of the Dead-Sea; for Isaiah, according to the Septuagint, says, (Is. xv. ult. Ἀρὼ τὸ σπέρμα Μωὰβ καὶ Ἀριήλ, καὶ τὸ χαλαλοῖπον Ἀδαμα.) that 'God will destroy the Moabites, the city of Ar, and the remnant of Adamah.'

ADAMAH, was also the name of a city of the tribe of Naphtali. (Josh. xix. 36.) The Septuagint call it Armath, and the Vulgate Edema.

ADAR, the twelfth month of the ecclesiastical year among the Hebrews, and the sixth of their civil year. There are but nine and twenty days in it; and it answers to our February, tho' sometimes it answers to the month of March, according to the course of the Moon. See MONTH.

On the third day of Adar, the building of the temple was finished at the solicitations of Haggai and Zechariah, and the dedication of it made in a solemn manner. (Ezra. vi. 15.) On the seventh day, the Jews celebrate a fast upon occasion of the death of Moses. On the thirteenth, they celebrate the fast which they call Esther's, in memory of that observed by Mordecai, Esther and the Jews of Susa, to divert the calamities with which they were threatened by Haman. (Esth. ix. 17.) On the fourteenth, they celebrate the festival of Purim, on the score of their deliverance from the cruelty of Haman. The twenty-fifth is kept in commemoration of Jehoiachim king of Judah, advanced by Evil-merodach above the other kings who were at his court. Jer. liii. 31, 32. As the Lunar year, which the Jews have been used to follow in their calculations, is shorter than the solar year, by eleven days, which at the end of three years, make a month, they then insert a thirteenth month which they call Veadar, or second Adar, which has nine and twenty days in it. See YEAR.

ADAR

ADAR is also the name of a city in the tribe of Judah. Josh. xv. 3.

ADAR, or HAZER-ADDAR, is also a village taken notice of in the book of Numbers, xxxiv. 4.

ADBEEL, the third son of Ishmael, and the head of one of the tribes of the Ishmaelites. Gen. xxv. 13.

ADDER, or ASP. See ASP.

ADDI, the son of Cosam, and father of Melchi, one of the ancestors of Jesus Christ, according to the flesh. Luke iii. 28.

ADER, the name of one of those who took the city of Gath. 1 Chr. viii. 15.

ADIDA, a city of Judah, at which place Simon Maccabæus encamped, in order to dispute the entrance into the country with Tryphon, who had treacherously seized on his brother Jonathan at Ptolemais. 1 Macc. xiii. 13.

ADIEL, the son of Adiel, of the tribe of Judah. 1 Chr. iv. 36.

ADITHA, or ADATHA, a city belonging to the tribe of Judah. Josh. xv. 36.

ADLAI, principal herdsman to king David. 1 Chr. xxvii. 29.

ADMA, or ADAMA. See the article ADAMA.

ADMATHA, one of the principal officers belonging to the court of Ahasuerus. Esth. i. 14.

ADNA, a Levite, who, when the Jews returned from the captivity of Babylon, forsook his wife whom he had married contrary to the law. Ezra. x. 30.

ADNAH, a valiant man of the tribe of Manasseh, and one of those who left his party to follow that of David. 1 Chr. xii. 20.

ADNAH, was also the name of a general of the troops belonging to Jehoshaphat king of Judah. 2 Chr. xvii. 15.

ADOM, or ADAM. See the article ADAM.

ADONAI, one of the names of God. This word signifies properly *My Lords*, in the plural number, as *Adoni* signifies *My Lord*, in the singular number. The Jews, who either out of

respect or superstition, do not pronounce the name Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the antient Jews were not so nice. There is no law which forbids them to pronounce the name of God.

ADONIBEZEK, king of the city of Bezek, in the land of Canaan. Adonibezek was a powerful and cruel prince, who took seventy kings, and having ordered the extremities of their hands and feet to be cut off, made them eat the remains of what was served up to him, under his table, (Judg. i. 4, &c.) After the death of Joshua, the Hebrews finding themselves pressed within too narrow a compass by the Canaanites, who endeavoured to keep their footing in the country, consulted the Lord, that they might know who should lead them to the war against their enemies. The Lord directed that they should put themselves under the conduct of the tribe of Judah. This tribe engaged that of Simeon to unite with it, in order to reduce the Canaanites, who possessed several places within their allotment, with a promise mutually to assist those of the tribe of Simeon in making a conquest of what the Canaanites still possessed within their division. The two tribes therefore marched against Adonibezek, who was at the head of an army of the Canaanites and Perizzites. They beat him, killed ten thousand of his men, and having taken him alive, they cut off his toes and fingers. Then Adonibezek acknowledged the justice of this punishment, and owned that God treated him in the manner wherein he had treated the seventy princes who had fallen into his power. The Hebrews afterwards carried him to Jerusalem, which they were going to besiege, and there he died in the year 2585.

ADONIJAH, the fourth son of David and Haggith, was born at Hebron,



bron, at the time when his father was acknowledged king by one part only of Israel, while the most considerable paid obedience still to Ishbosheth the son of Saul. (1 Kings i. 5, 6. &c.) Adonijah, seeing that his eldest brothers Amnon and Absalom were dead, believed that the crown of Judah by right of birth, unquestionably belonged to him; and as his father David in the latter part of his life, was fallen into so weak a condition, that he could take no care of the affairs of the government, he thought he should endeavour before his death, to have himself acknowledged king. He therefore set up a magnificent equipage, commanded chariots to be made, took horsemen into his service, and fifty men to run before him; and these at all times attended him. David his father was so far from being displeased with this conduct of Adonijah, that he never reproved him for it. Indeed Adonijah was at that time, the eldest of the royal family, extremely handsome in his person, beloved by the king his father, and had a strong party at court.

He had in particular a great ascendancy over Joab the general of David's armies, and over the high-priest Abiathar: but neither the high-priest Zadok (for at that time there were two high-priests in the kingdom) nor Benaiah the son of Jehoiada, captain of the king's guards, nor Nathan the prophet, nor the body of David's army were of his party. One day therefore, in the year 2989, Adonijah having made a great entertainment for his adherents near the fountain of Rogel, eastward of the city, he invited all the king's sons to it, except Solomon; and the principal persons of Judah, except Nathan, Zadok, and Benaiah: his design was to procure himself at that meeting, to be proclaimed king of the country, and to get possession of the government, before the death of David. But matters fell out quite otherwise.

Nathan having understood what was transacting, went directly to Bathsheba, the mother of Solomon, and advised her to go and inform the king of it, and to put him in mind of his promise in favour of her son.

Bathsheba went immediately to the king; and while she was talking with him, Nathan came, as it had been pre-agreed, and gave the king an account of Adonijah's feast, company, and the design of it; desiring to know whether it was done with his consent. The king, surprized at this report, ordered Solomon immediately to be set on his own mule, to be carried to Gihon, accompanied by his guards with Zadok, Benaiah, and some others of his chief officers, there to be appointed king; and thence to be brought back and seated upon the royal throne, and there proclaimed his successor by the sound of trumpet.

The king's commands were executed with such speed, that Adonijah and his company had not the least knowledge of it, till they were alarmed with the universal shouts of 'Long live king Solomon.' Jonathan, the son of Abiathar, came soon after to them, and gave them an account of the whole ceremony, assuring them, that it was all performed by the king's express orders, who had testified an uncommon joy at seeing his favourite son seated upon his throne, before he left the world, whilst the air was filled with the acclamations of all the people. This unexpected news struck them with such amazement, that they all fled with the utmost speed; and Adonijah seeing himself forsaken, went and took sanctuary at the horns of the altar. Solomon being informed of it, sent him word, that if he behaved himself for the future like an honest man, he would not hurt an hair of his head: but assured him, that his next disloyal attempt would certainly be punished with death. This message brought Adonijah upon his knees to the new king,

king, after which he was ordered to retire to his own house.

Sometime after David's death, Adonijah waited upon Bathsheba, and told her, that he had a favour to ask of her. 'Thou knowest,' says he, 'that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's, for it was his from the Lord; and now I ask one petition of thee; speak, I pray thee, unto Solomon the king (for he will not say thee nay) that he give me Abishag the Shunamite to wife.' Bathsheba promised him to speak to the king; and in effect did so, telling him, that Adonijah would be glad to have Abishag for his wife. To this Solomon replied, 'Why dost thou ask this of me? Ask for him the kingdom also, (for he is mine elder brother) even for him, and for Abiathar the high-priest, and for Joab the son of Zeruah.' Then Solomon swore by the Lord, saying, 'God do so to me and more also, if Adonijah has not spoken this word against his own life. I swear by the Lord, Adonijah shall be put to death this day.' And Banaiah, the son of Jehoiada, being sent to execute this order, fell upon Adonijah and slew him in the year 2990. *id.* ii. 13. &c.

ADONIKAM returned from Babylon with six hundred men of his family. Ezra, ii. 13.

ADONIRAM, the principal receiver of Solomon's tributes, and chief director of the thirty thousand men, whom this prince sent to Lebanon, to cut timber for his buildings. 1 Kings v. 14.

ADONIS. The text of the vulgate in Ezekiel, viii. 14. says, that this prophet saw women sitting in the temple, and weeping for Adonis: but according to the reading of the Hebrew text, they are said to weep for Tammuz, or the *hidden one*. Among the Egyptians, Adonis was adored under the name of Osiris

the husband of Isis. But he was sometimes called by the name of Ammuz, or Tammuz, *the concealed*, to denote probably his death or burial. The Hebrews, in derision, call him sometimes the *dead*, Psal. cvi. 28. and Lev. xix. 28. because they wept for him, and represented him as one dead in his coffin; and at other times, they call him the image of jealousy, Ezek. viii. 3, 5. because he was the object of the God Mars's jealousy. The Syrians, Phœnicians, and Cyprians called him Adonis, and F. Calmet is of opinion, that the Ammonites and Moabites gave him the name of Baal-Peor. See BAAL-PEOR.

The manner wherein they celebrated the festivals of this false deity was this. They represented him as lying dead in his coffin; they wept for him; bemoaned themselves; and fought for him with great eagerness and inquietude. After this, they pretended, that they had found him again, and that he was living. At this good news, they shewed marks of the most extraordinary joy, and were guilty of a thousand lewd practices, to convince Venus how gladly they congratulated her upon the return and revival of her favourite, as before they had consoled her upon the loss of him, and his death. The Hebrew women, of whom the prophet Ezekiel is speaking, celebrated the feasts of Tammuz or Adonis in Jerusalem; and God shewed the prophet these women weeping even in his temple, for this infamous god. See TAMMUZ.

The account we have of Adonis from fabulous history is as follows: He was a beautiful young shepherd, and son of Cyniras, king of Cyprus, by his own daughter Myrrha. The goddess Venus fell in love with this youth; and often came down to meet him on mount Libanus. But Mars, who envied this rival, transformed himself into a wild boar; and as Adonis was hunting, struck him in the groin and killed him. Venus lamented him in



an inconsolable manner. The Eastern people, in imitation of her mourning, generally established some solemn days for the bewailing of Adonis. After his death, Venus went to hell; and obtained of Proserpine that Adonis might be with her six months in heaven, and continue the other six months in the infernal regions. Hereupon those public rejoicings were founded, which succeeded the lamentations of his death: some say he was of Syria, others again of Cyprus, and others of Egypt.

One of the ceremonies at the festival of Adonis was, that the women were to have their heads shaven, after the manner of the Egyptians, at the death of Apis. They among them who refused to be shaved, were obliged to prostitute themselves a whole day to strangers; and the money gained that way was consecrated to the goddess Venus, in whose temple the ceremonies were performed. F. Calmet thinks, that the fabulous relations concerning the birth of Adonis, are much the same with that we learn from the sacred history concerning Lot's incest with his daughters; and he thinks that there is some affinity between Chemosh, who was the deity of the Moabites, and Ammuz or Tammuz, whom he takes to be the same with Adonis. Adonis, as Macrobius informs us, represented the sun, who during the six signs of the summer, is with Venus, that is, with the earth we inhabit: but during the other six, is in a manner absent from us. Chemosh likewise represented the sun, and under this notion, was adored by the Moabites. See LOT and CHEMOSH. Some mythologists by Adonis understand corn, which is hid six months under ground, before the time of harvest approaches. Adonis is said to be killed by a boar, that is the winter, when the heat of the summer is extinguished by the cold, which is the enemy of Venus and Adonis, that is, of beauty and procreation. The scene of Adonis's history is said to be

in Byblos in Phœnicia, where the river Adonis once a year changed the colour of its waters, and appeared as red as blood. This was the signal for celebrating their Adonia, or feasts of Adonis. The common people were made to believe, that the Egyptians, during these feasts, sent a box by sea, made of rushes, or Egyptian paper, and shaped like a head, in which a letter was inclosed, informing the inhabitants of Byblos, that their God Adonis, whom they thought to be lost, was found again. The vessel which carried this letter always arrived safe at Byblos, at the end of seven days.

ADONIZEDEK, king of Zedek or Jerusalem; for this city is believed to have had four names; Salem, Jerusalem, Jebus, and Zedek. A proof of this last name, we have in Melchizedek, that is to say, the king of Zedek, or Salem. Adonizedek having understood, that the inhabitants of Gibeon had submitted to the Hebrews, and that the cities of Jericho and Ai had been destroyed by these Israelites, he was struck with terror; and, was considering how he might put a stop to their conquests. To this end he sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and unto Debir king of Eglon, inviting them to join with him, in order to go and take Gibeon, and chastise the inhabitants who had submitted to Joshua (x. 1, 2, &c.) These five kings therefore marched against Gibeon, and besieged it in the year 2553. The Gibeonites, upon this, sent in haste to demand succours of Joshua, who was still at Gilgal. Joshua without delay, chose some of the most gallant men of his army, and marching all night, fell in with the enemy at break of day. The Lord having spread a terror among the troops of these confederate princes, Joshua made a great slaughter of them; and pursuing them towards Bethoron, continued to cut them in pieces, till they reached Azekah and Makkedah. As they were flying

flying there fell a dreadful tempest of hail-stones, of such an enormous size, that they did more execution than the sword of Joshua. Thus persecuted by the heavens above, and pressed by the Israelites in the rear, they fled as chance directed them, not knowing whither they were going. In so general a dispersion many might have escaped, had not the sun, at the command of Joshua, stopt his career, that the Israelites might see to overtake and destroy the scattered multitude. And now the five kings seeing nothing but destruction and desolation before their eyes, made the best of their way to a cave near the city of Makkedah, which being reported to Joshua, he gave orders for stopping the mouth of the cave with large stones; and left men sufficient to guard it. In the mean time the Israelites continued the pursuit till evening, and when they returned unto the camp, near Makkedah, Joshua gave orders to have the mouth of the cave opened, and producing the five kings before the whole army of Israel, he said to the principal officers, Come near, put your feet upon the necks of these kings; fear not, nor be dismayed; for thus shall the Lord do to all your enemies against whom ye fight. And afterwards, Joshua smote the five kings and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening; and when the sun was going down, Joshua commanded that they should take them down off the trees, and cast them into the cave wherein they had been hid; the mouth of which he ordered to be shut up with great stones; all which orders were executed.

**ADOPTION**, an act by which any body takes another into his family, owns him for his son, and appoints him his heir. It does not appear that adoption, strictly so called, was in use among the Hebrews. Moses says nothing about it in his laws; and Jacob's adoption of his two grand-sons Ephraim

and Manasseh, (*Gen. xlviii. 14.*) is not properly such, but a kind of substitution, whereby he intended that the two sons of Joseph should have each their lot in Israel, as if they were his own sons; the effect of which related only to the increase of fortune and inheritance between the sons of Joseph. A kind of adoption in use among the Israelites consisted in the obligation one brother was under to marry the widow of another, (*Deut. xxv. 5. Ruth iv. Matt. xxii. 24.*) who died without children; so that the children born of this marriage were looked upon as belonging to the deceased brother, and went by his name, a practice which was customary before the law, as we see in the history of Tamar: (*Gen. xxxviii. 6.*) but neither of these was the adoption so well known among the Greeks and Romans. Pharaoh's daughter adopted young Moses; (*Ex. ii. 10.*) and Mordecai, Esther ii. 7. We are not acquainted with the ceremonies observed on these occasions; nor how far the privileges of adoption extended: but it is to be presumed that they were the same with those we meet with in the Roman laws; that adopted children shared in the estate with the natural children; that they assumed the name of the person who adopted them; and became subject to his paternal power, who received them into his family.

By the passion of our Saviour, and the communication of the merits of his death, which are applied to us by baptism, we become the adopted children of God, and have a part in the inheritance of heaven. This is what St. Paul teaches us in several places, as *Rom. viii. 15, 23. Gal. iv. 4, 5.* Among the Mahometans, the ceremony of adoption is performed by obliging him who is adopted to pass through the shirt of the person who is adopting him: Something like this is observable among the Hebrews. Elijah adopts the prophet Elisha, and communicates the gift of prophecy to him, by



putting his mantle upon him; 1 Kings xix. 19. and Moses dressed Eleazer in Aaron's sacred vestments, when this high-priest was upon the point of being gathered into his fathers, to shew thereby that Eleazer succeeded him in the functions of the priesthood, and in some sort adopted him for the exercise of this dignity. Numb. xx. 26.

ADORA, ADORAIM, ADOR, or DORA, a city belonging to the tribe of Judah. 2 Chr. ii. 9.

ADORAM, or JORAM, the son of Tou king of Hamath, who came commissioned by his father to congratulate David upon the victory which he had obtained over Hadadezer king of Syria. 1 Chr. xviii. 10. and 2. Sam. viii. 10.

ADORAM was also the name of the chief treasurer to Rehoboam. (1 Kings xii. 18, &c.) This prince, having provoked the ten tribes by his haughty and imprudent answers, and given them occasion to make a schism and separate from the house of David, thought he should be able to appease them by sending Adoram, chief receiver of the tribute-money, or principal surveyor of the works. Whether he intended to reduce the people by gentle or by harsh means, or whether he designed to make some concessions to them, by putting Adoram into their hands, as he had been the instrument of these vexations which they had suffered under the preceding reign: (for many believe Adoram to have been the same with Adoniram who had executed the same office under Solomon) however this may be, the people, who had been extremely irritated, fell upon Adoram and stoned him to death.

ADORAM, principal receiver of the tributes under the reign of David, (2 Sam. xx. 24) may have been the father of Adoram who had the same employment under Solomon and Rehoboam.

ADRAA, or EDREI, see the article EDREI.

ADRAMMELECH, the son of Sen-

nacherib king of Assyria. This king returning to Nineveh, after the unhappy expedition which he had made into Judea against king Hezekiah, was killed by his two sons Adrammelech and Sharezer, while he was at his devotions in the temple of his god Nisroch. (Isai. xxxvii. 38. and 2 Kings xix. *ult.*) It is not known what prompted these two princes to commit this parricide; whatever might be their motive, it is certain that after they committed the murder, they fled for safety to the mountains of Armenia; and that their brother Esar-haddon succeeded to the crown.

ADRAMMELECH, was also one of the Gods adored by the inhabitants of Sepharvaim, who were settled in the country of Samaria, in the room of those Israelites who were carried beyond the Euphrates. The Sepharvaites made their children pass through the fire in honour of this idol, and another called Anammelech. (2 Kings xvii. 31.) The Rabbins pretend that Adrammelech was represented under the form of a mule: but there is much more reason to believe that Adrammelech meant the sun, and Anammelech the moon; the first signifying the magnificent king, the second the gentle king. *Calmet*. See the Article ANAMMELECH.

The learned Hyde will have Adrammelech to signify *King of the flocks*; and he supposes that Adrammelech and Anammelech were worshipped as having the care of cattle.

ADRIA, a city upon the Tartaro, in the state of Venice. It gives name to the Adriatic Sea, which is sometimes called simply Adria, as in Acts xxvii. 27.

ADRIEL, the son of Barzillai, married Merab the daughter of Saul, who at first was promised to David. (1 Sam. xviii. 19.) Adriel had five sons by her, who were delivered up to the Gibeonites to be put to death before the Lord, in revenge for the cruelty which Saul their grandfather had

had

had exercised against the Gibeonites. The text of the second book of Samuel, (xxi. 8.) imports, that these five were the sons of Michal and Adriel; but there is all the probability in the world that the name of Michal is put for that of Merab; or that Michal had adopted the sons of her sister Merab.

**ADRUMETUM**, a city of Lybia in Africa, capital of the province of Byzantium. We read in the Acts of the Apostles (xvii. 1, 2) that St Paul, in his first voyage to Italy, embarked in a vessel that was going to Adrumetum. But Calmet, Wells, and Whitby, think it much more probable, that we should read Adrammyttium in the text, because we know St. Paul was going into Asia, as St. Luke testifies; and Adrammyttium was a maritime town of Mysia in Asia Minor, over against the island of Lesbos.

**ADULLAM**, a city belonging to the tribe of Judah. (Josh. xv. 35.) situated in the southern part of this tribe, towards the Dead-sea. Rehoboam rebuilt this place, and strengthened it with good fortifications. (2 Chr. xi. 7, 8.) Eusebius says, that in his time it was a large town, ten miles from Elusheropolis eastward. Judas Macabæus encamped in the plains of Adullam, and there passed the Sabbath-day, (2 Macc. xii. 38.) Joshua killed the king of Adullam, (xii. 15.) David hid himself in the cave of Adullam. 1 Sam. xxii. 1, 2, &c.

**ADULTERY**. The law of Moses punished adultery with the death of both the man and the woman who were guilty of this crime. (Lev. xx. 10.) When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and set forth to them, that having often admonished his wife, not to be conversant in private with a certain person, she regarded not his admonitions; but as she asserted her innocence and would not acknowledge her fault, he

required, that she should be sentenced to drink the waters of bitterness, that God might by this means discover what she was willing to conceal. Numb. v. 12, &c. The man produced his witnesses, and had them heard; after which both the man and woman were carried to Jerusalem, and brought before the Sanhedrim; the judges whereof with their threatenings endeavoured to confound the woman, and oblige her to confess her crime. If she persisted in denying it, they had her well tired with walking, to see if any thing could be got out of her by this means; and if she still owned nothing, she was led to the eastern gate of the court of Israel; and when she was stript of the clothes she wore, and was dressed in black before a multitude of persons of her own sex, the priest then told her, that if she knew herself to be innocent of that which she was accused of, she had nothing to apprehend; but that if she was guilty, she might expect to suffer all that the law threatened her with; to which she answered, 'Amen, amen.' The priest wrote the terms of the law upon a piece of vellum, with ink made particularly for this purpose, without vitriol, that it might the more easily be blotted out. The words were these, 'If a strange man has not come near you, and you are not polluted by forsaking the bed of your husband, these bitter waters, which I have cursed, will not hurt you: but if you have gone astray from your husband, and have polluted yourself, by coming near to another man, may you be accursed of the Lord, and become an example for all his people; may your thighs rot, and your belly swell, till it burst; may these cursed waters enter into your belly, and being swelled therewith, may your thighs putrify.'

After this, the priest took a pitcher made of new earth, filled it with water out of the brazen basin, which was near the altar of burnt offerings,

cast



cast some dust into it taken from the pavement of the temple, mingled something bitter with it, as worm-wood or some other drug; and having read the curses abovementioned to the woman, and received her answer of *Amen*, he scraped them into the pitcher of water. During all this time, another priest was tearing her clothes as low as her bosom, which done, he made her head bare, untied the tresses of her hair, fastened her cloaths together, which were torn after this manner, with a girdle bound under her breasts; and then presented her with the tenth part of an Ephah, or about three pints of barley-meal, which was in a frying-pan, without oil or incense.

The other priest, who had prepared the waters of jealousy or bitterness, then gave them to be drank by the accused person; and as soon as she had got them down, he put the pan with the meal in it into her hand. This was stirred before the Lord, and part of it thrown into the fire of the altar. If the woman was innocent she returned with her husband, and the waters instead of incommoding her increased her health, and made her more fruitful than ever. If, on the contrary, she was guilty, she was seen immediately to grow pale, and her eyes started out of her head; and least the temple should be polluted by her death, she was carried out with all speed, and died instantly, with all the ignominious circumstances related in the curses; which, as the Rabbins say, had their effects too upon him with whom the woman had transgressed, though he were absent, and at a distance. If her husband had been himself guilty of adultery, the bitter waters had no bad effect upon her. *Leo of Modena's account of the Jews.* The Jews having one day surprized a woman in adultery, brought her to Jesus Christ, (John viii. 3, &c.) and asked what they should do with her? Moses having commanded women guilty of this crime, to be stoned. But

this they said tempting him, in order to find matter of accusation against him: Jesus, therefore stooping, wrote with his finger upon the ground, and raising himself again, said, 'Let him who is without sin cast the first stone.' Then stooping once more, he continued writing on the ground. His accusers hearing him speak after this manner, retired one after another, the oldest first withdrawing. Then Jesus getting up, and seeing himself alone with the woman, said to her, 'Woman, where are thy accusers? Has no one condemned thee?' She said, 'No Lord.' Jesus answered her, 'Neither will I condemn thee; go away, and sin no more.'

This story is not to be met with in many Greek copies of the evangelist St. John. St. Jerom observes, that so long ago as his time, there was nothing of it in many books as well Greek as Latin. The generality of of the Greek fathers never read it. Of three and twenty commentators in the Greek catena on St. John, not one has explained it: whence people are induced to think that it was not inserted in these books. Maldonat assures us, that of all the Greek copies consulted by him, he found it but in one, viz. in that which contains Leontius's comment on St. John: nor does Leontius say one word of it in his comment; and in the Greek text, which is joined to it, this story is marked with obelisks, to shew that it was added to the text. Dr. Mill cites many other Greek manuscripts wherein it is not to be seen. Neither Origen, St. Chrysostom, Theophylact, nor Nonnus had any knowledge of it. Nor can Eusebius be said to have read it, since he takes notice, that it was contained in the Hebrew copy of St. Matthew, which the Narazenes made use of. The manuscripts wherein it is to be met with vary extremely; some have it inserted at the end of St. John's gospel, others at the end of xxi. chap. of St. Luke, others in the margin

margin of the viiith chap. of St. John ; others again mark it with obelisks, to denote that it is dubious. Euthymius, who mentions it in his comment, confesses that it is not in the best manuscripts. On the other hand, in behalf of this story it is urged, that all the copies made use of by Robert Stephens, to the number of 16, and those consulted by Theodorus Beza, which amounted to 17, one only manuscript excepted, which is cited by him, read this story. Those likewise which Dr. Mill had recourse to for the most part acknowledge it. Tatian who lived in the year 160, and Ammonius who lived in 220, have owned it to be canonical, and placed it in their harmonies of the gospel ; and several others of equal authority as Athanasius, St. Jerom, St. Austin, Ambrose, and the other Latin fathers made no scruple of receiving it.

ADUMMIM, a town and mountain in the tribe of Benjamin. John xv. 7. xviii. 17. Some place it to the south, others to the north, of Jericho.

ÆLIA-CAPITOLINA, a name given to Jerusalem, when the emperor Adrian, about the year of Jesus Christ 134, settled a Roman colony in it ; and intirely banished the Jews, forbidding them on pain of death to continue there. See JERUSALEM.

This name was given it, because Ælius was that of Adrian's family ; and it was called Capitolina from Jupiter Capitolinus, to whom the city was consecrated. It went by this name till the time of the emperor Constantine, when it resumed that of Jerusalem : however, the name Ælia was not long abolished ; for it was still called so long after Constantine, as may be seen in Greek, Latin, and Mahometan authors.

AEN, otherwise AIN, a city first given to the tribe of Judah ; but afterwards yielded up to the tribe of Simeon (Josh. xv. 32. 1 Chr. iv. 32.) Aen signifies a fountain, and is to be

met with in composition in the names of several cities.

ÆRA, a series of years, commencing from a certain fixed point of time called an epocha : thus we say, the Christian æra, that is, the number of years elapsed since the birth of Christ. The generality of authors however use the terms æra and epocha in a synonymous sense ; that is, for the point of time from which any computation commences. See EPOCH.

The antient Jews made use of several æras in their computations ; sometimes they reckoned from the deluge ; sometimes from the division of tongues ; sometimes from their departure out of Egypt ; and at other times from the building of the temple ; and sometimes from their restauration after the Babylonish captivity : but their vulgar æra was from the creation of the world, which falls in with the year of the Julian period 953 ; and consequently they supposed the world created 249 years sooner than according to our computations. But when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the æra of the Seleucidæ in all their contracts, which from thence was called the æra of contracts. This æra begins with the year of the world 3692, of the Julian period 4402, and before Christ 312. The æra in general use among Christians is that from the birth of Jesus Christ, concerning the true time whereof chronologers differ ; some place it two years, others four, and others again five, before the vulgar æra, which is fixed for the year of the world 4004 : but archbishop Usher, and after him the generality of modern chronologers, place it in the year of the world 4000, and of the Julian period 4714. The antient Heathens had several æras, as that of the first olympiad, which is fixed for the year of the world 3228 ; before the vulgar æra of Jesus Christ 776. 2. The taking of Troy by the Greeks, fixed for the year of the world 2820 ; before Jesus Christ 1884: 3. The



3. The voyage undertaken in order to bring away the golden fleece, for the year of the world 2760. 4. The foundation of Rome, for 2856. 5. The æra of Nabonassar, for 3257; and the æra of Alexander the Great, or his last victory over Darius, for 3674; before Jesus Christ 330.

**AFFINITY.** There are several degrees of affinity, wherein marriage was prohibited by the law of Moses: thus, the son could not marry his mother, nor his father's wife. (Lev. xviii. 7. & seq.) The brother could not marry his sister, whether she were so by the father only, or by the mother only, and much less if she was his sister both by the same father and mother: the grandfather could not marry his grand-daughter, either by his son or daughter. No one could marry the daughter of his father's wife; nor the sister of his father or mother. Nor the uncle his niece; nor the aunt her nephew. Nor the nephew the wife of his uncle by the father's side. The father-in-law could not marry his daughter-in-law. Nor the brother the wife of his brother, while living; nor even after the death of his brother, if he left children. If he left no children, the surviving brother was to raise up children to his deceased brother, by marrying his widow. It was forbidden to marry the mother and the daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together.

It is true the patriarchs before the law married their sisters, as Abraham married Sarah, who was his father's daughter by another mother; and two sisters together, as Jacob married Rachel and Leah; and their own sisters by both father and mother, as Seth and Cain. But these cases are not to be proposed as examples: because in some they were authorised by necessity; in others, by custom; and the law as yet was not in being. If some other examples may be found,

either before or since the law, the scripture expressly disapproves of them, as Reuben's incest with Balah his father's concubine, and the action of Amnon with his sister Tamar; and that of Herod-Antipas, who married Herodias his sister-in-law, his brother Philip's wife, while her husband was yet living.

**AFRICA**, one of the four quarters of the world; being a peninsula joined to Asia by the narrow Isthmus of Suez, and situate between 37 north, and 35 degrees south latitude; and between 18 west, and 51 east longitude from London: It is 4320 miles in length, from north to south, and 4200 miles in breadth from east to west. Africa is bounded by the Mediterranean Sea, which separates it from Europe, on the north; by the Isthmus of Suez, the Red-Sea, and the Eastern Ocean, which divides it from Asia on the east; by the Southern Ocean on the South; and by the Atlantic or Western Ocean, which separates it from America, on the West. Africa was principally peopled by Ham and his descendants. Mizraim peopled Egypt. The Pathrusim, and the Naphtuhim, the Casluhim, and the Ludim peopled other parts of the country, the limits whereof are not at this day known distinctly. It is thought, that many of the Canaanites, being driven out of their country by Joshua, retired in Africa.

**AGABUS**, a prophet, and, as the Greeks say, one of the seventy disciples of our Saviour, foretold that there would be a great famine over all the earth; and we are told that it accordingly fell out, under the emperor Claudius, in the fourth year of his reign, and in the forty-fourth of Jesus Christ. Acts xi. 28.

Profane historians take notice of this famine, and Suetonius observes, that the emperor himself was insulted upon this occasion, attacked by the people in the middle of the market-place, and obliged to retreat to his palace.

Ten years after this, as St. Paul was going to Jerusalem, and had already landed in Cæsarea, in Palestine, the same prophet Agabus arrived there; and coming to visit St. Paul and his company, he took this apostle's girdle, and binding himself hand and feet, he said, thus saith the holy Ghost, so shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles. (*id.* xxi. 10.) And when they heard these things, all those who were present besought St. Paul to go no farther. But he answered, That he was ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. We know no other particulars of the life of Agabus. The Greeks say, that he suffered martyrdom at Antioch.

AGAG, a king of the Amalekites. The Amalekites having attacked the Israelites in the wilderness, after their coming out of Egypt, while they were sinking under the fatigues which they had suffered there; and having massacred all those who were not able to keep up with the body of the army, the Lord was not satisfied with the victory which Joshua obtained over them in the same wilderness; but protested with an oath, that he would destroy the memory of Amalek from under heaven. Ex. xvii. 14. and Deut. xxv. 17. This happened about the year 2513. About four hundred years after this, the Lord remembered the cruel treatment which Amalek had shewn formerly to his people; wherefore he commanded Samuel to tell Saul, that he should march against the Amalekites, cut them in pieces, and destroy every thing belonging to them. Saul, upon this summons, issued out his orders to the people, which being assembled, he found upon a review, that their number amounted to 200000 foot, without reckoning the ten thousand men of the tribe of Judah, which made a separate body. 1 Sam. xv. 1,

2, &c. Being entered therefore into the country of the Amalekites, he cut in pieces all he could meet with, from Havilah to Shur. Agag their king, and the best of the cattle were suffered to live. However, Agag did not long enjoy this favour; for Samuel no sooner heard that he was alive, than he sent for him; and notwithstanding his insinuating address, and the vain hopes with which he flattered himself that 'the bitterness of death was passed,' he caused him to be hewed to pieces in Gilgal before the Lord. See the articles AMALEK, SAMUEL, and SAUL.

AGATE, *Achates*, a semipellucid gem, mentioned in some places in scripture, variegated with veins and clouds, but without zones: composed of chrystal, debased by a small quantity of earth; and not formed by incrustations round a nucleus, or made up of plates; but seemingly the effect of one concretion, and variegated merely by the disposition the fluids they were formed in, gave their differently coloured matter. Some species of this genus of fossils have a white ground, as the dendrachates, or mochoastone; the phasiachates, and another species; others have a reddish ground, as the hæmachates, fardachates, &c. Some have a yellowish ground, as the cerachates and leontesferes. And lastly, some have a greenish ground, as the jaspachates. Agates have also got peculiar denominations according to the different figures represented on them, their affinity to other gems, and the substance they most resemble in colour: hence the dendrachates, the fardachates, the hæmachates, &c. *Hill's Hist. of Fossils.*

The agate was the second stone in the third row of precious stones in the high-priest's breast-plate. Ex. xxviii. 19.

AGES of the world. The time preceding the birth of Christ, has been generally divided into six ages. The first



first comprehends the time from the beginning of the world to the deluge, and consists of 1656 years. The second, from the deluge to the time of Abraham's coming into the land of Promise in 2082, comprehends 426 years. The third age of the world, from Abraham's entrance into the promised Land, to the deliverance of the Hebrews out of Egypt, in the year of the world 2523, includes 430 years. The fourth age from their going out of Egypt to the foundation of the temple by Solomon in the year of the world 2992, comprehends 479 years. The fifth age of the world from Solomon's laying the foundation of the temple to the Babylonish captivity in the year of the world 3416, contains 424 years. The sixth age of the world comprizes the time from the Babylonish captivity to the birth of Jesus Christ, which happened in the year of the world 4000, and 4 year before the vulgar æra, including 584 years.

Few persons are ignorant that there is a great difference in the ages of the patriarchs, as delivered in the Septuagint, and in the Hebrew text. This difference, with regard to the time before the deluge, is about 586 years more in the Septuagint, than in the Hebrew, or Vulgate Bible. According to the former, the deluge happened in the year of the world 2242; but according to the latter in 1656. And after the deluge, from the 601 year of Noah, which is the next year after the deluge, the Septuagint reckon 1172 years to the seventieth year of Terah: whereas the Hebrew reckons no more than 292 years, which constitutes a difference of 980 years: so that by the addition of the 586 years before the deluge, there will be found 1466 years more in the Septuagint than in the Hebrew.

No person has hitherto been able to discover the true motive which could induce the Septuagint thus to lengthen out the lives of the Patriarchs. Some have conjectured that their design

herein was to secure the sacred books from the censure of the heathens, who not knowing how to credit the relation of the long lives of the patriarchs, maintained that one of our years was equivalent to ten or five of theirs: so that one who had been said to live eight hundred years, in reality had lived no more than eighty, or at least but an hundred and sixty; and so in proportion to others. However this may be, there is scarce any question to be made but that the Septuagint had multiplied the lives of the patriarchs.

As to the length of the year, according to the computation of Moses and the old Hebrews, there is no doubt but that from the time of Noah, it consisted of twelve months, of one and thirty days; the proof whereof appears in the particular account of the days of that year wherein the deluge happened, which is very accurately given us by Moses. As to Cainan whom the Septuagint, as some pretend, have added in the text, the reader may find the opinion of commentators concerning him, under the article CAINAN.

As to the difference between the Hebrew and the Septuagint, with relation to the years of the Patriarchs, the reader is desired to consult Vossius *de ætate mundi, et de lxx. interpretibus*; and F. Pezron, in his *Antiquité des tems rétablie. Calmet's Dict.*

AGRIPPA, surnamed Herod, the son of Aristobulus and Mariamne, and grandfather to Herod the Great, was born in the year of the world 3997, three years before the birth of our Saviour, and seven years before the vulgar æra. After the death of Aristobulus his father, Josephus informs us, that Herod his grandfather took care of his education, and sent him to Rome to make his court to Tiberius. The emperor conceived a great affection for Agrippa, and placed him near his son Drusus. Agrippa very soon won the good graces of Drusus, and of the empress

emprefs Antonia. But Drusus dying suddenly, all those who had been much about him were commanded by Tiberius to withdraw from Rome, lest the sight and presence of them should renew his affliction. Agrippa who had indulged his inclination to liberality, was obliged to leave Rome, overwhelmed with debts, and in a very poor condition. He did not think it fit to go to Jerusalem, because he was not able to make a figure there suitable to his birth: he retired therefore to the castle of Massada, where he lived rather like a private person, than a prince. Herod the Tetrarch, his uncle, who had married Herodias his sister, assisted him for some time with great generosity. He made him principal magistrate of Tiberias, and presented him with a large sum of money: but all this was not sufficient to answer the excessive expences and profuseness of Agrippa, so that Herod growing weary of assisting him, and reproaching him with his bad oeconomy, Agrippa was so affected with it, that he took a resolution to quit Judea and return to Rome.

But as he wanted money, Marfyas a slave whom he had made free, addressed himself to one Protus, a person of the same condition about Berenice, who consented to lend him twenty thousand drachma's upon the security of Marfyas, provided Agrippa who was already in his debt, would give him a bond for 20000 upon the receipt of no more than 17500: besides this sum he borrowed 200000 drachma's of Alexander Alabarch, the chief man among the Jews at Alexandria, upon condition that Cypros, Agrippa's wife, should be answerable for them. Being arrived in Italy, he sent to the emperor Tiberius, who then kept his court at Capreae, acquainting him with his arrival, and desiring leave to wait upon him. Tiberius sent him word that he was glad to hear of his return, and desired to see him at Capreae; and having received him very graciously, as a

mark of distinction, gave him an apartment in his palace.

The next day, letters were brought to the emperor from Herennius who had the care of his affairs in Judea, wherein he was informed that Agrippa having borrowed 300000 pieces of silver out of his majesty's exchequer, had fled out of Judea without paying them. This news so far exasperated Tiberius against Agrippa, that he commanded him to leave the palace, and pay what he owed. But Agrippa, not dejected at this unlucky accident, addressed himself to the emprefs Antonia, desiring her to lend him this sum of money. Antonia who loved Agrippa for his mother's sake, yielded to his request, and having by this means, cleared himself from so troublesome an affair, he was again received into the good graces of Tiberius, and commanded to attend Tiberius Nero the son of Drusus. Agrippa however having more inclination for Caius-the son of Germanicus, and grandson of Antonia, chose rather to attach himself to him, as if he had some prophetic views of the future elevation of Caius, who at that time was beloved by all the world. The great assiduity and agreeable behaviour of Agrippa, so far engaged this prince, that he was not able to live without him.

Agrippa being one day in conversation with Caius, was overheard by one Eutyches, a slave whom Agrippa had made free, to tell this young prince, that he would be glad to see the old man, the emperor, go to the other world, and leave Caius master of this, without meeting with any obstacle from the emperor's grandson, Tiberius Nero. Eutyches sometime after this, thinking he had some reason to be dissatisfied with Agrippa, communicated the conversation to the emperor: whereupon Agrippa was loaded with fetters, and committed to the custody of an officer. Tiberius soon after dying, and Caius Caligula succeeding him, the new emperor heaped



many favours and much wealth upon Agrippa, changed his iron-fetters into a chain of gold, set a royal diadem upon his head, and gave him the tetrarchy which Philip the son of Herod the Great, had been possessed of, that is, Batanæa and Trachonitis. To this he added that of Lyfania; and Agrippa returned very soon into Judea, to take possession of his new kingdom. The emperor Caius desiring to be adored as a God, commanded to have his statue set up in the temple of Jerusalem. But the Jews opposed this design with so much resolution, that Petronius was forced to suspend his proceedings in this affair, and to represent in a letter to the emperor, the resistance he met with from the Jews. Agrippa who was then at Rome, coming to the emperor at the very time he was reading this letter, Caius told him, that the Jews were the only people of all mankind who refused to own him for a god; and that they had taken arms to oppose his resolution. At these words Agrippa fainted away, and being carried home to his house, continued in that state for a long time. As soon as he was somewhat recovered, he wrote a long letter to Caius wherein he endeavoured to soften him; and his arguments made such an impression upon the emperor's mind, that he desisted in appearance from the design, which he had formed of setting up his statue in the temple.

Caius being killed in the beginning of the following year, being the 41st year of Jesus Christ, Agrippa, who was then at Rome, contributed much by his advice to maintain Claudius in possession of the imperial dignity, to which he had been advanced by the army. But in this affair, Agrippa acted a part wherein he shewed more cunning and address, than sincerity and honesty: for while he made a shew of being in the interest of the senate, he secretly advised Claudius to be resolute, and not to abandon his good fortune. The emperor as an acknowledgement for

his kind offices, gave him all Judea; and the kingdom of Chacis, which had been possessed by Herod his brother. Thus Agrippa became of a sudden one of the greatest princes of the east, and was possessed of as much, if not more territories than had been held by Herod the Great his grandfather. He returned to Judea, and governed it to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to do an unjust action, the memory whereof is preserved in scripture. Acts xii. 1, 2, &c. For about the feast of the passover, in the year of Jesus Christ 44, St. James major, the son of Zebedee, and brother to St. John the evangelist, was seized by his order, and put to death. He proceeded also to lay hands on St. Peter, and imprisoned him, waiting till the festival was over, that he might then have him executed. But God having miraculously delivered St. Peter from the place of his confinement, the designs of Agrippa were frustrated. After the passover, this prince went from Jerusalem to Cæsarea, and there had games performed in honour of Claudius. Here the inhabitants of Tyre and Sidon waited on him to sue for peace. Agrippa being come early in the morning to the theatre, with a design to give them audience, seated himself on his throne, dressed in a robe of silver-tissue, worked in the most admirable manner. The rising sun darted on it with its rays, and gave it such a lustre as the eyes of the spectators could not endure. When therefore the king spoke to the Tyrians and Sidonians, the parasites around him began to say, that it was the voice of a god, and not that of a man. Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; but at the same time observed an owl above him on a cord. He had seen the same bird before, when he was in bonds by order of Tiberius; and it was then told him that he should

should be soon set at liberty : but that whenever he saw the same thing a second time, he should not live above five days afterwards. He was therefore extremely terrified ; and at the same time the angel of the Lord smote him, because he did not give God the glory. Being therefore carried home to his palace, he died at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, after a reign of seven years, in the year of Jesus Christ, 44. He left a son of the same name, and three daughters, Berenice, who was married to her uncle Herod, his father's brother ; Mariamne, betrothed to Julius Archelaus ; and Drusilla, promised to Epiphanius, the son of Archelaus king of Comagena.

AGRIPPA, son to the former Agrippa, was at Rome with the emperor Claudius when his father died. The emperor, we are told by Josephus, was inclined to give him all the dominions that were possessed by his father, but was dissuaded from it by his ministry. The year following, being the 45th of Jesus Christ, the governor of Syria, coming to Jerusalem, purposed that the high-priest's ornaments should be put into the hands of Cuspius Fadus ; and was for compelling the Jews to deliver them, in order to be kept within the tower of Antonia, where they had been lodged before, till Vitellius committed them to the custody of the Jews. But they giving good security for them, were permitted to send deputies to Rome on this affair, who by the credit and good offices of young Agrippa, so managed matters that they were allowed the possession of their privileges ; and the pontifical ornaments were continued in their custody.

Three years after this, Herod king of Chalcis, and uncle to young Agrippa, dying, the emperor gave his dominions to this prince, who notwith-

standing, did not go into Judea till four years after ; that is, in the year of Christ 53, when Claudius taking from him the kingdom of Chalcis, gave him the provinces of Gaulanitis, Trachonitis, Batanæa, Paneas, and Abylene, which formerly had been in the possession of Lysanias. After the death of Claudius, his successor Nero, who had a great affection for Agrippa, to his other dominions added Julius in Peræa, and that part of Galilee to which Tarichæa and Tiberias belonged. Festus governor of Judea, coming to his government in the year of our Lord 60, king Agrippa and Berenice his sister went as far as Cæsarea to salute him ; and as they continued there for some time, Festus talked with the king concerning the affair of St. Paul, who had been seized on in the temple, about two years before, and within a few days before his visit had appealed to the emperor.

Agrippa said to Festus, (Acts xxv. 13, 14, & seq.) ‘ I have long desired to hear this man speak. To-morrow,’ answered Festus, ‘ you shall hear him.’ Next day, therefore, when Agrippa and Berenice came with great pomp, and were entered into the place of audience, Paul was brought forth ; and Festus said, ‘ King Agrippa, and all men which are here present with us, you see this man about whom all the multitude of the Jews have dealt with me, both here and at Jerusalem, representing to me with great instances and cries, that he ought not to live any longer : but when I found, upon examination, that he had committed nothing worthy of death ; and that he himself had appealed unto Augustus, I determined to send him, of whom I have no certain thing to write unto my Lord : wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, I might have somewhat to write : for it seemeth



‘ to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.’

Then Agrippa said unto Paul (Acts xxvi. 1, 2, &c.) Thou art permitted to speak for thy self. Hereupon, Paul stretched forth his hand and answered for himself, ‘ I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee, to hear me patiently.’ After this he declared he was in bonds only for maintaining the hope of Israel, that is to say, the resurrection of the dead. Then addressing himself to Agrippa, ‘ Does it seem to thee a thing incredible,’ says he, ‘ That God should raise the dead?’ After this he related the several persecutions which he had promoted against the Christians, and the miraculous manner wherein God had converted him, while he was going to Damascus, with a design of searching after, and imprisoning them. While he was speaking of the resurrection, and the apparition he had seen in his way to Damascus, Festus said, with a loud voice, Paul thou art beside thyself: much learning hath made thee mad. To this Paul answered, ‘ I am not mad, most noble Festus, but speak forth the word of truth and soberness: for the king knoweth these things; for this thing was not done in a corner. King Agrippa believest thou the prophets? I know that thou believest.’ Then Agrippa said unto Paul, ‘ Almost thou persuadest me to be a Christian.’ And Paul said, ‘ I would to God that not only thou, but also all that hear me this day were both almost, and altogether such as I am, except these bonds. Then the King said to Festus, ‘ This man might have been set at liberty,

if he had not appealed unto Cæsar.’ Agrippa deprived Joseph Cabeï of the high-priesthood, and gave it to Ananus (*Joseph Antiq.*) in the year of Jesus Christ 62. This was the same Ananus that put James Minor to death in Jerusalem, near the time of the Passover. But this action gave such a disgust to the people in general, that Agrippa took it from him; having enjoyed it only for three months, and gave it to Jesus the son of Damnaeus. Sometime after, he allowed the Levites, who were appointed to sing in the temple, to wear the linen robe, which had hitherto been reserved for the use of the priests alone; and as part only of the Levites were employed in singing, and the rest were taken up with other offices in the temple, he permitted these also to learn to sing, that they might have their share in that privilege which he had granted to the rest. While every thing was disposed for a rebellion in Judea, Agrippa did all he could to quiet the minds of the people, and incline them to peace: but his endeavours were too unsuccessful: he for sometime indeed suspended, but could not intirely suppress, the resolutions of the Jews, who were exasperated, and drove to the utmost distress by the cruelties and insolence of their governors. They declared openly against the Romans in the year 66; and Agrippa was forced to join his troops with those of Rome to reduce his countrymen, and assist in taking Jerusalem. After the destruction of this city, he retired to Rome with his sister Berenice, with whom he had always lived in such a manner as gave occasion for much talk very little to the advantage of either of them. He died about seventy years of age, in the year of Christ 90.

AGUR. The xxx chapter of the Proverbs, begins with this title. ‘ The words of Agur, the son of Jakeh,’ which, according to the signification of the original terms, may be translated

lated, as the Vulgate has it, *Verba congregantis, filii womentis*, which translation LeClerc condemns; supposing these to be proper names, which ought not to be translated. These words are rendered by Lewis de Dieu. 'The words of him 'who has recollected himself, the son 'of obedience.' The generality of the fathers and commentators will have it, that Solomon describes himself under the name of Agur the son of Jakeh; others conjecture that Agur, as well as Lemuel (in chap. xxxi. 1.) were wise men who lived in the time of Solomon, and were his interlocutors in the book of proverbs, an opinion, which F. Calmet thinks is without the least shew of probability; this book being nothing like a dialogue. This last expositor thinks it probable, that Agur was an inspired author different from Solomon, whose sentences it was thought fit to join with those of this prince, because of the conformity of their matter. For what could have induced Solomon to have disguised his name in this place? For what reason would he have changed his stile and manner of writing in this chapter alone? it being a matter certain, that this thirtieth chapter of the Proverbs is penned in a way very different from the rest of the book. Besides, was it becoming Solomon to express himself as this author does in the second verse, 'Surely I am more brutish than any 'man, and have not the understanding of a man;' and to address himself after this manner to God, 'Give 'me neither poverty nor riches:' certainly these words are not consistent with the dignity of king Solomon. Mr. Pool observes, that this should not be understood of Solomon, from the laws of good interpretation, one of which is, that all words should be taken in their most natural and proper sense, when there is no evidence, nor necessity, of understanding them improperly and figuratively. Le Clerc suspects, from the 1st and 3d verses of this chapter, that Agur was no

Hebrew, but a proselyte from some of the neighbouring nations.

AHAB, king of Israel, the son and successor of Omri, began his reign in the year of the world 3086, and reigned two and twenty years. 1 Kings xvi. 29, &c. This prince did evil in the sight of the Lord, and exceeded all that went before him in impiety. He married Jezebel the daughter of Ethbaal king of the Zidonians, who introduced the idols of Baal and Astarte among the Israelites, and engaged Ahab in the worship of these false deities. God, being provoked by the sins of Ahab, sent the prophet Elijah to him (*id.* xvii. 1, *seq.*) who declared to him, that there would be a famine of three years continuance; after which he retired, lest king Ahab, or Jezebel his queen, should procure his death. The dearth having lasted three years, Ahab sent Obadiah who was governor of his house (*id.* xviii.) to look for some good pasture in the country, that he might at some rate preserve a few of his cattle. Obadiah, in his journey, having met Elijah, was commanded by that prophet to go and tell Ahab that he was there. Ahab came immediately to meet him, and said to the prophet, 'Art thou he that troubleth 'Israel?' The prophet answered, 'I 'have not troubled Israel; but thou 'and thy father's house, in that thou 'hast forsaken the commandments of 'the Lord, and hast followed Baalim.' Then the prophet desired Ahab to gather all the people to mount Carmel, and with them the prophets of Baal; and when they were thus assembled, Elijah caused fire to descend from heaven upon his sacrifice, after which he obtained of God, that it should rain; and then the earth recovered its former fertility. See the article

ELIJAH.

Six years after this, that is in the year of the world 3103, Ben-hadad king of Syria, (chap. xx.) laid siege to Jerusalem, and sent ambassadors to Ahab with this message. 'Thy silver and



thy gold are mine, thy wives also, and thy children, even the goodliest, are mine.' To this the king of Israel answered, 'My Lord, O king, according to thy saying, I am thine, and all that I have.' And the messengers came again from Ben-hadad, saying, in their master's name, 'Thou shalt deliver me thy silver and thy gold, and thy wives and thy children, and I will send my servants to-morrow unto thee about this time, and they shall search thine house and the houses of thy servants; and it shall be that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.' Then Ahab called all the elders of the land, and said, 'Mark, I pray you, and see, how this man seeketh mischief. I have yielded to all that he at first demanded; and he is not content with what is mine, but will have likewise what belongs unto my subjects.' And the elders and all the people said to the king, 'Hearken not to him, nor consent.' The ambassadors of Ben-hadad returning to him, reported the resolution of the Samaritans; whereupon he sent to Ahab and said, 'The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.' To this Ahab replied, 'Let not him that girdeth on his harness boast himself, as he that putteth it off.' Ben-hadad was drinking in the shade, with other kings that accompanied him, when he received this answer; upon which he immediately ordered his army to invest Samaria: but while he lay before the town, God, who was justly provoked at this proud Syrian, sent a prophet to Ahab, not only to assure him of victory, but to instruct him likewise in what manner he was to obtain it. Ahab was ordered to review the princes of the provinces, which he found to be a choice company consisting of 232 young men, who were to command the people in Samaria,

amounting to about 7000 men: with this small army Ahab was directed to fall upon the great host of the Syrians, and that at noon-day, while Ben-hadad and the thirty-two kings that accompanied him, were drinking and making merry. Ben-hadad having notice that they were marching out of the city, ordered them to be brought before him alive, whatever their designs were: but the young men followed by this small army advanced, and killing all that opposed them, such a panic seized the Syrian troops, that they began to fly; and even Ben-hadad himself mounted his horse, and fled with his cavalry; which Ahab perceiving, pursued them, killed great numbers of them, and took a considerable booty.

What is rendered the 'Young men of the princes of the provinces,' (chap. xx. 14,) who were the instruments in attaining this victory, has some ambiguity in it, in the Hebrew; and may signify either the sons or the servants of the princes of the provinces; either young noblemen themselves, or their father's pages, who were brought up equally delicate, and quite unaccustomed to war. It was by these young men, and not by old experienced officers, that this battle was to be won; that thereby it might appear, that the victory was wholly owing to God's gracious and powerful providence, and not to the valour or fitness of the instruments. *Pool's Annot.*

After this, the prophet of the Lord came to Ahab, to animate him with fresh courage, and to caution him to keep upon his guard; assuring him, that Ben-hadad would return against him the year following. According to this prediction, at the end of the year, he returned and incamped at Aphek, with a resolution to give the Israelites battle. Ahab understanding this, marched out against him, with an army much inferior in number: but a prophet came from God, who assured him of victory. Both armies being

being ranged in order of battle, for seven days successively, at length, upon the seventh day, a battle ensued, wherein the Israelites killed an hundred thousand of the Syrians, and the rest fled to Aphek. But as they were pressing to get into the city, the walls of Aphek fell upon them, and killed 27000 more. Ben-hadad throwing himself upon the mercy of Ahab, this prince received him into his own chariot, made an alliance with him, and permitted him to go, upon condition that Ahab should be allowed to make streets and market places in Damascus, as Ben-hadad's father had done before in Samaria.

The privilege which Ben-hadad gave to Ahab is thus expressed 'Thou shalt make streets for thee in Damascus, as my father made in Samaria.' But the learned are not agreed what we are to understand by *Streets*. Some suppose, that they were courts of judicature, where Ahab was to maintain a jurisdiction over Ben-hadad's Subjects. Others think, that they were public market-places, where commodities were sold, and the toll of them paid to Ahab: but the most general opinion is, that they were citadels or fortifications, to be a bridle and restraint upon the chief city of the Syrians, that they might make no new irruptions into the land of Israel. *Patrick and Calmet's commentaries.*

This clemency shewn so unseasonably to the king of Syria, greatly provoked the Lord: wherefore a certain prophet said to one of his companions; 'Smite me;' and upon his refusal to do so, he said, unto him, Because thou wouldst not smite me, as soon as thou art departed from me, a lion shall slay thee. And accordingly so it happened. He said then to another man, 'Smite me;' and the man smote him, and wounded him; upon which the prophet disguised himself with ashes upon his face, to prevent his being known; then going to the

king, he said, 'Thy servant went out into the midst of the battle, and a prisoner was delivered to my care with this charge, Thou shalt answer for this man with thy life, or shall pay a talent of silver. In the midst of the distraction and perplexity which I was then in, turning to one side and the other, the man on a sudden disappeared! Ahab answered, 'You have pronounced your own sentence.' Whereupon the prophet wiping the dust from off his face, said to the king, 'Because thou hast let go out of thine hand a man whom I had destined to utter destruction, therefore thy life shall go for his life, and thy people for his people.' Ahab returned to Samaria in great trouble and displeasure; but soon lost all care or thought concerning the prophet's prediction.

If it should be asked, wherein lay Ahab's great offence, for which God threatens to punish him so severely? The answer is, That it consisted in suffering so horrid a blasphemer as Ben-hadad was, to go unpunished, which was contrary to an express law, Lev. xxiv. 16. If it should be urged, that this was nothing to Ben-hadad, since the law concerned the Israelites only, the reply is, That this law extended not to those only that were born in the land, but, as it is there expressed, to *Strangers* likewise that were among them, and in their power, as Benhadad certainly was. God delivered him into Ahab's hands for his blasphemy, as he had promised, 1 Kings xx. 28. and therefore this act of providence, compared with the law, did plainly intimate, that he was appointed by God for destruction. But so far was Ahab from punishing him as he deserved, that he treats him like a friend and a brother; dismisses him upon easy terms, and takes his bare word for the performance, without the least care for the reparation of God's honour. *Pool's Annot.*



The year following Ahab desiring to make a kitchen garden, near his palace (Chap. xxi.) requested of one Naboth, a citizen of Jezreel, that he would sell him his vineyard, because it lay convenient for him; and withal told him, that he would either give him a better, or would pay the value of it. ‘The Lord forbid,’ said Naboth, ‘that I should give the inheritance of my fathers to thee.’ Ahab, upon this refusal, returned in great discontentment to his house; threw himself upon the bed, turned towards the wall, and would eat nothing. Jezebel his wife coming in, asked the reason of his great concern; of which being informed, she said, ‘For one who is king of Israel, your authority is indeed very great. Rise, eat, and take your rest, for I will undertake to put Naboth the Jezreelite’s vineyard into your possession.’ She immediately therefore wrote letters in the name of Ahab, sealed them with the king’s signet, and sent them to the elders of Jezreel. The letters were drawn up in these terms, ‘Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out and stone him, that he may die.’ These orders were but too punctually executed, and Ahab being informed of Naboth’s death, immediately took possession of his vineyard.

It was always a customary thing upon the approach of any great calamity, or the apprehension of any national judgment, to proclaim a fast; and Jezebel ordered such a fast to be observed in Jezreel, the better to conceal her design against Naboth. For by this means, she intimated to the Jezreelites, that they had some accursed thing among them, which was ready to draw down the vengeance of God upon their city; and that therefore it was their business to inquire into all those

finns which provoked God to anger against them, and purge them out effectually. *Le Clerc. & Patrick’s Comment.*

Josephus is of opinion, that as Naboth was of an illustrious house, he was ordered to be set in an honourable place among the elders, and chief rulers of the city, that so it might be thought, that they did not condemn him out of hatred or ill-will; but were constrained to it by the evidence that was given against him. But others will have it, that the reason why he was set in an eminent place, was only because persons accused and arraigned were wont to stand conspicuous before their judges, that all the people might see them, and hear both the accusations against them and their defence.

*Patrick’s Comment.*

As he returned from Jezreel to Samaria, the prophet Elijah met him and said, ‘Hast thou killed, and also taken possession? Now saith the Lord, in the place where dogs licked up the blood of Naboth, shall dogs lick thy blood, even thine.’ And Ahab said to him, ‘Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thy self to work evil in the sight of the Lord, behold I will bring evil upon thee and upon thy family.’

Him that dieth of Ahab in the city shall dogs eat, and him that dieth in the field, shall the fowls of the air eat.’ As for Jezebel, of her the Lord spake, saying, ‘The dogs shall eat Jezebel by the way of Jezreel.’ Ahab, hearing these words, rent his clothes, put sackcloth upon his flesh, and gave other indications of his sorrow and repentance: whereupon the Lord said unto the prophet Elijah, because that Ahab humbleth himself before me, ‘I will not bring the evil in his days, but in his son’s days will I bring the evil upon his house.’ But as Ahab’s repentance was neither sincere nor persevering,  
God

God notwithstanding inflicted some part of this punishment upon his person, however did not extirpate his family, till the reign of his son Ahaziah. See the article *AHAZIAH*.

Two years after these things, that is in the year of the world 3107, Jehoshaphat king of Judah came to Samaria, to visit Ahab, (chap. xxii.) at a time when he was preparing to attack Ramoth-gilead, which Benhadad king of Syria unjustly withheld from him. The king of Israel invited Jehoshaphat to accompany him in this expedition, which that prince agreed to do, but desired that some prophet of the Lord might first be consulted. Ahab therefore assembled all the prophets of Baal, in number about 400, who all concurred in saying, 'Go up, for the Lord shall deliver Ramoth-gilead into the hands of the king.' But Jehoshaphat said, 'Is there not here a prophet of the Lord besides, that we might enquire of him?' To which Ahab replied, 'There is one Micaiah who never prophesied any good concerning me:' however Jehoshaphat ordered that Micaiah should be sent for: when the prophet came, the two kings were in an open place near the gate of Samaria, seated each upon a throne, dressed in royal apparel, and all the prophets of Baal around them, counterfeiting inspired persons. One among the rest, Zedekiah the son of Chenaanah, making himself horns of iron, said, 'Thus saith the Lord, With these shalt thou push the Syrians, until thou hast consumed them.' The rest also prophesied in the same manner, and exhorted the king to march resolutely against Ramoth-gilead.

After this, Ahab asked Micaiah whether he should march against Ramoth-gilead. 'Go,' said Micaiah, ironically, 'and prosper, for the Lord will deliver it into thine hand.' The king added, 'I adjure thee, that

'thou tell me nothing but that which is true, in the name of the Lord.' Then Micaiah, putting on a more serious air, said, 'I saw all Israel scattered upon the hills as sheep that have no shepherd; and the Lord said, These have no masters: let them return every man to his house in peace.' Then Ahab said to Jehoshaphat, 'Did not I tell thee, that he would prophesy no good concerning me?' Micaiah added, 'Hear therefore the word of the Lord, I saw the Lord sitting upon his throne, and all the host of heaven standing by him, on his right hand and on his left; and the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? and one said on this manner, and another said on that manner; and then came forth a spirit, and stood before the Lord, and said, I will persuade him; and the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him and prevail also; go forth and do so. It is this evil spirit which hath animated all thy prophets, who endeavour to engage thee in that which will be thy ruin.'

Then Ahab gave orders to his people, to seize Micaiah, and to carry him to Amon the governor of the city, and to Joash the king's son; telling them in his name, 'Put this fellow in prison, and feed him with the bread of affliction, and with the water of affliction, until I come in peace.' But Micaiah said, 'If thou return at all in peace, the Lord hath not spoken by me.' Ahab therefore and Jehoshaphat marched up to Ramoth-gilead; and the king of Israel said unto Jehoshaphat, 'I will disguise myself, and enter into the battle, but put thou on thy robes:' for he knew that the king of Syria had com-



manded two and thirty captains, that had rule over his chariots, saying, ' Fight neither with small nor with great, save only with the king of Israel.' These officers therefore having observed, that Jeoshaphat was dressed in royal robes, took him for the king of Israel, and fell upon him with great impetuosity; so that this prince seeing himself pressed so closely, cried out, which having discovered him, the captains of the king of Syria gave over pursuing him.

But God in order to fulfil his word, permitted one of the Syrian army to shoot a random arrow, which pierced the heart of Ahab, whereupon he told his cariooteer, ' Turn thine hand, and carry me out of the host, for I am wounded.' The battle lasted the whole day, and Ahab continued in his chariot with his face turned towards the Syrians. In the mean time, his blood was still issuing from his wound, and falling in his chariot; and towards the evening he died: whereupon proclamation was made by sound of trumpet, that every man should return to his own city and country. The king of Israel being dead, was carried to Samaria and buried: but his chariot and the reins of his horses were washed in the fish-pool of Samaria, and the dogs licked his blood, according to the word of the Lord. Such being the end of Ahab; his son Ahaziah succeeded him, in the year of the world 3107.

AHAB, the son of Kolaiah, one of the two false prophets who seduced the Israelites at Babylon. The Lord having threatened these prophets, by Jeremiah, (xxix. 21, 22.) with delivering them up to Nebuchadnezzar, king of Babylon, who should put them to death in the presence of those whom they had deceived, farther told them, that all the people should make use of their name, when they would curse any one; saying, ' The Lord make thee like Ahab and Ze-

dekiah, whom the king of Babylon roasted in the fire.'

AHASUERUS, or ARTAXERXES, the husband of Esther; and according to archbishop Usher and F. Calmet, the scripture name for Darius, the son of Hytaspes, king of Persia; tho' Scaliger will have Xerxes to be the husband of Esther, or the Ahasuerus of scripture; and Dr. Prideaux believes it to be Artaxerxes Longimanus. However, as we adhere to that opinion which explains what the scripture tells us of Ahasuerus Esther's husband, as relating to Darius the son of Hytaspes, we shall consider the history of that prince under this article, and join the scripture-accounts of Ahasuerus to a few of those particulars which prophane authors advance relating to Darius; after which we shall propose what Scaliger and Prideaux have each advanced against this opinion, and in favour of their own.

After the death of Cambyfes king of Persia, in the year of the world 3482, Patizithes one of the magi, to whom that prince left the administration of the affairs of Persia in his own absence, found means not only to maintain his own government, but seize that of the whole empire; for understanding that Smerdis the brother of Cambyfes, and son of Cyrus, was killed by order of Cambyfes, which, being kept private, was known to very few Persians, he set up his own brother, whose name also was Smerdis, and who very much resembled Smerdis the son of Cyrus in person, pretending that Smerdis the brother of Cambyfes was still living, and that it was he who reigned. But this imposture being suspected, Oftanes, one of the Persian nobility, by means of a trusty messenger, enquired of his daughter, who was one of the king's concubines, whether the prince upon the throne had any ears or not? (for the ears of the magus were cut off by order of Cyrus; or, according to some, by order of Cambyfes)

byſes) and being answered that he had none, Oſtanes was then ſatisfied that the magus, and not the ſon of Cyrus, was in poſſeſſion of the kingdom. Upon this information, Oſtanes imparted the whole affair to ſix other of the principal lords of the court, of whom Darius the ſon of Hyſtaſpes was one, who had juſt at that time arrived at Suſa from Perſia, where his father was governor. Theſe ſix lords, in conjunction with Oſtanes, having engaged themſelves by an oath, to kill the uſurper, immediately went to the palace, reſolved to put their deſign in execution, or periſh in the attempt. Being entered the palace, where they were admitted on account of their rank, they forthwith diſpatched all thoſe from whom they met with any reſiſtance; and being advanced ſo far as the royal apartment, they attacked the two magi, who defended themſelves with great reſolution, and wounded two of the conſpirators. But one of the brothers being killed, the other retired to a room adjoining to the place where they fought, with a deſign to ſhut himſelf in, but was ſo cloſely purſued by Darius and Gobyras, that they broke into the room, where Gobyras having ſeized him, held him faſt in his arms; but as the place was quite dark, Darius ſtood ſtill, not knowing how to direct his blow, and fearing to ſtrike, leaſt he ſhould kill his friend inſtead of his enemy; which Gobyras perceiving, deſired him to ſtrike, though he ſhould kill them both. Upon this Darius reſolved to put all to the venture, but by good fortune killed the uſurper. When the tumult and diſorder that attend ſuch events, were appeaſed, the conſpirators met to conſult among themſelves what ſort of government they ſhould introduce. Oſtanes was for a republic, Megabyſes ſpoke for an oligarchy, and Darius declared for a monarchy. The opinion of the latter was, after a long debate, embraced, and they agreed, that the next day,

before the riſing of the ſun, they ſhould all meet on horſeback at the ſame place; and that he whoſe horſe ſhould firſt ſalute the ſun by neighing, ſhould be acknowledged king of Perſia. Darius's groom hearing this, in the evening led a mare to his maſter's horſe in the place they had appointed to meet, ſo that the next day, as ſoon as the competitors repaired thither, Darius's horſe remembering the mare, immediately neighed; whereupon the other competitors inſtantly diſmounted, and adored him as king.

Darius, who was a noble Perſian of the royal family of Achæmenes, and had attended Cyrus in all his wars, mounted the throne of Perſia in the 28th year of his age, and in the year of the world 3483, before Jeſus Chriſt 521.

This prince, the better to eſtabliſh himſelf in the throne, married Atoſſa the daughter of Cyrus, who had been formerly married to her own brother Cambyſes, and afterwards to the magus, who had uſurped the crown; and this Atoſſa, who was his chief wife, Uſher takes to be no other than Vaſhti, of whom there is ſo much mention in the book of Eſther. In the beginning of the ſecond year of Darius, the Jews who had returned from Paleſtine, encouraged by the exhortations of the prophets Haggai and Zachariah (chap 1. of each) reſumed the building of the temple, which had been interrupted for nine years before, *i. e.* from the death of Cyrus. Hereupon the governors of the province, ſent thither by the Perſians, came, and demanded, by what authority they undertook to rebuild this edifice? Ezra v. The Jews answered, in purſuance of an edict publiſhed by Cyrus in their favour, who permitted them to undertake this work. In the mean time theſe governors wrote to Darius concerning this affair, in which they deſired to receive his orders. The king gave directions to enquire after the edict of Cyrus, which being found, he confirmed



firmed it, and commanded his officers to assist the Jews in the execution of this design, and to furnish them with things necessary for their sacrifices, and for the building of the temple. These orders being obeyed, the work of the temple went on very successfully.

The next year, Ahasuerus made a feast for the principal persons of his empire, in his palace of Shushan, (Esth. i.) wherein he shewed the utmost magnificence. This feast was continued for one hundred and fourscore days, or six months. After this term, the king invited all the people great and small, that were present in Shushan the palace, and commanded that preparations should be made to entertain them for seven days : nothing could equal the splendor and magnificence of this banquet. The entertainment itself, and the manner wherein it was set out, was suitable to the grandeur of the most powerful monarch in the world. Vashti the queen treated likewise the women in the king's palace. Upon the seventh day, Ahasuerus being more gay than usual, and well warmed with wine, ordered his principal eunuchs to bring the queen, and produce her before the people, that they might have an opportunity to observe her beauty, for she was a very handsome woman : But Vashti refusing to come, so provoked the king, that calling a council to give their opinion upon Vashti's behaviour, it was declared that she not only offended the king, but that her disobedience to his orders, might serve for an example to other women, to use their husbands in the like manner : wherefore it was thought advisable, that the king should divorce her, and take another wife ; and accordingly Esther, the neice of Mordecai, a Jew, was made choice of, to be wedded to Ahasuerus in her stead, as may be seen more at large under the article ESTHER.

Mordecai not declaring who he was, contented himself to stay at the palace-

gate to enquire after his neice Esther's health. Nevertheless when Haman had obtained an edict from the king, condemning all the Jews to death, and confiscating their estates, Mordecai engaged Esther to wait on the king, and petition for a revocation of this edict. Now Ahasuerus had forbidden all persons whatever, upon pain of death, to come before him, unless sent for, or unless he held out his scepter towards them when they came near his throne. Esther run the hazard of appearing without being called ; but the king holding out his scepter, desired to know what it was she requested of him. Esther humbly entreated his majesty to come that very day to an entertainment, which she had provided for him, and to bring Haman along with him. Ahasuerus came, and the repast being ended, he commanded Esther to ask what she pleased of him, and it should be granted. Esther told the king, that the only favour she had to beg of him was, that he would come again with Haman, the next day, to an entertainment which she would prepare for him, to which Ahasuerus consented ; and Haman who thought himself at the height of his good fortune, had no other uneasiness than that of observing, that Mordecai did not prostrate himself before him as he passed by. In the mean time, something happened which humbled him extremely. The king, the night following, could not sleep, wherefore he ordered the several journals and annals of the kingdom to be read to him, when a particular relation occurred of the manner wherein Mordecai discovered a conspiracy of two eunuchs, who had contrived to take away the king's life. Ahasuerus being hereby put in mind of Mordecai's good offices, interrupted the reader, and asked whether Mordecai had been rewarded for such an eminent service ? It was answered, that he had received no sort of recompence at all. The next morning early Haman came

to the king's levee, to desire that Mordecai might be hanged upon a gibbet which he had provided for that purpose. Ahasuerus gave orders for his admission, and before he spoke, said to him, 'What shall be done unto the man whom the king delighteth to honour?' Haman, who believed that all this favour was intended for himself, replied, 'Let this man be dressed in the royal robes; let him be mounted on the same horse the king himself generally rides; and let a royal diadem be placed upon his head; let the principal person of all the great men belonging to the court hold the reins of his horse, and walk before him to the most public part of the city, proclaiming all the way, Thus shall it be done to the man whom the king delighteth to honour.' The king then commanded Haman, saying, 'Make haste and serve Mordecai the Jew, in the manner you have mentioned.' Haman did not dare to disobey the king, and Mordecai received an unexpected honour, which however he did not much enjoy, by reason of the danger to which he saw all his brethren exposed. In the mean while, dinner-time being come, enquiry was made for Haman, who was to bear the king company at the entertainment which Esther had prepared for them. At this feast Ahasuerus, in the heat of wine, said again to Esther, as he had done before, 'What is it that you would ask or desire of me? The queen replied, 'If I have found favour in thy sight, O king, let my life, and that of my people be given me at my petition, for we have all been given up to be destroyed and utterly extirpated.' The king answered, 'And who is it that dare undertake what you mention?' Esther said, 'This Haman, whom you see is our mortal enemy.' Haman hearing this was quite confounded; and the king at the same time rising up in a passion, left the banquetting room

and went out into the garden. Then Haman threw himself at the queen's feet, who was lying upon the bed, on which, after the manner of the Persians, she had been eating. Ahasuerus at that instant returning, and seeing Haman on the queen's bed, 'what, said he, will he force the queen also before me in mine own house.' As the word went out of the king's mouth, they covered Haman's face, who now looked upon himself as one condemned to die. Then one of the king's pages said that Haman had erected a gallows fifty cubits high for Mordecai, whereupon the king desired to hang him thereon, which was accordingly done. After this (chap. viii.) king Ahasuerus gave Haman's employment to Mordecai, and his forfeited estate to Esther. He revoked the edict which appointed a general massacre of the Jews to be upon the thirteenth day of the month Adar; gave letters to the contrary, and permitted them to take vengeance on their enemies, on the very day which had been appointed for their destruction. See the article HAMAN, &c. These transactions happened in the 12, 13, and 14th of king Ahasuerus's reign, but as the remaining part of this prince's history has no relation to that of the sacred volume, we shall only observe further in this place, concerning Darius, or the Ahasuerus or Artaxerxes of scripture, that having reigned 36 years, he died in the year of the world 3589, and was succeeded by Xerxes, whom he had by Atossa or Vashti the daughter of Cyrus. Some further particulars of the life of this prince may be seen under the articles DARIUS and ESTHER. Now, agreeable to our promise at the beginning of this article, we shall propose the objections made to the opinion of Usher, which we have followed, and which makes Darius the son of Hytaspes to be the Ahasuerus of the scripture. Dr. Prideaux observes, that the opinion of Usher, who



who makes Atossa the daughter of Cyrus to be the same with Vashti, and makes Aristone the same with Esther, is contradicted by Herodotus: for this historian informs us, that Aristone was also the daughter of Cyrus, who in that case could not be Esther. He further informs us, that Atossa had four sons by Darius, without reckoning daughters, and that she had all along so great an ascendancy over him, that he declared her son Xerxes his successor, to the exclusion of his other sons. The Dr. adds, that the principal reason which made bishop Usher adopt the opinion he maintains here, is that saying in the book of Esther (chap. x. 1.) 'That king Ahasuerus laid a tribute upon the land, and upon the isles of the sea,' which we read in Herodotus concerning Darius the son of Hytaspes; but our author observes, that this is by Strabo attributed to Darius Longimanus, which he would have us explain of Artaxerxes Longimanus. His reasons for making this prince the husband of Esther are, 1. That Josephus (lib. 11. c. 6.) assures us that Artaxerxes Longimanus was Esther's husband. 2. That the version of the Septuagint, and the Greek additions to the book of Esther, call Ahasuerus by the name of Artaxerxes; there being several circumstances in those additions which cannot be applied to Artaxerxes Mnemon. 3. That the extraordinary favour wherewith Artaxerxes Longimanus honoured the Jews, make it probable that he had married a Jewess, and 4. That this opinion is maintained by Sulpitius Severus, and many other authors both antient and modern.

The only reason Joseph Scaliger advances in support of his opinion for Xerxes's being the Ahasuerus of scripture, and his wife Amestris queen Esther, is only the resemblance of the name of this princess to that of Esther; but the several circumstances related of Amestris prove beyond contradiction that she can by no means be the Esther

of the scripture: for Amestris the wife of Xerxes had a son by this prince who was of age to marry in the seventh year of his father's reign, whereas Esther was not married till the seventh year of her husband's reign.

F. Calmet, who foresaw the objection of Prideaux, in his comment upon Esther, without venturing to say who Vashti was, that was divorced by Ahasuerus, has shewn that neither Atossa, whom he takes to be the daughter of Cyrus, nor Aristone, who was a virgin when he married her, and might very well be Esther, were dismissed by Ahasuerus.

AHAVA, a river of Babylonia, or rather of Assyria, where Ezra (vii. 15.) gathered those captives into a body, whom he brought with him into Judea.

AHAZ, king of Judah, the son of Jotham, remarkable for his vices and impieties. There are no small difficulties about the age this prince was of, when he mounted the throne of Judah. The text (2 Kings xvi. 2.) expressly says, that he was twenty years of age when he began his reign: (in the year of the world 3262) but it is said in the same place, that he reigned only sixteen years: whence it necessarily follows, that he lived but thirty-six years: yet, notwithstanding this, we know that his son Hezekiah (*id.* xviii. 2.) was five and twenty years of age when he began to reign: therefore he must have been born when his father Ahaz was no more than eleven years of age, which several celebrated commentators strive to maintain: such however as cannot be reconciled to this opinion, have attempted various ways to extricate themselves from this perplexity, as may be seen in the several comments upon the second book of Kings. Ahaz walked in the ways of the kings of Israel and Samaria; that is to say, he gave himself up to idolatry and all manner of disorders: one of his sons he consecrated, by making him pass through,

through, and perish by, the fire, in honour of the false God Moloch; (*id.* xvi. 3.) and he offered sacrifices and incense upon the high-places, upon hills, and in groves. Towards the latter part of the reign of Jotham his father, the Lord began to move Rezin king of Syria, and Pekah king of Israel, against Judah (*id.* xv. 37.) These two kings therefore invaded Judea in the beginning of the reign of Ahaz (*id.* xvi. 5, &c.) and having defeated his army, and pillaged the country, they laid siege to Jerusalem. When they found that they could not make themselves masters of that city they divided their army, plundered the country, and made the inhabitants prisoners of war. Rezin and his part of the confederate army marched with all their spoil to Damascus; but Pekah with his division of the army having attacked Ahaz, killed an hundred and twenty thousand men of his army in one battle, and carried away men, women, and children, without distinction, to the number of two hundred thousand. But as they were carrying those captives to Samaria; the prophet Oded with the principal inhabitants of the city came out to meet them; and by their remonstrances, prevailed with them to set their prisoners at liberty. They not only did this, but gave them likewise something to eat, restored the booty which they had taken; and those who were not able to perform their journey on foot, were conveyed in carriages to Jericho: whilst Ahaz's affairs were in this dismal plight, the Philistines and Edomites invaded other parts of his land, committed a thousand disorders, killed multitudes of the people, and carried off much booty. 2 Chr. xxviii. 17. In these deplorable circumstances, and before the siege of Jerusalem, the prophet Isaiah went to Ahaz, and foretold the deliverance of his country, and the destruction of his enemies. To prove the truth of his prediction, the prophet gave him the liberty of chusing what

prodigy he pleased, but Ahaz refused to ask any, saying, he would not tempt the Lord. 'Hear then,' said Isaiah (vii. 13.-16.) O house of David, is it a small thing for you to weary men, but must ye weary my God also? Behold the sign which the Lord shall give you, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and chuse the good.' At the same time Isaiah, as a demonstration of the approaching ruin of Rezin and Pekah, gave him his son Hahbaz, and assured him that before this child should be able to call his father, or his mother, by their names, the two kings who were confederated against Judah, should be slain.

But as Ahaz did not change his life, God permitted his enemies to return the year following, and lay waste all the kingdom of Judah. In this distressed condition, Ahaz finding no other remedy for his affairs, sent ambassadors to Tiglath-pileser, king of the Assyrians, with commission to say, from him, 'I am thy servant and thy son, come up and save me out of the hands of the king of Syria, and the king of Israel, which rise up against me.' 2 Kings xvi. 7. And to engage the king of Assyria to his interest; he stripped the temple and city of all the gold which he could meet with, and sent it to the king of Assyria. Soon after this embassy, Tiglath-pileser, in consequence thereof, marched to the assistance of Ahaz, attacked Rezin and killed him; took his capital Damascus, destroyed it and removed the inhabitants thereof to Cyrene.

Ahaz having gone so far as Damascus to meet the king of Assyria, seeing there a profane altar, he sent a model of it to the high priest Urijah, that he might have one made like it, which was to be placed in the Temple at Jerusalem. Accordingly when Ahaz returned thither, he had the altar removed



moved which was in the temple, and this fixed there in the room of it. Upon this new altar, he offered sacrifices, and commanded the high-priest Urijah never to offer upon any other for the future. He ordered also the bases to be taken away, which were adorned with the engravings, and the levers of brass, which rested on them. He removed likewise the brazen sea, which was supported by oxen of the same metal, and commanded them to be placed below upon the pavement of the temple. The misfortunes which he saw himself exposed to, had no influence to make him better: on the contrary, in the times of his greatest affliction, he shewed the highest contempt of God, 2 Chro. xxviii. 22, &c. by sacrificing to the Syrian deities, whom he looked upon as the authors of his calamities, and endeavoured to render propitious to him, by honouring them in this manner. He broke in pieces the vessels of the house of God, shut up the gates of the temple, and erected altars in all parts of Jerusalem. He set up altars likewise in all the cities of Judah, with a design to offer incense on them. At length he slept with his fathers, and was buried in Jerusalem, but not in the sepulchres of the kings of Judah his predecessors, which honour he was deprived of, on account of his iniquitous course of life. Hezekiah his son succeeded him in the year of the world 3278, before Jesus Christ 726.

AHAZ, the father of Jehoada, 1 Chr. viii. 36.

AHAZIAH, the son and successor of Ahab king of Israel. Ahaziah reigned two years, part alone, and part with his father Ahab, who ordained him his associate in the kingdom a year before his death. Ahaziah imitated his father's impieties, (1 Kings xxii. 52, seq.) and paid his adoration to Baal and Astarte, the worship of whom had been introduced in Israel by Jezebel his mother. The scripture

says, that king Jehoshaphat having equipped a fleet at Ezion-geber, Ahaziah desired leave for his servants to go with Jehoshaphat's servants to Ophir. Jehoshaphat in all proqability at first might scruple it, since the first book of kings (xxii. 49.) relates that he would not consent to it. But the second book chronicles (xx. 36, 37.) shews, that these two princes having together equipped a fleet for Tarshish, God provoked at the alliance which Jehoshaphat had made with this impious king, permitted the fleet to be so shattered by tempestuous winds, that it was rendered unfit to perform the intended voyage.

The Moabites, who had been always obedient to the kings of the ten tribes, ever since their separation from the kingdom of Judah, revolted after the death of Ahab, and refused to pay the ordinary tribute. Ahaziah had not leisure or power to reduce them: (2 Kings i. 1, 2, &c.) for about the same time, having fallen thro a lattess from the top of his house, he hurt himself considerably, and sent messengers to Ekron, in order to consult Baal-zebub the god of that place, whether he should recover of the indisposition occasioned by this accident. But the prophet Elijah, by God's appointment meeting Ahaziah's messengers, said unto them. 'Is it because there is no God in Israel, that ye go thus and consult Baal-zebub the God of Ekron? Therefore thus saith the Lord, thou shalt not come down from that bed on which thou art gone up, but shalt surely die.' Having thus spoke, he went away; upon which Ahaziah's messengers, returning to this prince's palace, related what had happened to them. Ahaziah asked them what sort of a man he was who had spoke to them in this manner. The messengers answered, 'He is an hairy man, girt with a girdle of leather about his loins,' upon which Ahaziah said, 'It is Elijah the Tishbite'.

Ahaziah,

Ahaziah, having received this information, immediately sent a captain, with fifty soldiers under his command, to seize Elijah, and to bring him to the palace: but the captain having spoke in too indiscreet a manner to the man of God, Elijah called fire from heaven which destroyed him and his fifty soldiers. Ahaziah, hearing of this, sent another who was consumed in like manner by a fire from heaven, together with his fifty soldiers. A third being sent to the prophet fell upon his knees before him, and entreated him to preserve his life, and wait upon the king. Hereupon the angel of the Lord suggested to the prophet, that he might go, having nothing to fear. Elijah therefore arose, went to Ahaziah, and repeated to him what before he had told his messengers, that he should not recover from his illness; and according to the prophet's declaration, he died in the year of the world 3108, and Jehoram his brother succeeded to the crown.

AHAZIAH, king of Judah, the son of Jehoram and Athaliah, succeeded his father in the kingdom of Judah, in the year of the world 3119. Two and twenty years old was this prince when he began to reign, (2 Kings viii. 26, seq.) and he reigned one year only at Jerusalem. He walked in the ways of Ahab's house, to which he was allied, his mother being of that family, and did evil in the sight of the Lord. Ahaziah (2 Chr. xxi. 17.) is called Jehoahaz, and the text of the second book of the Chronicles, (xxii. 2.) expressly says, that Ahaziah was two and forty years old when he began to reign, wherein it differs from the text before quoted: but this passage in the Chronicles is thought to be corrupted. Joram king of Israel (2 Kings viii. and 2 Chro. xxiii.) going to attack Ramoth-gilead, which the kings of Syria had taken from his predecessors, was there dangerously wounded, and carried by his own appointment to Jezreel, in order to

be dressed. Ahaziah Joram's friend and relation, accompanied him in this war, and came afterwards to visit him at Jezreel. In the mean time, Jehu the son of Nimshi, whom Joram had left besieging the fortress of Ramoth, rebelled against his master, and set out with a design of extirpating the house of Ahab, according to the command of the Lord 2 Kings ix. Joram and Ahaziah, who knew nothing of his intentions, went to meet him. Jehu shot Joram dead upon the spot: however, Ahaziah fled, but Jehu's people overtook him at the going up to Gur, and mortally wounded him; notwithstanding which, he had strength enough to reach Megiddo where he died. His servants, having laid him in his chariot, carried him to Jerusalem, where he was buried with his fathers in the city of David. After this manner is the story related in the book of Kings: but in Chronicles (chap. xx. 8, &c) it is told, with some little difference, in the manner following: And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah that ministered to Ahaziah, he slew them; and he sought Ahaziah, and they caught him, for he was hid in Samaria, and brought him to Jehu; and when they had slain him, they buried him, because, said they, he is the son of Jehoshaphat. F. Calmet observes, that to reconcile the relation in the books of kings, the better with that in the chronicles, it may be said, that in the passage here produced, Samaria is put down, not for the city but the kingdom of that name. Jehu being informed that Ahaziah was still in the territories of Israel, and continued dangerously ill at Megiddo, not being able to reach the land of Judah, he gave orders for him to be brought into his presence, and put to death. Thus several commentators on the second book of Kings, chap. ix. 22, 23, &c. and the second book of Chronicles. xxii. 9. In



In order to reconcile the different accounts of the same event, we must also observe, that as one great end of writing the book of the Chronicles was to supply such matters as had been omitted in the book of Kings, so this account of the death of Ahaziah in the latter is very short, and included the story of Jehoram, that the reader at one and the same view, as it were, might perceive in what manner it was, that both these princes fell: but in the former it is told more at large; and therefore to compleat the history, we must take in both accounts; and from thence we may gather, that upon seeing Jehoram mortally wounded, Ahaziah turned his chariot and made the best of his way to Samaria, in order to escape into his own kingdom: but finding these passes too narrowly guarded, he thought proper to conceal himself in the town, in hopes of a better opportunity; that Jehu coming in the mean time to Samaria, and having intelligence that Ahaziah was lurking there, ordered that diligent search should be made for him; and when he was found, that he should be carried to Gur (the place in all probability where his father Joram had slain all his brethern) and there be killed in his chariot, that so his servants might immediately carry off his corps, and bury it. But as Jehu's orders to the officers that were entrusted with the execution was only, that they should *smite him*, they thought it enough to give him a mortal wound, so that his servants carried him from thence to Megiddo, the next town in the tribe of Issachar, where he died. *Stackhouse's Hist. of the Bible.* b. vi. c. 3.

AHIAH, the son of Shifha, and secretary to king Solomon. 1 Kings iv. 2.

AHIAH was also the son to Ahitub, the high-priest, and his successor in the sovereign pontificate; (1 Sam. xiv. 3.) which dignity Ahiah left to his son Abimelech, who was put to death by order of Saul.

AHIAM, one of those brave officers

who had a command in David's army. 2 Sam. xxiii. 33.

AHIEZER, the son of Ammishaddai, chief of the tribe of Dan, who came out of Egypt at the head of seventy-two thousand seven hundred men of his tribe. He offered a silver basin at the tabernacle which weighed 130 shekels, and a silver-bowl of seventy shekels in weight, both full of fine flour mingled with oil for a meat-offering; a golden spoon of ten shekels, full of incense; a young bullock, a ram, and a lamb of the first year, for a burnt-offering; a kid, for a sin-offering; two oxen, five rams, five he-goats, and five lambs, of the first year for a peace-offering. Numb. viii. 66, 67.

AHIHUD, the son of Naaman, and brother of Ahoah of the tribe of Benjamin. 1 Chr. viii. 7.

AHIJAH, the prophet of the Lord who dwelt at Shilo. He is thought to be the person who spoke twice to Solomon from God, once while he was building the temple, (1 Kings vi. 11.) at which time he promised him his protection; and at another time (*id.* xi. 6.) after his falling into all his irregularities, when God expressed his indignation with great threatnings and reproaches. Ahijah was one of those who wrote the annals or history of this prince, (2 Chr. ix. 29.) The same prophet declared to Jeroboam, that he would usurp the kingdom, (1 Kings xi. 29, &c.) and that two heifers should alienate him from the Lord, meaning the golden calves erected by Jeroboam, one at Dan, the other at Bethel. See the article JEROBOAM. About the end of Jeroboam's reign, towards the year of the world 3046, Abijah the son of that prince fell sick, upon which Jeroboam said to his wife, (1 Kings xiv. 2, &c.) ' Arise, I pray thee, and disguise thy self, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh; behold there is Abijah the prophet, which told me that I should be king over this people, and take with thee

\* ten loaves, and cracknels; and a cruise of honey, and go to him; he shall tell thee what shall become of the child.' The queen therefore went to Ahijah's house in Shiloh. Now the prophet could not see, for his eyes were darkened with old age; but the Lord said to him, Behold the wife of Jeroboam cometh to consult thee concerning the distemper of her son; thus and thus shalt thou say unto her. As Jeroboam's wife therefore came in disguised, and Ahijah heard the sound of her feet, he said, 'Come in, thou wife of Jeroboam, why feignest thou thyself to be another, for I am sent to thee with heavy tidings.' Then the prophet commanded her to go and tell Jeroboam all the evil that the Lord had declared he would bring upon his house, for his impieties; that so soon as she would enter into the city, her son Abijah should die, and should be the only one of Jeroboam's house that should come to the grave, or receive the honours of a burial. A more particular account of these predictions, and their accomplishment the reader will find under the articles ABIJAH and JEROBOAM.

Ahijah in all probability did not long survive the time of this last prophecy; but the time and manner of his death, we are not acquainted with.

AHIJAH, the son of Baasha king of Israel. Baasha killed Nadab the son of Jeroboam, of whom we have made mention in the preceding article, and usurped his kingdom; thus executing the vengeance God denounced against him, by the mouth of the prophet Ahijah the Shilonite.

AHIJAH was also the son of Pelon, one of those brave officers who had commands in David's army.

This likewise was the name of the keeper of the temple-treasury under David, (1 Chr. xxvii. 20.) and of a son of Esrom of the tribe of Judah. 1 Chr. ii. 25.

AHIKAM, the son of Shaphan, and father of Gedaliah. He was sent by Jo-

shiah king of Judah to Huldah the prophetess, (2 Kings xxii. 12.) to consult her concerning the book of the law, which had been found in the temple.

AHILUD, the father of Jehoshaphat, who was David's secretary, 2 Sam. viii. 16.

AHIMAAZ, the son of Zadok the high-priest. Ahimaaz succeeded his father in the year of the world 3000, under the reign of Solomon. He performed a very important piece of service for David during the war with Absalom; for while his father Zadok was in Jerusalem, (2 Sam. xv. 29. & seq.) with Hushai the friend of David, Ahimaaz and Jonathan continued without the city (*id.* xvii. 17, & seq.) near En-rogel, or the fountain of Rogel: thither a maid-servant came to tell them the resolution which had been taken in Absalom's council: whereupon they immediately departed to give the king intelligence thereof. But being discovered by a young lad who gave information concerning them to Absalom, that prince sent orders to pursue them. Ahimaaz and Jonathan fearing to be taken, retired to a man's house at Baharim, in whose court-yard there was a well, wherein they concealed themselves. Upon the mouth of this well, the woman of the house spread a covering, and on the covering, ground-corn. When Absalom's people came, they asked the woman where Ahimaaz and Jonathan were? The woman answered, that they took a little water, and went away in great haste. Those therefore who were in pursuit of these men not finding them, returned to Jerusalem. Then Ahimaaz and Jonathan getting out of the well, continued their journey, and came to David, telling him, that no time was to be lost, and that he was to pass over Jordan with all possible expedition. See ABSALOM.

After the battle wherein Absalom was overcome and slain, (chap. xviii.) Ahimaaz desired Joab's leave to carry the news thereof to David. But instead



of him, Joab sent Cushy to carry the news, and told Ahimaaz that he would dispatch him to the king upon some other occasion: but soon after Cushy was dispatched, Ahimaaz applied again to Joab, praying, to be permitted to run after Cushy; and having obtained leave, he ran by the way of the plain, and outran Cushy. The centinel who kept watch upon the roof of the gate, seeing a man coming alone, gave immediate notice to the king, who said, 'If he is alone, he brings news.' As therefore he was coming on with great haste, the centinel saw a second running also, whereof giving notice from his station, the king said, 'He also is the bearer of news'. (or good news, as F. Calmet renders both these observations of the king; which indeed is very probable should have been the reading, because, as this commentator justly observes, had his army been defeated, the people would have returned in crowds) The centinel told the king, the running of the foremost is like that of Ahimaaz the son of Zadok. Then the king said, 'He is a good man, and bringeth good tidings.' Ahimaaz coming near, called out to the king, 'All is well.' And falling down to the earth upon his face before the king, he said, 'Blessed be the Lord thy God which hath delivered up the men that lift up their hand against my Lord the king.' And the king said, 'Is the young man Absalom safe.' Ahimaaz, out of prudence, was unwilling to declare his death to the king, and said only, 'When Joab sent the king's servant and me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here.' This is all we learn concerning Ahimaaz. He was succeeded in the priest-hood by Azariah his son.

AHIMAN, a giant of the race of Anak, who dwelt at Hebron, when they who were sent from the camp of Israel to visit the land of Canaan arrived

there. Numb. xiii. 22. He was driven from Hebron with his brethren Shephai and Talmai, when Caleb took this City, (Josh. xv. 14.) in the year of the world 2559.

AHIMELECH, or ABIMELECH, the son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. He is called Abiathar in St. Mark (chap. ii. 26.) During his priest-hood the tabernacle was at Nob, where Ahimelech, with other priests, had their habitation. David being informed by his friend Jonathan, that Saul was determined to destroy him, thought it prudent to retire. He therefore went to Nob, to the high-priest Ahimelech, (1 Sam. xxi.) who was much surprized to see him; and said unto him, 'Why art thou alone, and no man with thee? David answered, 'The king hath given me orders, which are very pressing, and has forbidden me to discover them to any man; and my people are appointed to rendezvous in such a place. If therefore you have any thing to eat, tho' it be but five loaves, give them to me.' The high-priest answered, 'I have no common bread; but there is hallowed bread, if the young men have kept themselves at least from women. Of a truth,' said David, 'women have been kept from us about these three days; and if they are any ways polluted, I will take care they shall be purified before they eat of this bread.' David added, 'Is there not here under thine hand, a spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.' Ahimelech answered, 'The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapt up in a cloath, behind the ephod; if thou wilt take that, take it; for there is no other save that here.' And David said, 'There is none like that, give it me.' And David arose and went to Achish king

king of Gath. Now Doeg the Edomite was at Nob, when David came thither. One day therefore as Saul was complaining to his officers, that no one was affected with his misfortunes, or gave him any intelligence of what was carrying on against him, (*id.* xxii. 9. *seq.*) Doeg related to him what had happened when David came to Ahimelech the high-priest. Saul immediately sent orders for him and the other priests to come to him, and said to Ahimelech, 'Why have you conspired with the son of Jesse against me? Why have you given him a sword and bread, and have consulted God for him?' Ahimelech answered the king, and said, 'Who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him?' Saul, without any regard to Ahimelech's reason, said, 'Thou shalt surely die, Ahimelech, thou and all thy father's house.' Whereupon he commanded his guards that were about him to fall upon the priests of the Lord, but they would not undertake so barbarous an office: however, Doeg, who had been their accuser, at the king's command became their executioner, and with his sacrilegious hand slew no less than eighty-five of them; though the Septuagint as well as the Syrian version, make the number of priests slain by Doeg, to be three hundred and five. Nor did Saul stop here; for sending a party to Nob, he commanded them to put men, women, and children, and even all the cattle they found to the edge of the sword: but one of Ahimelech's sons, by name Abiathar, escaped the slaughter, and retired to David. This happened in the year of the world 2944, before Christ 1060. See the articles ABIATHAR and DOEG.

AHINADAB, the son of Iddo, was governor of the canton of Mahanaim beyond Jordan, under the reign of Solomon. 1 Kings iv. 14.

AHINOAM, the daughter of Ahimaaz, and wife of Saul. 1 Sam. xiv. 50.

AHINOAM was also the name of David's second wife, and mother of Amnon. Ahinoam, who was a native of Jezreel, was taken by the Amalekites, when they plundered Ziklag; but was recovered out of their hands by David, with the rest of the spoil. 1 Sam. xxx.

AHIO, with his brother Uzzah, were charged with driving the cart, whereon the ark was set, when David removed it from the house of Abinadab, in order to place it in the tabernacle which he had prepared for it at Jerusalem. 2 Sam. vi. On this occasion it is that Uzzah was smitten by the Lord for presuming to touch the ark, when it was tottering upon the cart that carried it. See UZZAH.

AHIRA, the son of Enan, chief of the tribe of Naphtali. He went out of Egypt at the head of his tribe, consisting of 53400 men, all above 20 years of age, and capable of bearing arms, without reckoning old men, women and children. Numb. ii. 29. *seq.* He was the twelfth person that made his offering, when the tabernacle was erected in the desert; and he offered a silver-bason, weighing an hundred and thirty shekels; and a silver-bowl of seventy shekels, both of them full of fine flour mingled with oil, for a meat-offering; a golden spoon of ten shekels, full of incense, a young bullock, a ram, and a lamb of the first year, for a burnt-offering; two oxen, five rams, five he-goats, and five lambs of the first year, for a peace-offering. Chap. vii. 78—83.

AHISAMACH, the father of Aholiab, the famous artificer employed by Moses in building the tabernacle in the wilderness. Exod. xxxi. 6.

AHISHAR, high-steward of Solomon's household. 1 Kings iv. 6.

AHITOPHEL, a native of Gillo, was a great statesman, and for some time the counsellor of king David, whom



whom he at length deserted, by joining in the rebellion of Absalom. There are several conjectures concerning the motives which induced Ahitophel to embrace the interest of Absalom.

The Jews are of opinion, that Ahitophel was incensed against David, and therefore ready to go over to the adverse party, because he had abused Bathsheba, whom they take to have been his grand-daughter, as she was the daughter of Eliam; (2 Sam. xi. 3.) and Ahitophel had a son of that name. 2 Sam. xxiii. 34. For this reason they imagine, that he advised Absalom to lie with his father's concubines, that he might be repaid in kind, though the scripture assigns another, viz. that he and his father might thereby become irreconcilable. *Pool's Annotations.*

But whatever these motives were, certain it is, that so soon as Absalom was preferred to the crown by the greatest part of the Israelites, he sent for Ahitophel from Gillo, (2 Sam. xv. 12.) to assist him with his advice in the present state of his affairs: for at that time, Ahitophel's counsels were received as the oracles of God himself. Chap. xvi. ult. Nothing gave David more uneasiness, than to hear that this great statesman was of Absalom's party; and when Hushai his friend came to wait on him, and attend him in his flight, he intreated him to return rather to Jerusalem, make a shew of offering his services to Absalom, and endeavour to frustrate the prudent measures which should be proposed by Ahitophel. chap. xv. 32, &c. When Absalom was come to Jerusalem, he desired Ahitophel to deliberate with his other counsellors upon the measures which were proper for him to take. Ahitophel advised him in the first place to abuse his father's concubines, so that when his party should understand, that he had dishonoured his father in this manner, they might conclude, that there were no hopes of a reconciliation,

and therefore espouse his interest more resolutely. chap. xvi. 20. & seq. A tent, therefore, being prepared for this purpose, upon the terraces of the king's palace, Absalom, in the sight of all Israel, lay with his father's concubines. The next thing Ahitophel proposed was (chap. xvii. 1, 2, 3, &c.) in the terms following, 'Let me now chuse  
' out twelve thousand men, and I will  
' arise and pursue after David this  
' night, and I will come upon him  
' while he is weary, and weak-handed,  
' and I will make him afraid, and all  
' the people that are with him shall  
' flee, and I will smite the king only;  
' and I will bring back all the people  
' unto thee; the man whom thou  
' seekest is as if all returned; so all  
' the people shall be in peace.' This advice was very agreeable to Absalom and all the elders of Israel. However, Absalom desired Hushai to be called to have his opinion. Hushai being come, and hearing what advice Ahitophel had given, said, The counsel which Ahitophel has given is not good at this time; what, for the present, in my opinion, may do better, is this, Let all Israel be gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and put thyself in the midst of them; and wherever David is, we may fall upon him, and overwhelm him with our numbers, as the dew falleth upon the ground. This last advice being more agreeable to Absalom, and all the elders of Israel, the Lord permitted that of Ahitophel which would have been the most effectual, to be rejected, that so Absalom's ruin might be hastened. Now Ahitophel, finding his advice not regarded, saddled his ass, went to his house at Gillo; hanged himself; and was buried in the sepulchre of his fathers. He foresaw, without doubt, all that would happen in consequence of Hushai's advice, and was determined to prevent the death which he had deserved, and which

which David had not failed to have inflicted on him, as soon as he had been resettled on his throne.

Josephus thus relates the matter: When Ahitophel was come home to Gillon, he called his family together, and told them the advice which he had given Absalom, but that he would not follow it; and that in a short time that refusal would be his ruin: for David would certainly baffle him, and soon recover his kingdom. Now it is more honourable for me, says he, to die asserting my liberty like a man, than to wait sneaking till David comes in again, and to be punished at last for the services I have done the son against the father. *Jewish Antiq. lib. vii. c. 9.*

AHITUB, the son of Phinehas, and grandson of the high-priest Eli. His father Phinehas having been slain in that unhappy engagement wherein the ark was taken by the Philistines, (1. Sam. iv. 11.) he succeeded his grandfather Eli, in the year of the world 2888; and was succeeded by his son Ahiah.

AHITUB, the son of Amariah, and father of the high-priest Zadok. 1 Chr. vi. 8. It is not very certain whether this Ahitub ever exercised the office of high-priest.

AHIUD, the son of Shelomi of the tribe of Asher. He was appointed by Moses to be one of the commissioners for making a partition of the land of Canaan.

AHLAB, a city of the tribe of Asher, the situation whereof is not known. Judges i. 31.

AHLAI, one of those gallant men who commanded in David's army, 1 Chr. xi. 41.

AHOHE, or AHOAH, the third son of Bela, and grandson of Benjamin. 1 Chr. viii. 4. His descendants are called Ahohites.

AHOLAH, see the article AHOLIBAH.

AHOLIAB, the son of Ahisamach, of the tribe of Dan, was appointed together with Bezaleel to undertake

the building of the tabernacle. Exod. xxxv. 34.

AHOLIBAH and AHOLAH, are two feigned names made use of by Ezekiel, (xxiii. 4.) to denote the two kingdoms of Judah and Samaria. Aholah and Aholibah, are represented as two sisters of Egyptian extraction. Aholah stands for Samaria, and Aholibah for Jerusalem. The first signifies a *tent*, and the second, *my tent is in her*. They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; for which reason the Lord abandoned them to those very people for whom they had shewn so passionate and so impure an affection. They were carried into captivity, and reduced to the severest servitude. *Calmet's Dict.*

AHUZZATH, the friend of Abimelech king of Gerar, (Genes. xxvi. 26.) who came with this prince and Philcol the general of his army, in order to make an alliance with Isaac. See ABIMELECH.

Several interpreters, following the Chaldee and St. Jerom, take Ahuzzath in an appellative sense, for a *company of friends*, which attended Abimelech. The Septuagint call him Ahuzzath, or the brideman.

AI, a city situated near Bethel, to the westward of it. Gen. xii. 8. Josh. vii. 2, 3, &c. The Septuagint call it Agai, and Josephus Aina; others Aiath. Joshua having sent a detachment of 3000 men against Ai, God permitted them to be repulsed, for the sake of Achan's sin, who had violated the anathema pronounced against the city of Jericho, as mentioned under the article ACHAN. But after the expiation of this offence, the Lord commanded Joshua (Chap. viii.) to march with the whole army of the Israelites against Ai, and treat this city and the kingdom thereof as he had treated Jericho, with this difference, that he gave the plunder of the town to the people. According to God's order, Joshua sent by night



30,000 men to lie in ambush behind Ai; having first well instructed those who had the command of them in what they were to do; and the next day, early in the morning, he marched against the city with the remainder of his army. The king of Ai perceiving them, sallied hastily out of the town with all his people, and fell upon the forces of the Israelites, who upon the first onset fled, as if they had been under some great terror; but this was only a feint to draw the enemy into the open plain.

As soon as Joshua saw them all out of the gates, he raised his shield upon the top of a pike, which was the signal given to the ambuscade, whereupon they immediately entered the place, which they found without defence, and set fire to it. The people of Ai perceiving the smoke ascending, were willing to return, but discovered those who had set fire to the city in their rear, while Joshua and those who were with him turning about, fell upon them, and cut them in pieces, without suffering so much as one single person to escape. The king was taken alive and brought to Joshua. The Israelites entered the place, carried fire and sword every where with them, and killed in this day's action, twelve thousand of their enemies, men, women, and children. The king of Ai was put to death, and hung upon a gibbet, where he continued till sunset, after which he was taken down, thrown in the entrance of the city, and a great heap of stones raised over him. The Israelites divided afterwards among themselves the whole spoil of the place, as the Lord had permitted them.

The chevalier Folard observes, that Joshua's enterprise on Ai, excepting in some particulars of military art, is very like that of Gibeah, which is scarce any thing more than a copy of it. It would appear, says that writer, by the scripture account, that Joshua was not the author of the stratagem

made use of by him: for when God directs himself to Joshua, he says, 'Go up against Ai; lay an ambuscade behind the town, I have delivered the king and the people of it into thine hands:' yet notwithstanding this, God might leave the whole glory of the invention and execution of it to him, as to a great general. Father Calmet upon the last mentioned passage of scripture animadverts, that some think it strange that God, who could so easily suppress Ai, and its inhabitants, should chuse to employ artifice and stratagem, in order to give the victory to the Hebrews, means which appear to be below the greatness of the Almighty: and which particular people, and some generals, have rejected, as unworthy of brave men; and such as might rather tarnish their glory, than augment the lustre of it: but Folard replies, that it is very difficult to prove these did not use artifice and cunning, since war is nothing else than the art of doubling with very great and well concerted method. They, continues he, who are surprised that God, who could so easily oppress Ai, and its inhabitants by one single act of his will, did not chuse to do so, rather than make use of artifice and cunning, may consider whether he might not as well have overthrown the walls of Jericho in an instant, in the twinkling of an eye, and so have excused his people from marching round the town seven times, in order to see the fall of it on the seventh day. Could he not likewise have extirpated so many of his enemies as his people had to fight with, and put them at once, without striking one blow, in possession of the promised Land! But why should we desire to search into the secrets of God! If he had performed all this, he had not displayed his power so eminently, by that great number of miracles which he wrought in the sight of the whole world; nor would there have been any merit on his people's side.

' Joshua

‘Joshua arose,’ says the sacred author, ‘and all the people of war, to go up against Ai; (verse 3.) and Joshua chose out 30,000 mighty men of valour, and sent them away by night.’ Folard remarks, that there is a manifest contradiction between this verse and the 12th, wherein it is said, that Joshua chose 5000 men out, whom he sent to lie in ambush, between Bethel and Ai. How is this to be reconciled? Calmet says, That Masius allows but 5000 men for the ambuscade, and 25,000 for the attack of the city, being persuaded that an army of 600,000 men could only create confusion on this occasion, without any necessity for, or advantage in such numbers: but the generality of interpreters, continues Calmet, acknowledge two bodies to be placed in ambuscade, both between Bethel and Ai; one of 25,000, and the other of 5000 men.

With regard to the signal Joshua made to that part of his army which lay in ambuscade, the learned Folard embraces the opinion of the rabbins, who believe what is called the shield to be too small to serve for a signal: hence they make it to be the staff of one of their colours: from this, our author concludes, that the whole colours were used on the occasion; for in the Asiatic stile, which is very near the poetic, the part is oftentimes to be taken for the whole.

AIAH, the mother of Rizpah, Saul’s concubine. 2 Sam. xxi. 8.

AJALON, a city of the tribe of Dan. It was assigned over to the Levites of Koath’s family. It was situated between Timnah and Bethshemesh, and is that probably spoken of by Joshua, when he said to the moon, (chap. x. 12.) ‘Thou moon stand still in the valley of Ajalon.’ There were three other cities of this name: one was in the tribe of Benjamin, three miles eastward from Bethel; (2 Chr. xi. 10.) another in the tribe of Ephraim, two miles from Shechem, as you go to Jerusalem, and to the east of Bethoron;

and another was in the tribe of Zebulun, the situation whereof is not exactly known.

AIN, or AEN. See the article AEN.

ALABASTER, *Alabastrites*, the name of a genus of fossils nearly allied to the marbles, being elegant stones of great brightness, but brittle and not giving fire with steel; they ferment with acids, and readily calcine in the fire. Dr. Hill enumerates three species of alabaster, 1. A white kind, called *lygdinum marmor* by the antients. 2. A yellowish white kind, called by the antients *phengites*. 3. A yellow and reddish kind, called simply alabaster by the antients, which being a very beautiful stone, is sometimes called *onyx*, and *onychites* by the antients. *Hill’s Hist. of Fossils*.

It is said in the gospel of St. Matthew, (xxv. 6, 7.) That Jesus Christ being at table in Bethany, in the house of Simon the leper, Mary the sister of Lazarus came thither, and poured an alabaster-box full of precious ointment on his head. But it is observed, that all vessels for keeping liquors, of whatever matter they were composed, had in general the name of alabaster given them. Hence there are some authors who are of opinion, that the box here mentioned was of glass; and this conjecture they think is supported by what St. Mark says (chap. xiv. 3.) That the woman who poured out the perfume on our Saviour, broke the box of alabaster.

Alabaster was used by the antients not only for a box of precious ointments, but also for a liquid measure containing ten ounces of wine, or nine of oil: whence some will have it, that this box mentioned in the gospels, was of glass, and denominated alabaster from its holding the measure expressed by that name.

ALCIMUS, or, as he is called by Josephus, JACIMUS, high-priest of the Jews, succeeded to this office in the year of the world 3842; being of the race of the priests, but not of a family



of the first rank, nor of any the ancestors whereof enjoyed the high-priesthood. Besides, he had been polluted with acts of idolatry during the persecution of Antiochus Epiphanes; (2 Macc. xiv. 3.) and obtained this supreme dignity by very irregular methods. He was confirmed in this office by Antiochus Eupator, after the death of Menelaus. Alcimus did not perform the functions of it, till after the death of Judas Maccabæus. He therefore seeing that it was not in his power to enter upon the exercise of his dignity as high-priest, no sooner had intelligence that Demetrius the son of Antiochus Epiphanes had stolen privately from Rome, and was arrived in Syria, then he came to the new monarch at the head of a number of apostate Jews, who were at Antioch, whom Judas Maccabæus had caused to be banished Judea for apostacy. He accused the Maccabean or Asmonean race of having destroyed those that stood firm to their allegiance to him, and of banishing others. At the same time he entreated the king to send somebody to Judea to examine into the mischiefs and disorders committed by Judas Maccabæus and to chastise his insolence; and finally, he forgot not to beg that the high-priesthood should be confirmed to him by Demetrius, 1 Mac. vii.

Demetrius immediately sent Bacchides thither, at the head of an army; and confirming Alcimus in his office of high-priest, he commanded him to accompany Bacchides, and charged them both jointly with the care of carrying on this war, the success whereof is more particularly related under the articles BACCHIDES, DEMETRIUS, &c.

Bacchides having established Alcimus by force in Judea, marched to Syria with his army; leaving Alcimus the whole government of the province, with troops sufficient to support him. Alcimus for some time kept his ground with good success; deserters came to

him in great numbers, with whom he made terrible havock throughout the country. But Judas soon recovered a superiority over him, and restrained Alcimus and his people from making incursions, who thereupon finding himself to be in no condition to resist Judas, returned to court (2 Macc. xiv. 3, 4.) with a present to the king of a gold-crown, a palm-tree and golden branches, which in all probability he had taken out of the temple; and watching his opportunity, renewed his complaints against Judas, and represented to the king, that as long as this man lived his authority would never be well settled in Judea 1 Macc. xxv. 26, &c. All who had the king's ear were continually insinuating the same thing, which at last so wrought upon him, that he sent a new army against Judas, under the command of Nicanor, who was killed and his army routed in a battle which he fought with Judas Maccabæus, as will be seen under the article NICANOR.

Demetrius being informed of this, sent Bacchides again with Alcimus into Judea, with a powerful army composed of the choice of all his troops. Judas Maccabæus having ventured to attack this army with a body of only eight hundred men, was killed in the engagement; whereby Alcimus and his party were delivered from a formidable enemy. See the article JUDAS.

Now the apostates and malecontents beginning to raise their heads, had the superiority every where throughout the country; whereupon Alcimus began to exercise the sacrilegious offices of the high-priesthood, which he had purchased with money: he gave orders for demolishing the wall of the temple which inclosed the court of the priests from that of the people; or more probably, that which divided the court of the circumcised from that of the uncircumcised; and which had been formerly built by the directions of the prophets Haggai and Zechariah. But he had scarce begun the work, before

before he was struck with a dead palsy, which took his speech from him, so that he died, without being able to utter a word, or to take any care of his house in the year of world, 3844.

ALEMA, a city in the country of Gilead, beyond Jordan. 1 Macc. v. 26.

ALEMETH, the son of Jehoadah of the tribe of Benjamin. 1 Chr. viii. 36. Alemeth was also the name of a city in the tribe of Benjamin. 1 Chr. vi. 60. and vii. 8. It joins to Anathoth, both which were cities of refuge in the tribe abovementioned.

ALEPH, the name of the letter א, being the first letter in the Hebrew alphabet, from which the alpha of the Syrians and Greeks was formed. This word signifies *prince, chief or thousand*. There are some psalms and other parts of scripture which begin with aleph, and the beginning of other verses of them are continued with the other letters of the hebrew alphabet. These pieces are called acrostics, because all the verses which compose them begin with a letter of the alphabet, in an alphabetical order.

ALEXANDER *the Great*, the son and successor of Philip king of Macedonia, is described in the prophecies of Daniel (vii. 6.) under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; and under the figure of a he-goat, (chap. viii. 4, 5, 6, 7.) running through all the world with so much swiftness as not to touch the earth; and attacking a ram with horns, overthrowing and trampling him under foot, without any one being able to rescue him out of his power. The he-goat is Alexander, and the ram is Darius Codomannus, the last of the Persian emperors, and successors of Cyrus. In the statue represented in a dream to Nebuchadnezzar (chap. ii. 39.) the belly of brass was an emblem of Alexander; the legs of iron, of his successors. He was appointed by God to destroy the Persian empire in the East, and to establish the Grecian

monarchy in its room. Alexander, having succeeded his father Philip in the year of the world 3668, and in the 20th year of his age, procured himself to be chosen by the Greeks general of the troops, which they were to send against the Persians. He therefore marched into Asia at the head of thirty-four thousand men, in the year of the world 3670; and having engaged Darius's general commanding an army of 120,000 men, he defeated them in the plains of Adraсте. Having then subdued all Asia-Minor in one campaign only, he afterwards attacked Darius, whose army consisted of 400,000 foot and 100,000 horse, and routed him in the straits which divide Syria from Cilicia; killing 10,000 of his horse, and 100,000 of his foot, and taking his camp, baggage, children, wife and mother, with the loss of about 300 men only. After he had subdued all Syria, Alexander came to Tyre; and the Tyrians having denied him entrance into their city, he laid siege to it. Josephus acquaints us, that during the time of this siege, he wrote to Jaddus, the high-priest of the Jews, telling him that he expected to be acknowledged by him; and to receive the same submission from him, which he had formerly paid to the king of Persia. But Jaddus refusing to comply, under pretence of having sworn fidelity to Darius, Alexander resolved to march against him, as soon as he had reduced the city of Tyre. This siege lasted a long time; and cost Alexander a great deal of trouble; but at last the city being taken and sacked, the king entered Palestine in the year of the world 3672, and subjected it to his obedience. The Jews hearing that Alexander was advancing toward Jerusalem were under the greatest terror, and as their last resort, had recourse to solemn acts of devotion; such as prayers, processions, and particular fasts, till at last God was pleased to appear in a dream to Jaddus the high-priest, directing him to array himself in his ponti-



pontifical habit, to order the priests to put on their proper garment; and, with the people cloathed in white, to advance in slow and solemn order to meet the Grecian prince. Jaddus and the rest did as they were directed, and issuing out of the gates of Jerusalem advanced as far as Sapha, an eminence at a small distance from the city, from whence, as soon as they discerned Alexander's approach, they went out to meet him. The king, when the high-priest drew near, hastened towards him, bowed himself before him, and saluted him with a religious veneration. This scene, which amazed the Macedonians, struck the Phœnicians and Syrians not only with surprize, but with sorrow and discontent; for out of mere hatred to the Jews, they had taken part in this expedition. Parmenio, standing near the king, took the liberty to ask him, why he adored the jewish high-priest? To which the king readily answered, that he did not adore the priest, but God whose minister he was: for, added he, while I was at Dium in Macedonia, and much troubled in my mind about the preparations necessary for my passing into Asia, I had a dream, wherein I saw this very person in his pontifical habit, who commanded me to lay aside doubts and fears, and pass boldly into Asia, for that God would be my guide, and give me the empire of the Persians. On seeing therefore this person, I was convinced that what he had done was by the express orders of the Deity, who I doubt not will protect me in all my future expeditions: wherefore, in gratitude for former victories, and to testify my trust in the divine power, I had humbled myself before the priest. Alexander afterwards accompanied Jaddus to Jerusalem, which he entered in a friendly manner; and there offered sacrifices in the temple, according to the directions of the high-priest who also shewed him the prophecies of Daniel, wherein the destruction of the Persian empire by himself is set forth, just as if

the prophet had seen the whole transaction, and every circumstance attending it: whence it came to pass that the king went away extremely well satisfied; and at his departure, asked, if there was nothing in which he might oblige Jaddus or his people? The high-priest then told him, that, according to the mosaic law, they neither sowed nor ploughed every seventh year, and therefore would esteem it a high favour, if the king would be pleased to remit the tribute in that year. To this request the king readily yielded; and having confirmed them in the enjoyment of all their privileges, particularly that of living under, and according to their own laws, he then departed.

Alexander having left Jerusalem, visited the other cities of Palestine; and as he was every where received with great testimonies of friendship and submission, the Samaritans who dwelt at Sichem, at the foot of mount Gerizim, and were apostates from the Jewish religion, observing with how much goodness Alexander treated the Jews, resolved to say that they too were by religion Jews, for this was commonly their practice. When at any time they observed the affairs of the Jews in a prosperous condition, they boasted that they were of their nation, and descended from Manasseh, and Ephraim: but when they thought it was their interest to say the contrary, they would not fail to affirm, and even swear that they had no relation to the Jews. They came therefore with great eagerness, and many demonstrations of joy, to meet Alexander as far as the territories of Jerusalem. Alexander commended their zeal, and the Sichemites humbly intreated him to visit their temples, and honour their city with his presence. He promised that he would at his return; and as they petitioned him to grant them an exemption from all taxes upon every seventh year, because they, as well as the Jews, neither tilled nor reaped that

that year, Alexander asked him if they were Jews? They said that they were Hebrews, and that the Phœnicians called them Sichemites. Alexander answered, that he had granted this favour only to the Jews, but that at his return he would inquire more exactly into this affair, and would do them justice.

This prince, having conquered Egypt, regulated all things there, and given the necessary orders for building the new city of Alexandria, departed thence about spring, to go with the utmost expedition into the east, in pursuit of Darius. In his way through Palestine, he was informed that the Samaritans, in a general insurrection, had killed Andromachus governor of Syria and Palestine, who coming to Samaria to settle some affairs, the inhabitants set fire to his house, and burnt him. This action greatly incensed Alexander, because he had a peculiar regard for Andromachus. He therefore ordered all those to be executed who were any way concerned in this murder; the rest he banished from Samaria, and settled a colony of Macedonians in their room. The remaining part of their lands he gave to the Jews, and exempted them from the payment of the tribute. They who escaped this calamity retired to Sichem at the foot of Mount Gerizim, which thereby became the capital of the Samaritans; and left eight thousand men of this nation, who were in the service of Alexander, and had accompanied him ever since the siege of Tyre, if sent back into their country, should renew the spirit of rebellion therein, he sent them into Thebais, the most remote province of Egypt, and there assigned them lands. But, as a detail of Alexander's history is foreign to our subject, we shall only take notice, that having in a pitched battle entirely routed Darius, and subdued all Asia and the Indies, with incredible good fortune and rapidity, he fell into all manner of intemperance. Historians

relate, that having drunk to excess, he fell sick and died, after he had obliged (as the author of the first book of Maccabees (i. 3.) expresses it) all the world to be quiet before him. Being sensible that his end was near, he sent for the grandees of his court, and declared to them, that he gave the empire to him who was of all the rest the most deserving. According to other historians he made a will, wherein he regulated every thing relating to the succession. The author of the first book of Maccabees (i. 7.) says, that he divided his kingdom among his generals, while he was yet living. It is certain that a partition was made of Alexander's empire among the principal officers of his army, and that the empire which he founded in Asia subsisted many ages after him. Alexander died in the year of the world 3681, in the 33d year of his age, and 12th of his reign; and was buried at Alexandria. See the article ALEXANDRIA.

ALEXANDER BALAS, so called from Bala his mother, was the natural son of Antiochus Epiphanes; and in medals is surnamed Theopator Euergetes. Some historians will not allow him to be even the natural son of Antiochus Epiphanes. Florus calls him an unknown person, and of an uncertain extraction; and Justin says, that the enemies of Demetrius King of Syria suborned young man, who was of the very meanest of the people, to declare himself to be the son and heir of Antiochus; and that he, having made war with success against the king of Syria, got possession of his kingdom. Let this be as it will, one Heraclides, who was treasurer in the province of Babylon in the reign of Antiochus Epiphanes, being, on the coming of Demetrius to the crown, found guilty of misdemeanors, made his escape out of the kingdom, and took up his residence at Rhodes; where meeting with Balas, he instructed him how to act, carried him to Rome, where, by his craft and earnest solicitations, he not only pre-  
vailed



vailed with the senate to own him, but procured a decree from them likewise, permitting him to recover the kingdom of Syria out of the hands of Demetrius, and promising their assistance in doing it. By virtue of this decree, he raised forces; and with them sailing to Ptolemais in Palestine, seized that city; and there, by the name of Alexander son of Antiochus Epiphanes, took upon him to be king of Syria, in the year of the world 3851.

Here Alexander sent to Jonathan Maccabæus a purple robe, and a crown of gold; made him a grant of the high priesthood, and of the honour to be called the king's friend, 1 Mac. x. 18, &c. Jonathan, having therefore declared for Alexander, notwithstanding all the offers and solicitations of Demetrius, the two contending kings drew together all their forces, and committed the determination of their cause to a decisive battle; in which Demetrius being defeated and slain, Alexander made himself master of the whole Syrian empire. See the article DEMETRIUS SOTER.

Alexander being in full possession of the kingdom of Syria, sent to Ptolemy, king of Egypt, demanding his daughter Cleopatra in marriage in the year 3854. To this marriage, which was performed at Ptolemais, Jonathan Maccabæus was invited, and was received by both the kings (for Ptolemy was at the nuptials) with great favour. But Alexander did not long enjoy this prosperous state: for he had not been above two years on the throne of Syria, when Demetrius, son of the late Demetrius, resolving to revenge his father's death, and recover his kingdom, came from Crete with an army of mercenaries, and landed in Cilicia. Alexander was then in Phœnicia; and as soon as he received the news, he returned with all speed to Antioch, that he might put his affairs in order before the arrival of Demetrius.

In the mean time, Apollonius general of Demetrius being beat by Jonathan

Maccabæus, King Alexander advanced him to new honours, and made an addition to his territories. When Apollonius governor of Cælo-Syria had declared for Demetrius, Alexander had called in his father-in-law, Ptolemy Philometor, to his assistance. He marched into Palestine with a great army; and as he passed, in all the cities (which by Alexander's orders opened their gates to him) he left a good number of his own soldiers to strengthen the garrisons. But whether or no this might give some umbrage to Alexander, so it was, that Ptolemy discovered a design, which Ammonius Alexander's great favourite had formed, to have cut him off at his coming to Ptolemais; and upon his demanding justice to be done to the traitor, by Alexander's refusing to give him up, he plainly perceived that the king was a party to the treason; and thence began to harbour an implacable hatred against him. (1 Mac. xi.) He therefore marched his army to Antioch; and having taken his daughter from Alexander, he gave her to his rival Demetrius; and (with her) assurance to restore him to his father's throne.

Alexander, who was then in Cilicia, hearing what passed, came with all his forces towards Antioch, wasting the country with fire and sword: but when Ptolemy, with his new son in law, met him and gave him battle, his army was routed, and himself was forced to fly to Arabia; where Zabdiel king of the country cut off his head, and sent it as a present to Ptolemy. This is what the author of the first book of Maccabees tells us: but other historians relate, that Alexander's generals considering their own interests and security, treacherously killed their master, and sent his head to Ptolemy at Antioch. This happened in the year of the world 3859. Alexander Balas left a son very young called Antiochus Theus; whom Tryphon raised to the throne, as will be seen under the article ANTIOCHUS.

ALEXANDER,

ALEXANDER, the son of Simon the Cyrenian, (Mark xv. 21.) who was compelled to carry our Saviour's cross, as he was led to mount Calvary, to be crucified.

ALEXANDER LYSIMACHUS, albarach of Alexandria, and brother to Philo the Jew. Some take this man to be the Alexander who was in company with the priests, when the apostles were carried before the senate, (Acts iv. 6.) to give an account of their doctrine and conduct. This Alexander, according to Josephus, was the wealthiest Jew of his time. He made rich presents to the temple, and was the father of Tiberius Alexander, who renounced the religion of the Jews, and turned pagan. Alexander Lysimachus had the management of the empress Antonia's affairs. Caligula put him in prison; nor was he set at liberty, till the reign of Claudius, Caligula's successor.

ALEXANDER, a Jew of Ephesus, who addressed himself to the rabble that made an uproar against St. Paul, (Acts xix. 33.) and endeavoured to appease them: but when he appeared in the assembly, and was known to be a Jew, the Ephesians began to cry more loudly, 'Great is Diana of the Ephesians.' It is not known whether this Alexander was for or against St. Paul; whether he was a Jew by principle, or a Jew converted to christianity.

ALEXANDER, an artificer in copper, spoken of by St. Paul in his first epistle to Timothy. (i. 20.) The holy apostle excommunicated him and Hymeneus, because they had blasphemed against the truth.

ALEXANDRIA, a celebrated city in Egypt, (Acts xviii. 24. and xxvii. 6.) built by Alexander the Great, situated between the Mediterranean and the lake Mæris. Alexandria is pretty often to be met with in the latin text of those books of the Old Testament which were written before the reign of Alexander, as in Nahum iii. 8. Jer. xlv. 25. and Ezek. xxx. 14, 15, 16. But this name is no where in the origi-

nal Hebrew; instead whereof we there read No, which is thought to be a city of Diospolis in the Delta, between Busris and Mendesa. The Arabians inform us that Alexandria was called Caissoun before Alexander the Great rebuilt or enlarged it. Dinocrates, who prepared the plan of it, was the same architect who rebuilt the temple of Diana at Ephesus, which had been burnt by Eurostratus. Aridæus, Alexander's brother, was charged with the care of carrying the body of this prince from Babylon to Alexandria. He employed two years in making preparations for the removal of it, the pomp whereof is described to us by Diodorus Siculus. There had been a prophecy current, intimating that the place where Alexander should be buried, should flourish and be very prosperous. The governors therefore of the several cities and provinces disputed with one another, who should have the honour and advantage of possessing his body. There was a proposal for carrying it to Aigui in Macedonia, where generally the kings of this country were buried; but Egypt carried it. His body therefore was deposited, first of all, at Memphis; but was afterwards removed to Alexandria. It is said to have been laid in a coffin of gold, and to have been embalmed in honey.

The happy situation of this city between the Mediterranean and the Red Sea, and upon the river Nile, drew thither the commerce of the east and west, and in a little time made it one of the most flourishing cities in the world, and it soon became the capital of Egypt; though now it is no more than a village, without any thing remarkable in it besides its ruins, and the remains of its past grandeur. *Calmet's Dict.*

ALLELUIAH, or HALLELUIAH, a word signifying, *praise the Lord*, to be met with either at the beginning or end of some psalms: such is psalm cxlv. and those that follow, to the end. Alleluiah was sung upon solemn days of



of rejoicings. Tobit xiii. 12. St. John in the Revelations (xix. 1, 3, 4, 6.) says, that he heard a great voice of much people in heaven, who said, Alleluiah; and the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying Alleluiah.

This hymn of joy and praises was transferred from the synagogue to the church. St. Jerom tells us, that at the funeral of Fabiola, several psalms were sung with loud alleluiah's; and that the monks of Palestine were awakened, at their midnight watchings, with the singing of alleluiah's. So much energy has been observed in this term, that the ancient church thought proper to preserve it, without translating it either into greek or latin, for fear of impairing the genius and softness of it. The fourth council of Toledo has prohibited the use of it in times of Lent, or other days of fasting, and in the ceremonies of mourning: and, according to the present practice of the Romish church, this word is never repeated in Lent, nor in the obsequies of the dead; notwithstanding which, it is used in the mass for the dead, according to the mosarabic ritual, at the introit, when they sing, *Tu es portio mea, Domine, Alleluia, in terra viventium, Alleluia, Alleluia.* The singing alleluiah was oftentimes an invitatory or call to each other to praise the Lord.

ALLUSH, or ALUSH. The Israelites being in the wilderness of Shur, departed from Dophkah, and went to Allush, from whence they proceeded to Rephidim. (Numb. xxxiii. 13, 14.) Eusebius and St. Jerom fix Allush in Idumæa, about Gabala or Petra, the capital of Arabia Petræa. In the accounts of the empire, it is situated in the third Palestine, and, by Ptolemy, among the cities of Idumæa.

ALMAH, עַלְמָה *Halma*, a Hebrew word signifying properly a virgin, a young person unacquainted with man, one who is not married. In this sense we meet with it in the famous

passage of Isaiah, (vii. 14.) the words whereof are, 'Behold, a virgin shall conceive, and bear a son!' The Hebrews have no term that more properly signifies a virgin than *Almah*: but it must be confessed, without lessening however the certainty of Isaiah's prophecy, that sometimes, by a misapplication of this word, *Almah* is made to signify any young woman whatsoever, whether virgin or not; in like manner as the Latin *virgo* is sometimes applied to one that has not her virginity, as to a young married woman, a damsel, &c. This Father Calmet observes in his dissertation on this passage before the prophecy of Isaiah. St. Jerom, in his comment upon this passage, remarks, that the prophet declined making use of the word *Bethulah*, which in its proper sense signifies any young woman, or young person; but used the term *Almah*, which, strictly speaking, denotes a virgin who was never seen by man, this being the literal signification of the word *Almah*, derived from a root that signifies *to conceal*. It is very well known that, in the east, young women do not appear in public, but are shut up in their houses and their mother's apartment, like nuns. The Chaldee paraphrast and the septuagint translate *Almah* a virgin, and Akiba the famous Rabin, a great enemy to christianity, who lived in the second century, understands it thus. The apostles and evangelists, and the Jews of our Saviour's time, explained it in the same sense, and expected a Messiah born of a virgin. Mahomet and all his followers acknowledge the virginity of the blessed mother of our Lord. *Calmet's Dict.*

The Jews, that they may obscure this plain text, and weaken this proof of the truth of the christian religion, pretend that this Hebrew word signifies a young woman, and not a virgin. But this corrupt translation is easily confuted. 1. Because this word constantly signifies a virgin in all other places of Scripture

Scripture where it is used ; which are Gen. xxiv. 43. compared with ver. 15. Exod. ii. 8. Psalm lxxviii. 25. Cant. i. 3. and vi. 8. to which may be added Prov. xxx. 19. ' The way of a man ' with a maid,' or a virgin : for though it be supposed that he did design and desire to corrupt her, and afterwards did so, yet she may well be called a virgin, partly because he found her a virgin, and partly because she seemed and pretended to others to be such, which made her more careful to use all possible arts to preserve her reputation, and so made the discovery of her impure conversation with the men more difficult : whereas the filthy practices of common harlots are easily and vulgarly known. 2. From the scope of this place, which is to confirm their faith by a strange and prodigious sign, which surely could not be, that a young woman should conceive a child ; but that a virgin should conceive, &c. *Poole's Annot.*

ALMON, a city belonging to the tribe of Benjamin. (Josh. xxi. 18.) Calmet takes it to be the same with Alemeth. It was given to the priests of Aaron's family, 1 Chron. vi. 60.

ALMOND-TREE, *Amygdalus*, a plant whereof there is frequent mention in Scripture. The characters of this tree, according to Linnæus, are as follow : It is a genus of the icofandria monogynia class; the calyx is a deciduous perianthium, formed of a single leaf, of a tubulated figure, divided into five obtuse, patent segments. The corolla consists of five petals, of an oblong oval figure, obtuse, hollow, and inserted in the calyx ; the stamina are thirty filiform, erect filaments, shorter than the corolla, and inserted into the calyx ; the antheræ are simple ; the germen is roundish, and villose ; the style is simple, and of the length of the stamina. The stigma is capitated ; the fruit is a great, hairy, roundish drupe, with a longitudinal furrow ; the seed is an oval compressed nut, with the futures prominent on

each side, with reticulated furrows and punctated with holes. This genus comprehends the amygdalus or almond-tree, and the persea, or peach-tree of authors. *Linn. Gen. Plant.*

The Hebrews call this plant *Shaked*, from a root which signifies *to watch*, because the almond tree is one of the first trees that blossoms in the spring. The Lord intending to declare to Jeremiah, (i. 11.) that he was ready to display his wrath against his people, shewed him the branch of an almond-tree, saying, ' What seest thou, Jeremiah ?' who answered, ' I see the rod ' of an almond-tree ;' or, as the vulgate has it, *virgam vigilantem video*. Aaron's rod, which bore blossoms and fruit in the wilderness, was also of the wood of the almond-tree, Numb. xvii. 8. The author of the Ecclesiastes, expressing, in an ænigmatical manner, that an old man's hair will grow white, says, that ' the almond-tree shall flourish.' This tree blows white, and very early.

ALMUGIM, or ALMUG-TREE, a certain kind of wood mentioned in the first book of Kings, (x. 11.) which the vulgate translates *ligna thyina*, and the Septuagint, *wrought wood*. The Rabbins generally render it coral ; others, ebony, brazil, or pine. But it is observed, that the almug-tree can by no means be coral, because that wood is not fit for the purposes that the Scripture tells us the almug-tree was used, such as musical instruments, stair-cases, &c. The word *thyinum* is a name for the citron-tree, known to the ancients, and very much esteemed for its sweet odour and great beauty. It came from Mauritania. The almug-tree, or almugim, algumim, or simply gum-mim, taking *al* for a kind of article, is therefore by the best commentators understood to be an oily and gummy sort of wood ; and particularly that sort of tree which produces the gum ammoniac, or gum Arabic. It is said, that the gum ammoniac proceeds from a tree resembling that which bears myrrh,



myrrh, and that the gum of Arabia comes from the black Acacia, which we take to be the same with the shittim-wood, whereof there is such frequent mention made by Moses. If this is the case, Solomon's almug-tree, and Moses's shittim-wood must be the same. *Calmet's Dict.*

ALOES, or ALOE, in the Linnean system of botany, is a genus of the hexandria monogynia class of plants, having no calyx; the corolla is oblong, and formed of a single petal, divided into six segments at the extremities; the tube is gibbous, the limb strait; the stamina are six subulated filaments, fully of the length of the corolla, and inserted in the receptacle; the antheræ are oblong, and incumbent; the germen is irregular in figure; the style is simple, and of the length of the stamina; the stigma is obtuse and trifid; the fruit is an oblong trifidulous capsule, formed of three valves, and containing three cells; the seeds are numerous and angular. *Linnaei Gen. Plant.*

The two most considerable species of this plant are the aloe of America, and that of Asia, the former on account of its beautiful flowers, and the latter for the drug prepared from it. This drug, called also aloe, or aloes, is prepared from the inspissated juice of the asiatic plant in the following manner; from the leaves fresh pulled is pressed a juice, the thinner and poorer part of which is poured off, and set in the sun to evaporate to a hard yellowish substance, which is called succotrine aloe, as being chiefly made at Scotora, an island where this plant grows in the greatest perfection. The thicker part being put into another vessel, hardens into a substance of a liver-colour, and thence called aloe hepatica. The thickest part or sediment hardens into a coarse substance, called aloe caballina, or the horse aloe; as being chiefly used as a purge for horses.

This juice is famous for its purgative virtues, being usually given in the

form of a tincture in wine; which is called hiera picra. There is another preparation of the succotrine aloes, called aloe rosata, which being dissolved in the juice of roses or violets, and exposed to the sun, or put upon a slow fire, thickens to a consistency proper for making pills. This, as well as the former, is accounted an excellent purging medicine, especially to cold constitutions, a good stomach, &c. *Hill's Hist. of the Mat. Med. &c.*

This drug was used by the antient Jews to secure dead bodies from putrefaction. Nicodemus (John xix. 39.) bought an hundred pounds of myrrh and aloes to embalm the body of Jesus Christ. In the Proverbs, (vii. 17.) the debauched woman says, that she had perfumed her bed with myrrh, aloes, and cinnamon; and the spouse in the Canticles, (iv. 14.) that myrrh, aloes and all manner of perfumes are to be found in the garden of her beloved. The Hebrew text in these places, and in Numbers (xxiv. 6.) read *Abalim*, which the rabbins interpret *santal*, and which is an aromatic wood: but the generality of commentators understand the aloes by it.

ALPHA, or A, the first letter of the Greek alphabet. See A.

ALPHÆUS, the father of St. James Minor (Mat. x. 3. and Luke vi. 15.) the first bishop of Jerusalem. Alphæus was the husband of Mary, who is believed to have been sister to the holy virgin; for which reason James is called the Lord's brother. Many are of opinion that Cleophas mentioned by St. Luke (xxiv. 18.) is the same person with Alphæus; that being his Greek name, as Cleophas his Hebrew or Syriac name, according to the custom of Palestine where the people generally had two names, one Greek and the other Hebrew.

ALPHÆUS was also the name of the father of Levi, or St. Mathew, whom Jesus Christ (Mark ii. 14.) took from his office, and made an apostle and

and evangelist. There is nothing particularly known concerning this Alphæus the father of St Mathew.

ALTAR, that on which sacrifices were offered up to God. Father Calmet thinks that as sacrifices, offered up to God, are as antient as the world, altars must be of no less antiquity: but Mr. Broughton remarks, that in the Jewish history, we hear nothing about altars till after the flood, when Noah built an altar to God, and offered burnt-offerings thereon. The scripture in some places speaks of altars erected by the patriarchs, without describing the form or matter of them. The altar which Jacob set up at Bethel, was nothing but the stone which had served him for a bolster. Gideon sacrificed upon nothing better than a stone, which was before his house. In the patriarchal times, altars were generally built near some adjacent grove of trees; and indeed the antient devotion of the world much delighted in groves, woods, and mountains, as places naturally fitted for contemplation, and apt to inspire a religious dread into the minds of the worshippers. But for this very reason, the Jews were forbidden (Deut. xvi. 21.) to plant groves, or so much as a single tree near God's altar. The divine precept in relation to altars, as delivered by Moses (Ex. xx. 24, &c.) to the Jews, is as follows, 'An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen;—and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto my altar, that thy nakedness be not discovered thereon.'

The altar which Solomon erected in the temple was of brass, but filled as is believed with rough stones. It was twenty cubits long, twenty wide, and ten in height, (2 Chr. iv. 1, 2, 3.)

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but that which was rebuilt at Jerusalem by Zerubbabel, and the other Jews, who returned from Babylon, was only of rough stones: nor was that which the Maccabees rebuilt, any else than rough stones. Josephus says, that the altar which in his time was in the temple consisted of rough stones; that it was fifteen cubits high, forty long, and as many broad. The principal altars of the Jews were that of burnt-offering and that of incense.

The ALTAR of burnt-offering was a kind of coffer of shittim-wood, (Exod. xxvii. 1, 2, 3.) covered with plates of brass. It was five cubits or two yards and a half square, and three cubits, or one yard and a half high. Moses placed it to the east, before the entrance of the tabernacle, in the open air, that the fire, which was kept perpetually upon it, might not fully the inside of the tabernacle. At each of the four corners of this altar, there was a spire, in the appearance of a horn, wrought out of the same piece of wood with the altar itself, and covered with brass; within the altar was a grate of brass, on which the fire was made; and through this grate fell the ashes in proportion as they increased upon the altar, and were received below within a pan which was placed under it. At the four corners of this grate were four rings, and four chains, which kept it up at the four horns of the altar. This altar was portable, and was carried on the shoulders of the priests by staves of shittim-wood, overlaid with brass, and put into rings fastened to the sides of the altar. Such was the altar of burnt-offerings belonging to the tabernacle, erected by Moses in the wilderness: but the altar of burnt-offerings erected in Solomon's temple was much larger; being twenty cubits square and ten high. It was covered with thick plates of brass, and filled with rough stones; and on the east side there was an easy ascent leading up to it.

After the return of the Jews from the captivity, and the building of the

G

second



Second temple by Zerubbabel, their altars were in some respects different from those in use before the captivity. Prideaux remarks that, after the captivity, the altar of burnt-offerings was a large pile built all of unhewn stones, thirty-two cubits square at the bottom, and twenty-four cubits at the top. The ascent to this altar was by a gentle rising, thirty-two cubits in length, and sixteen in breadth.

The ALTAR of *incense* was a small table of shittim-wood, covered with plates of pure gold, (Ex. xxx. 1, 2, 3.) one cubit square, and two high. At each of the four corners thereof was a horn; round it was a small border, and over it a crown of gold. Every morning and evening the officiating priest offered incense of a particular composition upon this altar, for which end he entered, with the sinoaking censer filled with fire from the altar of burnt-offerings, into the sanctuary, or holy-place, where this altar was fixed over-against the table of shew-bread. The priest having placed the censer on it, retired out of the sanctuary. This was the altar (2 Macc. ii. 5, 6.) which was hidden by Jeremiah before the captivity.

ALTAR, or *table for the shew bread*, was a small table of shittim-wood, covered with plates of gold, (Ex. xxv. 23, 24.) having a little border round it, adorned with sculpture. It was two cubits in length, one in breadth, and one and an half in height. It was placed in the sanctuary. Upon this table were set twelve loaves with salt and incense every sabbath-day. See *shew-BREAD*.

An ALTAR, at Athens, was observed by the apostle Paul, with the inscription Ἀγνώστῳ Θεῷ i. e. *To the unknown God*. As it was customary among the Heathens, to engrave upon their altars the name or proper ensign and character of the deity, to whom they were dedicated, it became a question much debated, what this altar was, which was thus consecrated to an unknown god. St. Paul being come from Thes-

salonica to Athens, disputed every day, either in the synagogue with the Jews, or in the market-place with the philosophers. As he discoursed on the resurrection of the dead, and declared Christ crucified to be both God and man, some of the philosophers brought him before the judges of the Areopagus, there to give an account of his doctrines. While therefore he stood before these judges, he spoke to them in the following words, (Acts xvii. 2. 3.) ‘Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, *To the unknown God*; whom therefore ye ignorantly worship, him declare I unto you.’ Now St. Jerom informs us that it was not inscribed upon, exactly as St. Paul relates, but that the words were these, ‘*To the Gods of Asia, Europe, and Africa; to the unknown and strange Gods,*’ and that the apostle purposely changed the plural into the singular, because it was necessary for his design, to demonstrate only to the Athenians, that they adored an unknown God. Others believe that St. Paul proposed to speak of those altars which were to be seen in several places of Attica, without any particular inscription, and erected after a solemn expiation for the country made by the philosopher Epimenides. Others affirm this altar to the unknown God, to be that mentioned by Pausanias and Philostratus. These authors tell us, that there were altars at Athens consecrated ‘to the unknown Gods.’ There were probably several altars, each with an inscription ‘to the unknown God,’ for which reason they mention them in the plural number, as altars inscribed to the unknown Gods. Lucian, in his dialogue entitled, *Philopatris*, swears by the unknown God of Athens. He adds, ‘Being come to Athens, and finding there the unknown God, we worshipped him, and

\* and gave thanks to him, with hands  
 \* lifted up to heaven.'

The occasion of this altar is differently related by other three different authors, viz. Peter Comestor, author of the *Historia Scholastica*, Theophylact and Æcumenius: but it is observed, that their several accounts have no authority from the antients.

With regard to the former opinions, St. Chrysostom thinks that each of them has its particular objection. The altar with the inscription, 'to the Gods of Asia, Europe, and Africa, to the unknown strange Gods,' he observes, is not with any shew of probability that mentioned by St. Paul: for the Areopagites would never have understood it only by the name of that inscribed to the unknown God; and he thinks that one of the altars set up by Epimenides, which was not inscribed to any deity, can never be that mentioned by St. Paul. *Calmet's Dict. &c.*

ALVAN, Shobal's eldest son, of the race of Esau. Genes. xxxvi. 23. He was the second prince of Edom, and succeeded Timna.

AMAD, a city belonging to the tribe of Asher. Josh. xix. 26.

AMALEK, the son of Eliphaz, by Timna his concubine, and the grandson of Esau. Gen. xxxvi. 12, and 1 Chr. i. 36. Amalek succeeded Gatam in the Government of Edom. He was the father of the Amalekites, a powerful people who dwelt in Arabia Petrea, between the Dead-sea and the Red-sea; or between Havilah and Shur; (1 Sam. xv. 7.) sometimes in one canton, and sometimes in another. It does not appear that they had cities: for there is no mention of any but one in the scriptures; (*id. ib.* 5.) they living generally in hamlets, caves, or tents.

The Israelites had scarce passed the Red-sea on their way to the wilderness, before the Amalekites came to attack them in the deserts of Raphidim; (Ex. xvii. 8, &c.) and put those cruelly to the sword, who were obliged, either thro'

fatigue or weakness, to remain behind: Moses, by God's command, directed Joshua to fall upon this people; to record the act of inhumanity which they had committed in a book, in order to have it always before his eyes; and to revenge it in the most remarkable manner. Joshua therefore fell upon the Amalekites, and defeated them, while Moses was upon the mountain, with Aaron and Hur in company. Moses, during the time of the engagement, held up his hands, to which the success of the battle was owing: for as often as he let them down, Amalek prevailed: but Moses's hands being tired, Aaron and Hur supported his arms, and held them extended, while the battle lasted, which was from morning till the approach of night, when the Amalekites were cut in pieces. This happened in the year of the world 2513, before Christ 1491.

The ground of the enmity of the Amalekites against the Israelites is generally supposed to have been an innate hatred from the remembrance of Jacob's depriving their progenitor both of his birthright and blessing. Their falling upon them however, and that without any provocation when they saw them reduced to so low a condition, by the fatigue of their march, and the excessive drought they laboured under, was an inhuman action, and justly deserved the defeat which Joshua gave them. But then the reason why God thought fit to denounce a perpetual war against them, is to be resolved into this.—That knowing the Israelites were preordained by God to be put in possession of the land of Canaan, they came against them with an armed force, in hopes of frustrating the designs of providence concerning them. *Univ. Hist. and Patrick's Comment.* Under the Judges (v. 3.) we see the Amalekites united with the Midianites and Moabites, in a design to oppress Israel: but Ehud delivered the Israelites from Eglon king of the Moabites;



Moabites ; (Judges iii.) and Gideon (chap. viii.) delivered them from the Midianites and Amalekites. About the year of the world 2930, the Lord said to ' Samuel, Go to Saul, (1 Sam. xv. 1, &c.) ' and say, ' Thus saith the Lord of ' Hosts, I remember that which Amalek did to Israel, how he laid wait ' for him in the way when he came ' up from Egypt. Now go and smite ' Amalek, and utterly destroy all that ' they have, and spare them not, but ' slay both man and woman, infant ' and suckling, ox and sheep, camel ' and ass.' Saul marched therefore against the Amalakites, advanced as far as their capital, and put all the people of the country to the sword : but spared the best of all the cattle and moveables, and so violated the command of God. This act of disobedience was the cause of Saul's misfortune, and his being rejected by God, as has been shewn under the article AGAG, and will be further seen under that of SAUL.

After this war, the Amalekites scarce appear any more in history : however, about the year of the world 2949, a troop of Amalekites came and pillaged Ziklag, which belonged to David, (1 Sam. xxx.) where he had left his two wives, Ahinoam and Abigail. But he returning from an expedition which he had made in the company of Achish, into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty which they had carried off from Ziklag. The Arabians maintain Amalek to have been the son of Ham, and grandson of Noah ; that he was the father of Ad, and grandfather of Schedad. Calmet thinks, that this opinion is by no means to be rejected ; as it is not very probable that Amalek the son of Eliphaz, and grandson of Esau, should be the father of a people so powerful and numerous as the Amalekites were, when the Israelites departed out of Egypt. Moses, in the book of Genesis (xiv. 7) relates, that in Abraham's

time, long before the birth of Amalek the son of Eliphaz, the five confederate kings carried the war into Amalek's country, about Kadesh ; and into that of the Amorites, about Hazezontamar. The same Moses (Numb. xxiv. 20.) relates, that the diviner Balaam, observing at a distance the land of Amalek, said, in his prophetic style, ' Amalek is the first, the ' head, the original of the nations, ' but his latter end shall be that he ' perish for ever.' Our commentator observes, that this epithet of the first of nations cannot certainly agree with the Amalekites descended from the son of Eliphaz, because the generation then living was but the third from Amalek. Besides, Moses never reproaches the Amalekites with attacking their bretheren the Israelites, an aggravating circumstance which he would not have omitted, were the Amalekites descended from Esau, in which case they had been the bretheren of the Israelites. Lastly, we see the Amalekites almost always joined in the scripture with the Canaanites and Philistines, and never with the Edomites ; and when Saul made war upon the Amalekites, and almost utterly destroyed them, we don't find that the Edomites made the least motion towards their assistance, nor to revenge them afterwards. Thence, it is thought probable, that the Amalekites, who are so often mentioned in scripture, were a people descended from Canaan, and devoted to the curse, as well as the other Amorites, and very different from the descendants of Amalek, the grandson of Esau.

The accounts which the Arabians give us of the Amalekites destroyed by Saul are as follow : Amalek was the father of an antient tribe in Arabia, exterminated in the reign of Saul. This tribe contained only the Arabians who are called pure, the remains whereof were mingled with the posterity of Joktan and Adnan, and so became Mosarabes or Mostaarabes, that is to say,

say, Arabians blended with foreign nations. They farther believe, that Goliath, who was overcome by David, was king of the Amalekites, and that the giants, who inhabited Palestine in Joshua's time, were of the same race; that at last, part of the Amalekites retired into Afric, while Joshua was yet living, and settled upon the coasts of Barbary, along the Mediterranean-sea. The son of Amalek was Ad, a celebrated prince among the Arabians. Some make him the son of Uz, and grandson of Aram, the son of Shem. Let this be as it will, the Mahometans say, that Ad was the father of an Arabian tribe called Adites, who were exterminated, as they tell us, for not hearkening to the patriarch Eber, who preached the unity of God to them. Ad had two sons Schedad and Schedid.

AMAN, a city belonging to the tribe of Judah. Josh. xv. 26.

AMANA, a mountain mentioned in the song of Solomon. iv. 8. Some are of opinion that this is mount Amanus in Cilicia. St. Jerom and the Rabbins will have it, that the land of Israel extended northward, as far as this mountain; and in the time of Solomon, it is very probable that the dominions of the Hebrews did extend so far. Mount Amanus separates Syria from Cilicia, and reaches from the Mediterranean to the Euphrates. There is another mountain of this name beyond Jordan, in the tribe of Manasseh, which some take to be the mount Amana mentioned in the Canticles.

AMARIAH the eldest son of Meraioth (1 Chr. vi. 7. 11.) and father of the high-priest Ahitub. Amariah was high-priest in the time of the judges: but there is not fixing the year of his pontificate.

AMARIAH, was also one of those mentioned by Ezra, (x. 42.) who separated from the wives which they had taken contrary to the law. This also was the name of the grandfather

of the prophet Zephaniah (i. 1.) and father of Gedaliah.

AMASA, the son of Ithra and Abigail David's sister, was, by Absalom, when he rebelled against his father, appointed general of his army. 2 Sam. xvii. 25. Amasa having thus received the command of Absalom's troops, engaged his cousin Joab, general of David's army, but was worsted: however, after the defeat of Absalom's party, David, out of hatred to Joab for killing Absalom, having pardoned Amasa, gave him the command of his army. chap. xix. 13, &c. Upon the revolt of Sheba, the son of Bichri, (chap. xx.) David gave orders to Amasa for assembling all Judah, and marching at the head of them against Sheba. Amasa thereupon took his leave, but not being able to form his army, at the time prescribed, David directed Abishai to pursue Sheba with what soldiers he had left about his own person. Joab with his people accompanied him; and these troops were scarce got so far as the great stone, which is in Gibeon, before Amasa came and joined them with his forces. Then said Joab to Amasa, 'Art thou in health my brother?' and took him by the beard with the right hand to kiss him: but Amasa not observing the sword which was in Joab's hand, the latter smote him therewith in the fifth rib, and shedding out his bowels to the ground, he died in the year of the world 2981.

AMASA, the son of Hadlai, (2 Chr. xxviii. 12.) was one of those who were against permitting such captives as were taken in the kingdom of Judah, in the reign of Ahaz, to come into Samaria. See AHAZ.

AMASAI, the son of Elkanah, 1 Chr. vi. 25. This is thought to be the Amasai, who was chief of the captains of the tribes of Benjamin and Judah, that came unto David while he was in the wilderness flying from the persecution of Saul. David understanding



derstanding that these gallant men were approaching to his hold, went out to meet them; and said, ' If ye ' be come peaceably to help me, mine ' heart shall be knit unto you : but if ' ye be come to betray me to mine ' enemies, seeing there is no wrong ' in mine hands, the god of our fa- ' thers look thereon, and rebuke it.' Then the spirit came upon Amasai chief of the captains, and he said, ' Thine are we, David, and on thy ' side, thou son of Jesse; peace be ' unto thee, and peace be to thine ' helpers.' David therefore received them, and gave them the command of some troops.

AMASIS, a king of Egypt, of the tribe of Sais, who dethroned Apries, and usurped the kingdom in the manner related under the article APRIES. Notwithstanding the name of Amasis is not to be met with in the text of scripture, he is nevertheless celebrated in sacred writ. He began his reign in the year of the world 3435, and reigned four and forty years; loved and respected by his subjects, to whom he gave a body of new laws, and was therefore stiled the fifth law-giver of the Egyptians. He was favoured by fortune, till betrayed by Phanes, the Halicarnassian, commander of the Grecian auxiliaries, into the hands of Cambyfes: but he happily dies before any thing worse happens, in the year 3479; and was succeeded by his son Psammenitus; who, after a reign of six months, was defeated and taken prisoner by Cambyfes, and obliged to end his life with a draught of bull's blood; after which the conqueror caused the body of Amasis to be dug up and burnt.

AMAZIAH, the eighth king of Judah, was the son of Joash, and succeeded him, (2 Chr. xxiv. 27.) in the year of the world 3165, before Jesus Christ 839. Amaziah was five and twenty years of age (*ibid.* xxv. and 2 Kings xiv.) when he began to reign,

and he reigned nine and twenty years at Jerusalem. He did that which was right in the sight of the Lord, but not with a perfect heart. When he found himself settled upon the throne, he put the murderers of his father to death, but not their children, because it is written in the law of Moses, (Deut. xxiv. 16.) ' The fathers shall ' not be put to death for the children, ' neither shall the children be put to ' death for the fathers; every man ' shall be put to death for his own ' sin.'

In this he acted like a good man, and contrary to the wicked customs of many kingdoms, where, if any one be guilty of high treason, not only he but his children likewise, who are neither conscious nor partakers of any of his traitorous practices, are equally devoted to destruction; lest they (forsooth) should form any faction against the prince, or seek revenge for their father's death. *Le Clerc's Commentary.*

In the general muster which he made of his people, he found there were three hundred thousand men capable of bearing arms. Besides his own forces he hired an hundred thousand men of the king of Israel, for which he paid that prince one hundred talents, or 34218*l.* 15*s.* English money. His design was to employ these troops against the Edomites, who had revolted against the kings of Judah, in the reign of Joram, (2 Kings viii. 20.) about fifty-four years before his accession. While Amaziah was busied in making these preparations, a prophet of the Lord came to him, and said, ' O king, let not the army of ' Israel go with thee: for the Lord ' is not with Israel. But if thou wilt ' go, do it, be strong for the battle: ' God shall make thee fall before the ' enemy, for God hath power to help ' and to cast down.' 2 Chr. xxv. 7, &c. And Amaziah said to the man of God, ' What shall we do for the hundred

‘ hundred talents, which I have given ‘ to the army of Israel ?’ and the man of God answered, ‘ The Lord is able ‘ to give thee more than this.’ Amaziah hereupon separated the army which came to him from Ephraim, and sent the troops belonging to it back into their own country. But the Israelites who had been thus discharged, were so provoked against the king of Judah, for disappointing them of the great booty which they had promised themselves in the war against Edom, that they dispersed over all the cities of Judah, from Bethoron to Samaria, killed three thousand men, and carried off a great booty by way of recompence for what they expected in the war.

Amaziah now marched only with his own forces, gave battle to the Edomites in the valley of Salt, killed ten thousand of their men upon the spot, and took ten thousand more, who had saved themselves in all probability upon a rock, where they were assaulted, and thrown headlong from the top to the bottom, so as to be dashed in pieces. 2 Chr. xxv. 1. and 2 Kings xiv. 7.

This is the manner wherein Father Calmet understands these passages; and indeed the Vulgate, in the text of the second book of Kings, favours that interpretation. The words of the vulgate are *apprehendit Petram in prælio*. Mr. Wells observes, that the Hebrew word *Selah*, which our translators retain, signifies a *rock*; and so exactly answers to the Greek word *Petra*, that most commentators have, with very good reason, agreed, that this *Selah* is the same with *Petra* the metropolis of Arabia *Petræa*: hence we understand these passages, after the manner of most expositors, thus, viz. that Amaziah, having slain ten thousand, and taken ten thousand in the valley of Salt, marched from thence to *Selah*, the metropolis of Arabia *Petræa*, which he soon became master of; and that from the top of the rock

whereon the town stood, he threw the ten thousand he had taken prisoners head-long, so that they were all dashed to pieces. *Selah* was now by the conqueror called *Joktheel*.

F. Calmet observes, that this punishment was not commonly practised among the Jews, though it was among the Romans, as we may learn from Livy, Plutarch and several other others. It also obtained among other nations, as Mr. Selden (*de Synedriis*) has remarked. It is not in the catalogue of the punishments inflicted by Moses; neither was it ever inflicted by any regular judicature; and therefore Le Clerc thinks, that the Edomites, either by some such like cruelty to the people of Judah, had provoked them to make a retaliation in this manner: otherwise he condemns this as a cruel punishment.

Now Amaziah having thus cut off the Edomites in the year of the world 3175, carried away their gods, and acknowledged them for his own deities, by adoring them, and offering incense to them. This defection of Amaziah being displeasing to God, he sent a prophet to him (2 Chr. xxv. 14, &c.) who addressed him thus, ‘ Why hast ‘ thou sought after the gods of the ‘ people which could not deliver their ‘ own people out of thine hands?’ Amaziah answered him, ‘ Art thou of ‘ the king’s council? Forbear, Why ‘ shouldst thou be smitten?’ Then the prophet forbore, and said, ‘ I know ‘ that God hath determined to destroy thee, because thou hast done ‘ this, and hast not hearkened unto ‘ my counsel.’ God therefore permitted Amaziah to be so blinded, as to believe himself invincible; whereupon he sent to defy the king of Israel, saying, ‘ Come let us look one ‘ another in the face.’ This war is thought to have been kindled by Amaziah’s insisting that Joash king of Israel should make proper satisfaction for the damages committed by his troops in their return to the country of



Samaria : but whatever the ground of this quarrel was, Joash answered the messengers of Amaziah by the following fable and application. ' The  
' thistle that was at Lebanon sent to  
' the cedar, saying, give thy daughter  
' to my son to wife. And there passed  
' by a wild beast that was in Lebanon,  
' and trod down the thistle. Thou  
' sayest, lo, thou hast smitten the  
' Edomites, and thine heart lifteth  
' thee up to boast. Abide now at home,  
' why shouldst thou meddle to thine  
' hurt, that thou shouldst fall, even  
' thou and Judah with thee ?'

Amaziah was deaf to these reasons, because God had given him up to his own evil sense of things. He therefore advanced as far as Bethshemesh with his army ; and Joash king of Israel gave him battle, wherein Amaziah's army was defeated, and he himself fell into the hands of the enemy ; and was carried to Jerusalem, where Joash gave orders for demolishing four hundred cubits of the city-walls, from the gate of Ephraim as far as the corner-gate. Joash carried all the gold and silver, and all the rich vessels which he found in the house of God, and in the treasuries belonging to the royal palace, to Samaria ; as also, the sons of such of his own subjects as had been sent hostages to Jerusalem.

After this Amaziah reigned still fifteen or sixteen years at Jerusalem, but returned not to the Lord with all his heart : wherefore God, to punish him, permitted a conspiracy to be formed against him at Jerusalem, whereof having intelligence he attempted to make his escape to Lachish : but the conspirators sending in pursuit of him, had him assassinated there in the year of the world 3194. He was brought back upon two horses, and buried with his ancestors in the city of David. Uzziah, or Azariah his son, who was at his father's death but sixteen years of age, succeeded him.

AMAZIAH, priest to the golden

calves that were at Bethel. The prophet Amos (vii. 9.) having said upon a certain day, that the high-places devoted to idols should be destroyed ; and that however holy they might be deemed by Israel, yet would they be overthrown, and the house of Jeroboam extirpated by the sword, Amaziah, priest of Bethel, sent to Jeroboam (*id.* 10. & *seq.*) saying, ' Amos  
' hath conspired against thee, in the  
' midst of the house of Israel ; the land  
' is not able to bear all his words.  
' For thus Amos saith, Jeroboam shall  
' die by the sword, and Israel shall  
' surely be led away captive out of  
' their own land.' Also Amaziah said to Amos, ' Go, thou Seer, flee thee  
' away into the land of Judah, and  
' there eat bread, and prophesy there.  
' But prophesy not any more at Bethel, for it is the king's chapel, and it  
' is the king's court.' Amos answered Amaziah, ' I am no prophet, nor the  
' son of a prophet, but I am an herd-  
' man, and a gatherer of sycamore  
' fruit. The Lord took me as I fol-  
' lowed the flock, and the Lord said  
' unto me, Go, prophesy unto my  
' people Israel. Now therefore hear  
' thou the word of the Lord. Thou  
' sayest prophesy not against Israel,  
' and drop not thy word against the  
' house of Isaac. Therefore thus  
' saith the Lord, Thy wife shall be an  
' harlot in the city, and thy sons and  
' thy daughters shall fall by the sword,  
' and thy land shall be divided by line,  
' and thou shalt die in a polluted  
' land, and Israel shall all surely go into cap-  
' tivity forth of his land.' See Amos.

AMBER occurs twice in the sacred writings, viz. in Ezek. i. 4. and viii. 2. The Hebrew word is variously interpreted, and it is lost labour to search the rabbins here. Amber is either natural, which if in the fire loseth its brightness ; or artificial, made of gold and fine brass mixt, which will brighten in the fire ; and of equal value with gold, (as the DD. Bochart observes) of which Josephus saith Solomon

Iomon did make the sea of brass, and the sacred vessels; somewhat like the Corinthian brass, known now only by its name, exceeding splendid, and very hard, the one speaking the glorious majesty to be revered, the other speaking the invincible power of God to be feared; both advising this people and us to repent, and amend, and return and meet him. *Pool's Annot.*

It is to be observed, that the artificial amber mentioned by M. Poole, is that factitious substance known by the name of orichalcum, or aurichalcum; and thus indeed Le Clerc, as well as Bochart, translates the Hebrew word *Hachafmal*.

AMBUSH, or AMBUSHMENT, the post wherein soldiers or assassins are placed, in order to fall unexpectedly upon an enemy; the act or state of surprising another, by lying in wait; or the persons stationed for that purpose. See Josh. viii. 2. Jer. li. 12. 2 Chr. xiii. 13. and xx. 22.

AMEN, אָמֵן signifies *true, faithful, certain*. It is made use of likewise to affirm any thing, and was a sort of affirmation used often by our Saviour, *Ἀμήν, Ἀμήν, λέγω ὑμῖν. i. e. Verily, verily, I say unto you*. Lastly, it is understood as expressing a wish, as *amen, so be it*. Numb. v. 22. or an affirmation, *amen, yes. I believe it*. 1 Cor. xiv. 16. 'How shall he that occupieth the room of the unlearned say *amen*, at thy giving of thanks, seeing he understandeth not what thou sayest.' The Hebrews end the five books of Psalms, according to their way of distributing them, with the words *amen, amen*, which the Septuagint have translated *γένοιτο, γένοιτο*; and the Latins, *Fiat, Fiat*. The Greek and Latin churches have preserved this word in their prayers, as well as *alleluia* and *Hosanna*, because they observed more energy in them than in any terms which they could use in their own languages. At the conclusion of the publick prayers, the people answered with a loud voice, *amen*;

and St Jerom says, that, at Rome, when the people answered *amen*, the sound of their voices was like a clap of thunder. *In similitudinem cælestis tonitruui Amen reboat*. The Jews assert that the gates of heaven are opened to him who answers *amen* with all his might. *Calmet*.

AMETHYST, a gem of a purple colour, which seems composed of a strong blue and deep red; and, according as either of these colours prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes even fading to a pale rose-colour. Though the amethyst be generally of a purple colour, it is nevertheless sometimes found naturally colourless; and may at any time be easily made so, by putting it into the fire; in which pellucid, or colourless state, it so well imitates a diamond, that its want of hardness is the only way of distinguishing it. *Hill's Hist. of Fossils..*

This stone was the ninth in order upon the high-priest's breast-plate; (Ex. xxviii. 19 and xxxix. 12.) and upon it was engraved the name of Issachar. It is supposed to have the virtues of preventing a person's being drunk; of being a preservative against the effects of poisons, and of promoting conceptions.

AMI, chief of a great family which in Ezra's time returned from Babylon. Ezra ii, 57, 58.

AMITTAI, the father of the prophet Jonah. i. 1. and 2 Kings xiv. 25.

AMIZABAD, the son of Benaiah. Benaiah was one of the principal officers in David's army (1 Chr. xxvii. 6.) and his son Amizabad commanded a troop under him.

AMMIEL, the son of Gemalli of the tribe of Dan, one of the twelve who was deputed to view the land of Canaan. Numb. xiii. 12.

AMMIEL, was also the name of a native of Lodebar, the father of Machir and Bathsheba, the mother of Solomon. 2 Sam. ix. 4, 5. This was also



also the name of a son of Obededom the Levite, who was made porter of the temple under the reign of David. 2 Chr. xxvi. 5.

AMMIHUD, the name of three different Hebrews recorded in scripture: one is the son of Ephraim, and father of Elishama. Numb. i. 10. Another, of the tribe of Simeon, the father of Shemuel. *id.* xxxiv. 20. And another, of the tribe of Naphtali, the father of Pedahel, *ibid.* 28.

AMMIHUD was also the name of the father of Talmi king of Geshur. 2 Sam. xiii. 37.

AMMINADAB, the name of several men among the Hebrews. 1. *Amminadab*, of the tribe of Judah, the son of Aram, and father of Naashon, and Elisheba the wife of Aaron the high-priest. Exod. vi. 23. 2. *Amminadab*, the son of Koath, and brother of Korah. 1 Chr. vi. 22. 3. *Amminadab*, or *Abinadab*, the son of king Saul, who was killed with him in the battle of Gilboa. 1 Sam. xxxi. 2. 1 Chr. viii. 33, and x. 2. 4. *Amminadab* or *Abinadab*, a Levite, and an inhabitant of Kirjathjearim, with whom the ark was deposited after it was brought back from the land of the Philistines. 1 Sam. vii. This Amminadab dwelt at Gibeah, that is to say, in the highest part of the city of Kirjathjearim. Eleazar his son was consecrated or appointed peculiarly to the office of keeping the ark of the Lord. It is not certain whether Amminadab were at that time living. 5. The chariots of *Amminadab* are mentioned in the Canticles, (vi. 12.) as being extremely light. 'Or ever I was aware, my soul made me like the chariots of Amminadab.' He is thought to have been some celebrated charioteer, whose horses were singularly swift.

AMMON, No-AMMON, or No. See the article No.

AMMON, or HAMMON, or JUPITER AMMON, the celebrated god of the Egyptians, who is thought to be the same with Ham, who peopled Africa,

and was the father of Mizraim, the founder of the Egyptians. See HAM and MIZRAIM.

Ammon had a famous temple in Africa, where he was adored under the figure of a ram, for, in this manner, the Egyptians represented their gods, under the forms of certain animals. The temple of Ammon was situated in a delicious spot, surrounded every where with a frightful desert. Here was an oracle of great note, which Alexander the Great consulted. Hammon, the god of the Egyptians, was the same with the Jupiter of the Greeks, for which reason these latter call the city which the Egyptians call No-Hammon, or the habitation of Ammon, Diospolis, or the city of Jupiter.

AMMON, or BEN-AMMI, the son of Lot, begot by this patriarch upon his youngest daughter. Gen. xix. 38. He was the father of the Ammonites, and dwelt to the east of the Dead-sea, in the mountains of Gilead; these being all the particulars which we know of Ammon's life.

AMMONITES, a people descended from Ammon, the son of Lot. The Ammonites destroyed those giants which they called Zamzummims, (Deut. ii. 19—21.) and seized upon their country. God forbid Moses, and by him the children of Israel, (*id.* 19.) to attack the Ammonites, because he did not intend to give their lands unto the Hebrews. Before the Israelites entered the land of Canaan, the Amorites had by conquest got great part of the countries belonging to the Ammonites and Moabites. This Moses retook from the Amorites, and divided between the tribes of Gad and Reuben. In the time of Jephthah the Ammonites declared war against the Israelites, (Judges xi.) under pretence that they detained a great part of the country which had formerly been theirs, before the Amorites possessed it. Jephthah declared, that as this was an acquisition which the Israelites had

had made in a just war, and what they had taken from the Amorites, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The Ammonites were not satisfied with this reason, wherefore Jephthah gave them battle and defeated them.

The Ammonites and Moabites generally united whenever there was any design set a-foot of attacking the Israelites. After the death of Othniel, (*id.* iii.) the Ammonites and Amalekites joined with Eglon king of Moab to oppress the Hebrews, whom they subdued, and governed for the space of eighteen years, till they were delivered by Ehud the son of Gera, who slew Eglon king of Moab. Some time after this, the Ammonites made war against Israel, and greatly distressed them; but God delivered the Israelites at this time from the oppression of the children of Ammon, by the hands of Jephthah, who having attacked them, made a very great slaughter among them. chap. xi. In the beginning of Saul's reign, (1 Sam. xi.) Naash king of the Ammonites having sat down before Jabesh-gilead, reduced the inhabitants to the extremity of demanding a capitulation. Naash answered, that he would capitulate with them upon no other conditions than their submitting to have every one his right eye plucked out, that so they might be made a reproach to Israel: but Saul coming seasonably to the relief of Jabesh, delivered the city and people from the barbarity of the king of the Ammonites.

David had been the king of Ammon's friend; and after the death of this prince, he sent ambassadors to make his compliments of condolence to Hanun his son and successor, who, imagining that David's ambassadors were come as spies to observe his strength, and the condition of his kingdom, treated them in a very injurious manner. 2 Sam. x. 4. David revenged this indignity thrown upon his ambaf-

fadors, by subduing the Ammonites, the Moabites, and the Syrians their allies. Ammon and Moab continued under the obedience of the kings David and Solomon; and after the separation of the ten tribes, were subject to the kings of Israel, till the death of Ahab in the year of the world 3107.

Two years after the death of Ahab, Jehoram his son, and successor of Ahaziah defeated the Moabites: (2 Kings iii.) but it does not appear that this victory was so compleat as to reduce them to his obedience. At the same time, the Ammonites, Moabites, and other people made an irruption upon the lands belonging to Judah, but were forced back and routed by Jehoshaphat. 2 Chr. xx. 1, 2. After the tribes of Reuben, Gad and the half tribe of Manasseh were carried into captivity by Tiglath-pileser, in the year 3264, the Ammonites and Moabites took possession of the cities belonging to these tribes. Jeremiah (xlix. 1.) reproaches them for it. The ambassadors of the Ammonites were some of those to whom this prophet (chap. xxvii. 2—4) presented the cup of the Lord's fury, and directed to make bonds and yokes for themselves; exhorting them to submit themselves to Nebuchadnezzar, and threatening them, if they did not, with captivity and slavery. Ezekiel (xxv. 4—10.) denounces their entire destruction; and tells them that God would give them up to the people of the east, who should set their palaces in their country; so that there should be no more mention of the Ammonites among the nations; and all this as a punishment upon them for insulting the Israelites, upon the calamities they suffered, and the destruction of the temple by the Chaldeans. It is believed that these misfortunes happened to the Ammonites in the fifth year after the taking of Jerusalem, when Nebuchadnezzar made war against all the people that dwelt upon the confines of Judea, in the year of the world 3420.



It is also thought probable, that Cyrus gave the Ammonites and Moabites the liberty of returning into their own country, from whence they had been removed by Nebuchadnezzar: for we see them in the place of their former settlement, exposed to those revolutions which were common to the people of Syria and Palestine; subject sometimes to the kings of Egypt, and at other times to the kings of Syria. We are told by Polybius, that Antiochus the Great took Rabboth, or Philadelphia, their capital, demolished the walls, and put a garrison in it, in 3806. During the persecutions of Antiochus Epiphanes, Josephus informs that, the Ammonites shewed their hatred to the Jews, and exercised great cruelties against such of them as lived about their country. Justin Martyr says, That in his time there were still many Ammonites remaining, but Origen assures us, that when he was living, they were known only under the general name of Arabians. Thus was the prediction of Ezekiel (xxv. 10.) accomplished, who said that the Ammonites should be destroyed in such a manner as not to be remembered among the nations.

AMNON, the eldest son of David by Ahinoam his second wife, having conceived a violent passion for his sister Tamar, who was the daughter of David by Maachah, and full sister to Absalom, grew so very uneasy, that he sickened upon it; which being observed by Jonadab, the son of Shimeah, David's brother, and a particular friend of Amnon, he said (2 Sam. xiii. 1, 2, &c.) 'Why art thou, being the king's son, lean, from day to day?' Amnon discovered his passion to him, and discoursed with him upon the difficulties that lay in the way of gratifying it. Jonadab advised him to counterfeit sickness, telling him, 'When the king thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and

'give me meat, and dress me meat in my sight, that I may see it, and eat it at her hand.' Amnon followed this advice, and the king easily granted his request. When Tamar came to the apartment where her brother Amnon lay, 'She took flour, kneaded it, and made cakes in his sight; and did bake the cakes; and she took a pan, and poured them out before him.' But he refused to eat. He then ordered every body out of the room, and calling his sister to him in the most private part of the chamber, where his bed was, he would have offered violence to her. But Tamar said to him, 'Nay, my brother, do not force me, for no such thing ought to be done in Israel; do not thou this folly. And, I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now, I pray thee, speak unto the king, for he will not withhold me from thee.' Here it is to be observed that the law (Levit. xviii. 11.) forbids marriages between brothers and sisters: but Tamar probably was not sufficiently informed of this; otherwise, the disorder she was in prevented her from reflecting on it. But Amnon hearkening only to the dictates of his passion, forced and abused her: after which his aversion to her was more violent than his love had been before: wherefore he would have her instantly to leave the room, and upon her appearing reluctant to be turned out, he ordered one of his servants to force her out, and bolt the door after her.

At this very juncture of time, Absalom, Tamar's brother, meeting her all in tears, making the most grievous outcries, and having her head covered with ashes, comforted her, and advised her to be quiet. David upon information of what had passed, was extremely afflicted, but, as he loved Amnon, who was his eldest son, very tenderly,

tenderly, he was unwilling to take any violent measures with him. However, Absalom treasured up his resentment for this treatment to his sister, for two whole years, waiting for a fit opportunity to revenge it. One day therefore he invited the king his father, and all his brothers to an entertainment, which he had provided at Baalhazor, upon occasion of the shearing of his sheep. The king thanked him, and desired to be excused going himself to the entertainment: but permitted him to take along with him the princes his sons, and particularly Amnon. Absalom had beforehand given orders to his servants, charging them, that when they found Amnon disguised with liquor, they should, upon a signal given them, fall upon and kill him. The servants executed their master's orders, and dispatched Amnon at his brother's house in the year of the world 2974. See the article **ABSALOM**.

**AMON**, governor of Samaria, who kept the prophet Micaiah in custody, by king Ahab's orders. See **AHAB**.

**AMON**, the fourteenth king of Judah, the son of Manasseh and Meshullemeth, the daughter of Haruz, of Jotbah. He began to reign in the year of the world 3363, at the age of two and twenty, and reigned only two years at Jerusalem. 2 Kings xxi. He did evil in the sight of the Lord, as his father Manasseh did. He forsook the God of his fathers, and worshipped idols. His servants conspired against him, and slew him in his own house: but the people killed all the conspirators, and established his son Josiah in his throne. He was buried in the garden of Uzza. These are all the particulars we know concerning Ammon.

**AMORITES**, a people descended from Amorrhæus, according to the Septuagint and Vulgate; Emoræus, according to other expositors; Hæmori, according to the Hebrew; or

Emorite, according to our version of the bible, who was the fourth son of Caanan, Gen. x. 16.

The Amorites first of all peopled the mountains lying to the west of the Dead-sea: They had likewise establishments to the east of the same sea, between the brooks of Jabbok and Arnon, from whence they forced the Ammonites and Moabites. Numb. xiii. 30. xxi. 29. Josh. v. i. and Judges xi. 19, 20. Moes made a conquest of this country from their kings Shion and Og, in the year of the world 2553.

The prophet Amos, (ii. 9.) speaking of the gigantic stature and valour of the Amorites, compares their height with that of cedars, and their strength with that of an oak. The name Amorite is often taken in scripture for all Canaanites in general. The Lands which the Amorite possessed on this side Jordan, were given to the tribe of Judah; and those which they had enjoyed beyond this river were distributed between the tribes of Reuben and Gad. *Calmet's Dict.*

**AMOS**, the fourth of the small prophets, who in his youth had been a herdsman in Tekoa, a small town about four leagues southward of Jerusalem, was sent to the king of Bashan, that is, to the people of Samaria, or the kingdom of Israel, to bring them back to repentance and an amendment of their lives; whence it is thought probable, that he was born within the territories of Israel, and only retired to Tekoa on his being driven from Bethel, by Amaziah the priest of the golden calves at Bethel, as has been already shewn under the article **AMAZIAH**.

The prophet, being thus retired to Tekoa, in the kingdom of Judah, continued to prophesy. He complains in many places of the violence offered him, by endeavouring to oblige him to silence. He boldly remonstrates against the crying sins that prevailed among the Israelites, as idolatry, oppression,



pression, wantonness and obstinacy. He likewise reproves those of Judah, such as their carnal security, sensuality, and injustice. He terrifies them both with frequent threatnings, and pronounces that their sins will at last end in the ruin of Judah and Israel, which he illustrates by the visions of a plumb-line, and a basket of summer-fruit. It is observable in this prophecy, that as it begins with denunciation of judgment and destruction against the Syrians, Philistines, Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of restoring the tabernacle of David, and erecting the kingdom of Christ. Amos was chosen to the prophetic office in the time of Uzziah king of Judah, and Jeroboam the son of Joash, king of Israel; two years before the earthquake, (Amos i. 1.) which happened in the twenty-fourth or twenty-fifth year of Uzziah, according to the rabbins and most of the modern commentators; or the year of the world 3219, when this prince usurped the priest's office, and attempted to offer incense to the Lord: but it is observed, that this cannot be the case, because Jotham the son of Uzziah, who was born in 3221, was of age to govern, and consequently was between fifteen and twenty years of age, when his father undertook to offer incense, and was struck with a leprosy. The first of the prophecies of Amos, in order of time, are those of the viith chapter: the rest he pronounced in the town Tekoa, whither he retired. He foretold the misfortunes which the kingdom of Israel should fall into, after the death of Jeroboam the second, who was then living; he foretold the death of Zechariah, the invasion of the lands belonging to Israel by Phul and Tiglath-pileser kings of Assyria; and he speaks of the captivity of the ten tribes, and their return.

The time and manner of this prophet's death are not known. Some old authors relate that Amaziah, priest

of Bethel, provoked by the discourses of the prophet, had his teeth broke, in order to silence him. Others say, that Hosea or Uzziah, the son of Amaziah, struck him with a stake upon the temples, knocked him down, and wounded him much; in which condition he was carried to Tekoa, where he died, and was buried with his fathers; but it is generally thought that he prophesied a long time at Tekoa, after the adventure which he had with Amaziah; and the prophet himself taking no notice of the ill treatment which he is said to have received, is an argument that he did not suffer in the manner they relate.

St. Jerom observes that there is nothing great or sublime in the stile of Amos. He applies the words of St. Paul (2 Cor. xi. 6.) to him, 'rude in speech though not in knowledge.' and he further observes, that he borrows his comparison from the state and profession to which he belonged.

Amos, the father of the prophet Isaiah, was, as it is said, the son of king Joash, and brother to Amaziah. The rabbins pretend that Amos the father of Isaiah was a prophet as well as his son, according to the rule received among them, that when the father of a prophet is called in scripture by his name, it is an indication that he had the gift of prophecy. St. Austin thinks that the prophet Amos, the fourth among the small prophets, was the father of Isaiah. But it is observed, that the name of these persons are written differently, **אמץ** being the father of Isaiah; and **אמס**, the prophet Amos. Besides Amos Isaiah's father was, as well as he himself, of Jerusalem, and of much superior quality to the prophet Amos, who was one that had the keeping of the larger sort of cattle.

Amos, the son of Nahum, and father of Mattathias, is to be met with in the genealogy of our Saviour, according to the flesh, as it stands recorded in St. Luke. iii. 25.

AMPHIPOLIS,

**AMPHIPOLIS**, a city lying between Macedon and Thrace, but depending on the kingdom of Macedon. There is mention made of it in the Acts of the apostles; (xvii. 1.) St. Paul and Silas, being delivered out of prison, left Philippi, went to Thessalonica, and passed through Amphipolis,

**AMPLIAS**, whom St. Paul speaks of in his epistle to the Romans, (xvi. 8.) was one whom he particularly loved. It is not certain who he was, nor what was done by him, but the Greeks say that he was ordained bishop of Odyssopolis in Mæsia, by St. Andrew; was an apostolical person, at least one of the seventy-two disciples, and had the honour of martyrdom.

**AMRAM**, the son of Koath, of the tribe of Levi, married Jochebed, of whom he had Aaron, Miriam and Moses. He died in Egypt, at an hundred and thirty-seven years of age: (Ex. vi. 20.) but it is not known what year of the world he died in.

**AMRAM**, the son of Bani, was one of those who, after the return from Babylon, separated from his wife, whom he married contrary to the express direction of the law. Ezra x. 34.

**AMRAPHEL**, the king of Shinar, or Babylonia, confederated with Chedorlaomer, king of the Elamites, and two other kings, to make war against the kings of Pentapolis; that is to say, of Sodom, Gomorrah, and the three neighbouring cities. The kings who were in league with Amraphel worsted those of Pentapolis, plundered their city, and carried off abundance of captives, among whom was Lot, Abraham's nephew: but Abraham pursued them, retook Lot, and recovered all the spoil. See **ABRAHAM**.

**AMULET**, a charm or preservative against mischief, witchcraft, or diseases. It was a very antient piece of superstition, and consisted of characters, ligaments, stones, or metals, engraved or adorned with stars. Some are of opinion that Laban's teraphims

(Gen. xxxi. 19.) which were carried away by Rachel, and the ear-rings which Jacob hid under an oak (chap. xxxv. 4.) were preservatives or amulets. See **TALISMANS**.

Dr. Woodward on the misna observes, that the Jews were extremely superstitious in the use of amulets, to drive away diseases. The misna forbids the use of them, unless received from an approved man; that is, from one who had cured at least three persons before by the same means: in that case they were allowed.

**ANAB**, a city in the mountains of Judah. Josh. xi. 21.

**ANAH**, the son of Zibeon the Hivite, and father of Aholibamah Esau's wife. (Gen. xxxvi. 24.) While he was feeding the asses of his father Zibeon in the wilderness, he discovered the mules.

Thus our English version, as well as several other versions of the Bible translate the Hebrew *matsa eth hajjemim*. The Septuagint, Theodotion, Aquila, and Symmachus retain the original word *Jamein*, or *Jameim*, as a proper name. This word which is nowhere else used, is understood as if Anah found out the generation of mules, by the copulation of a she-ass and a horse, or between an ass and a mare. St. Jerom has rendered it *springs of warm water*, or *medicinal springs*. But the Chaldee renders it giants, and the Samaritan version, Emims, a sort of Giants mentioned Deut. ii. 10, 11. who also were neighbours to the Horites here spoken of, or dwelt in the neighbourhood of Seir, where Anah fed his asses; as appears from Gen. xiv. 5, 6; and therefore might, according to the manner of those times, make inroads one upon another. So Jamim or Jemim is put for Emim, either by an apocope of the first letter, or by the change of the Hebrew letter *Jod* into Aleph, both which are frequent among the Hebrews. And the sense is, that Anah the Horite found out the Emims; that is, he met with them or came upon



upon them suddenly, and smote them. In this sense the Hebrew word *matfa*, which signifies to *find*, is often used, as in Judges i. 5. 1 Sam. xxxi. 3. Psalms xxi. 8. and Isaiah x. 10.

With regard to our translation of this passage, it is to be observed, that the scripture never calls mules *Jameim*, nor are such creatures at all to be met with in scripture, till after the time of David.

That the Emims are here meant is also the opinion of the learned Bochart, and Le Clerc; as also of Calmet, Poole, and most others of the best modern Commentators.

Some have thought, but without any proof, that Anah had divine honours paid him, and that he is named in the second book of Kings, where it is said, that the Sepharvaims adored Henah or Anah, and Ivah. See 2 Kings xix. 13. and Isaiah xxxvii. 13.

ANAHARATH, a city belonging to the tribe of Issachar. Josh. xix. 19.

ANAK, the father of the Anakims, was the son of Arba, who gave his name to Kirjath-arba, or Hebron. Josh. xiv. 15. Anak had three sons Sheshai, Ahiman, and Talmi, (chap. xv. 14. and Numb. xiii. 22) who as well as their father were giants, and who with their posterity, all terrible for their fierceness and extraordinary stature, were called the Anakims; in comparison of whom the Hebrews, who were sent to view the land of Canaan, reported that they were but as grass-hoppers. Numb. xiii. ult. Caleb, assisted by the tribe of Judah, took Kirjath-arba, and destroyed the Anakims, (Judges i. 20. and Josh. xv. 14) in the year of the world 2559.)

ANAMIM, the second son of Mizraim. Gen. x. 13. Anamim, if we may credit the paraphrast Jonathan, the son of Uzziel, peopled the Mareotis; or the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Bochart is of opinion that these Anamims were the people that dwelt in the parts adjacent to the temple of

Jupiter Ammon, and in the Nafamotitis. Calmet thinks the Amanians and Garamantes to be descended from Anamim.

ANAMMELECH, an idol of the Sepharvaites, who are said in scripture (2 Kings xvii. 31.) to burn their children in honour of Adrammelech and Anammelech. It is thought that Adrammelech signified the sun, and Anammelech the moon. Some of the rabbins represent Anammelech under the figure of a mule; others, under that of a quail, or pheasant. See the article ADRAMMELECH.

ANANIAS, the name of several men among the Jews. When the angel Raphael offered to bear Tobias company in his way to Rages, he told him, that he was Azarias, the son of Ananias the great. Tobit v. 12. Tobit answered, that he was of an illustrious extraction. This is all we know of this Ananias.

ANANIAS, or ANANIAH, of the tribe of Benjamin, who when the Jews returned from the Babylonish captivity, (Nehem. xi. 32.) built part of the walls of Jerusalem.

ANANIAS, son of Nebedæus high-priest of the Jews. According to Josephus he succeeded Joseph the son of Camith, in the 47th year of the Christian æra, and was himself succeeded by Ishmael the son of Tabæus, in the year 63. Quadratus governor of Syria, being come into Judæa, upon the disturbances which prevailed among the Samaritans and Jews, sent the high-priest Ananias to Rome, to give an account of his conduct to the emperor Claudius; and in this particular the high-priest justified himself so well, that he was acquitted, and sent home again. St. Paul having been apprehended at Jerusalem, by the tribune of the Roman troops, which guarded the temple, declared to this officer, (Acts xxii. 23, 24, and xxiii. 1, 2, &c.) that he was a citizen of Rome, which obliged the captain to treat him with some distinction. But as he did not know what

what it was whereof the Jews accused St. Paul, the next day he convened the priests, and placed him in the midst of them that he might have an opportunity to explain himself. The apostle began thus, 'Men and brethren, I have lived in all good conscience before God until this day.' Which being scarce spoke, before he could proceed any farther, the high-priest Ananias commanded those who stood near the apostle, to strike him upon the face; which St. Paul hearing, said, 'God shall smite thee, thou whited wall; for fittest thou to judge me after the law, and commandest me to be smitten contrary to the law?' Then they that stood by said, 'Revilest thou God's high-priest?' to which Paul answered, 'I wist not, brethren, that he was the high-priest: for it is written, thou shalt not speak evil of the ruler of thy people.' See PAUL.

After this, St. Paul, by order of the tribune, was conveyed to Cæsarea, that Felix who was governor of the province might take cognizance of this affair. Ananias the high-priest, and some other Jews, went thither, in order to accuse him, (chap. xxiv.) but the affair being put off, St. Paul continued there two whole years in prison. However, his prediction to Ananias, 'that God would smite him,' was, notwithstanding, accomplished after the manner following. Albinus, governor of Judea, being come into the country, (*Josep. Antiq.* l. xx.) Ananias found means to gain greatly upon him by his presents. This Ananias indeed was looked upon as the first man of his nation in point of riches, friends, and fortune. But he had some violent people about him, who plundered the country, and took by force the tythes belonging to the priests; and all this they did with impunity, by reason of the great credit, which their master had acquired at Jerusalem, by the means already mentioned.

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At the same time several bands of assassins infested Judea, and committed very great outrages. As soon as any of their companions fell into the hands of those who had the government of the province, and were upon the point of being executed, they never failed to seize some of the domestics or relations of the high-priest Ananias, in order that the pontiff might endeavour to procure the enlargement of their associates, to rescue those out of their hands who were detained by them. Thus they took one of Ananias's sons, whose name was Eleazer, and did not release him, till ten of their companions were sent back to them. Upon this license, the number of the assassins increased considerably; whence the country was exposed to frequent ravages. At last, Eleazer, the son of Ananias, putting himself at the head of a party of mutineers who had made themselves masters of the temple, and forbade any to offer sacrifices to the emperor; and the assassins joining with him, he pulled down his father's house, who hiding himself with his brother in the aqueducts belonging to the royal palace, and being soon discovered by the seditious, both of them were killed; those of the faction not regarding that Ananias was the father of their leader. Thus God smote this whited wall, in the very beginning of the Jewish wars, according to the prediction of St. Paul.

ANANIAS, one of the first Christians of Jerusalem, who, being converted with his wife Sapphira, sold his estate; but reserving privately part of the purchase-money to himself, went and carried the remainder to St. Peter, telling him, that this was the whole price of his inheritance. The apostle however, to whom the holy Ghost had revealed this falshood, rebuked him very severely for it; telling him, that he had lied to God, and not unto men. Acts v. At that instant Ananias, being struck dead, fell down at the apostle's feet; and in about three hours after, his



his wife Sapphira coming in, and St. Peter having put the same question to her, which before he had proposed to her husband, she too was guilty of the like falsehood, and was suddenly struck dead, in the same manner. This fell out in the year 33 or 34 of Christ, a little time after the ascension.

Some have been curious enough to enquire wherein the sin of Ananias and Sapphira consisted; and whether their fault was punished with eternal damnation, or with bodily death only. As to the first question, many of the antients have thought, that when the first believers embraced christianity, and resolved to make sale of their estates, this resolution included at least a kind of implicit vow, to reserve nothing to themselves, but to have every thing in common; and that Ananias and Sapphira, having violated this vow, were guilty, in some sort, of perjury and sacrilege, by reserving to themselves a part of that which they had sold. They who are of this opinion make no doubt, but that Ananias and Sapphira did herein commit a mortal sin. If to this you add their lying to the holy ghost, and the affront offered to God in tempting him, and the questioning in some degree his power, their crime will appear still greater. But we are not to conclude absolutely from hence, that they were damned; because God might have inspired them with a lively sense of their fault, and have punished them with temporal death, to prevent their suffering those eternal torments which they had merited, if they had died obdurate and impenitent. Origen, St. Jerom, St. Austin, Petrus Damianus, and some moderns, have followed that opinion, which is most in favour of Ananias's salvation. But St. Chrysostom, St. Basil, and some others are of the contrary opinion; there being no mark of their repentance visible, nor any interval between their crime and their death. But F. Calmet justly observes, that

in questions of this nature, which are more curious than necessary, it is safest to leave the decision of them to God.

ANANIAS, a disciple of Jesus Christ, dwelling at Damascus, whom the Lord directed in a vision, (Acts ix. 10.) to go and find Paul, who had been lately converted, and was come to Damascus. Ananias answered, (*ibid.* 13.) ' Lord, ' I have heard by many of this man, ' how much evil he hath done to thy ' saints at Jerusalem; and how he hath ' authority from the chief priests, to ' bind all that call upon thy name.' But the Lord replied, ' Go thy way, ' for he is a chosen vessel unto me, to ' bear my name before the Gentiles, ' and Kings, and the children of Israel. ' For I will shew him how great things ' he must suffer for my name's sake.' Encouraged by this, Ananias repaired to the house where Paul was, and putting his hands on him, said, ' Brother Saul, the Lord Jesus who appeared unto thee in the way, hath ' sent me that thou mightest receive ' thy sight, and be filled with the holy ' ghost.' And immediately there fell from Saul's eyes, as it had been scales, and he received his sight forthwith, and arose and was baptized. We are not acquainted with any other circumstance of the life of Ananias, besides what have been already related. The book of apostolical constitutions believes him to be a layman. Œcumenius and some moderns think he was a deacon. St. Austin will have it, that he was a priest, because it is said that St. Paul was sent to him, that he might at his hands receive the sacrament, the administration whereof was left by Jesus Christ to the priesthood of his church. The modern Greeks maintain that he was one of the seventy disciple, and made bishop of Damascus; and that having obtained the crown of martyrdom, he was buried in that city. *Calmet's Dict.*

ANANUS, or ANNAS. See the article ANNAS.

ANATH,

ANATH, the father of Shamgar judge of Israel, Judges iii. 31.

ANATHEMA, from ἀνατίθημι, *sepono*, signifies something set apart, separated, or devoted. It is generally understood to denote the cutting off, or separating any one from the communion of the faith, the number of the living, or the privileges of society; or the devoting of any animal, city, or other thing, to destruction. The Hebrew word **כֶּרֶם** *Cherem*, signifies properly to destroy, extirpate, devote, or anathematize. Moses requires of the Israelites to devote those to the curse, and utterly extirpate them, who sacrifice to false gods. Ex. xxii. 19. In like manner, God commands, that the cities belonging to the Canaanites, which did not surrender to the Israelites, should be thus devoted. Deut. vii. 2, 26. xx. 17. Achan having diverted to his own use some of the spoil of Jericho, which had been devoted by God, was exterminated he and his family; and his cattle, furniture, tent, and all that belonged to him were destroyed. See **ACHAN**.

The word anathema is likewise taken for that which is consecrated, vowed, or offered to the Lord; so that it may no longer be employed in profane uses. Hence things devoted to destruction could not be redeemed at any rate, (Levit. xxvii. 28, 29.) as might be done in the case of things devoted to the service of God. *ibid* 2. If the thing devoted had life, it was to be put to death; if not, it was to be destroyed by fire, or some other way; we meet with many instances of these anathema's in the Jewish history, whereof Jephthah's daughter is a memorable one, whom her father sacrificed to God. Judges xi. 29, &c. Sometimes the whole nation devoted some particular persons or cities; for example, the Israelites devoted king Arad's country. Numb. xxi. 2, 3. The people, assembled at Mizpeh, (Judges xxi. 5.) devoted all who should not march against the tribe of Benjamin, to re-

venge the injury offered to the young Levite's wife. *ibid*. xix. Saul devoted those who should eat before the sun set, while they were pursuing the Philistines, 1 Sam. xiv. 24. Sometimes particular persons devoted themselves, if they did not perform something specified by them: for example, in the Acts of the apostles, (xxiii. 12, 13.) above forty persons bound themselves by an oath, that they would neither eat nor drink, till they had killed St. Paul. We are told by Josephus, (*de Bello lib*. 2.) that the Essenians were engaged by the most execrable oaths, to observe the statutes of their sect; whence they who had incurred the guilt of any considerable fault, and were for that reason driven from their assemblies, were generally starved to death in a very miserable manner, being obliged to feed upon grass like beasts, not daring to receive any food which might be offered to them, because they were engaged, by the vows which they had made, not to eat any. Moses and St. Paul, in some sort, anathematized themselves, or at least wished to be accursed for their Bretheren. Moses (Ex. xxxii. 32.) conjures God to forgive the Israelites; if not, desires that he would blot him out of the book of life; and St. Paul (Rom. ix. 3.) says, that he could wish to be accursed for his bretheren the Israelites, rather than see them excluded from the benefit of Christ's covenant, by their malice and obdurate temper. See the article **DEVOTING**.

F. Calmet observes that anathema, excommunication, and cutting off, are the greatest punishment that can be inflicted on any man in this world, whether by these terms we understand a violent and ignominious death, or a separation from the society of the saints, an exclusion from a communion with them in things sacred; or whether, lastly, reprobation, and condemnation to eternal misery are meant by them: but interpreters are very much divided on these texts. However



they agree, that Moses and St. Paul gave each of them, on these occasions, the most sensible proofs of the greatest and most perfect charity; and in the strongest and boldest way of amplifying things, expressed their ardent desire to procure the happiness of their brethren, and preserve them from the utmost misery.

Excommunication was also a kind of anathema with the Hebrews, as it is among Christians. Of all the several degrees of excommunication, anathema was the greatest, whereby the excommunicated person was deprived not only of the advantage of partaking in prayers, and other holy offices, but of all admittance to the church, and conversation with believers. Among the Hebrews, they who were excommunicated could not perform any public duty of their employments; they could be neither judges nor witnesses; neither be present at funerals, nor circumcise their own sons, nor sit down in the company of other men, nearer than within the distance of four cubits. If they died under excommunication they were denied the public rites of burial; and a large stone was placed upon their graves; or a heap of stones thrown over them, as was done over the bodies of Achan and Absalom. See EXCOMMUNICATION, &c.

ANATHOTH, a city of the tribe of Benjamin, (Josh. xxi. 18.) about three miles distant from Jerusalem, according to Eusebius and St. Jerom; or twenty furlongs, according to Josephus. This was the place of the prophet Jeremiah's birth. It was given to the Levites of Kohath's family for their habitation, and to be a city of refuge.

ANDREW, an apostle of Jesus Christ, a native of Bethsaida, the son of Jonas a fisherman of that town, and the brother of Simon Peter. He had been a disciple of John the baptist, and followed Jesus upon the testimony given of him by the baptist, (John i. 30, 37, &c.) 'Behold the lamb of

God that taketh away the sins of the world.' He followed our Saviour with another of John's disciples, and went into the house where Jesus lodged; here he continued from about four o'clock in the afternoon, till it was night. This was the first disciple whom our Saviour received into his train. Andrew introduced his brother Simon, and they passed a day with Christ, after which they went to the marriage in Cana; (*id.* ii.) and at last returned to their ordinary occupation. Some months after, Jesus meeting them while they were both fishing together, called them to him, and promised to make them fishers of men. Immediately they left their nets, followed him, (Matt. iv. 19.) and never afterwards separated from him.

The year following, which was the 31st of Jesus Christ, our Saviour being in the wilderness beyond the sea of Galilee, asked his disciples, how he should find bread for the five thousand people that had attended him thither? St Andrew told him (John vi. 9.) that one in company had five barley loaves, and two small fishes. A few days before the passion of our Saviour, certain of the Gentiles being desirous to see Jesus Christ, addressed themselves to Philip, who spoke of it to Andrew, (*ibid.* xii. 22.) and both together told Jesus of it. Two or three days after, St. Andrew and some other apostles asked Christ, when the destruction of the temple should happen? This is all that the gospel informs us concerning the apostle Andrew in particular.

After our Saviour's ascension, his apostles having determined by lot what parts of the world they should severally take, Scythia and the neighbouring countries fell to St. Andrew, who according to Eusebius, after he had planted the gospel in several places, came to Patræ in Achaia, where endeavouring to convert the proconsul Ægeas, he was by that governor's orders scourged, and then crucified. The particular

particular time of his suffering martyrdom is not known, but all the antients and modern martyrologies, both of the Greeks and Latins, agree in celebrating his festival upon the 30th of November. His body was embalmed, and decently interred at Patræ by Maximilla, a lady of great quality and estate. Afterwards it was removed to Constantinople by Constantine the Great, and buried in the great church, which he had built to the honour of the apostles. There is a cross to be seen at this day in the church of St. Victor at Marseilles, which is believed by the Romanists to be the same that St. Andrew was fastened to. It is in the shape of the letter X, and is inclosed in a silver shrine. Peter Chrysologus says, that he was crucified upon a tree; and the spurious Hippolytus assures us it was an olive-tree. *Carve's Lives* and *Calmet's Dict.*

ANEM, a city belonging to the tribe of Manasseh, given by Lot to the Levites of Kohath's family. 1 Chr. vi. 70.

ANER, and ESHCOL, two Canaanites who joined their forces with Abraham in the pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom and carried off Lot Abraham's nephew. Gen. xiv. 13. They did not imitate the disinterestedness of this holy patriarch, but retained their share of the spoil, which they had taken from the conquered kings.

ANGEL, ἄγγελος, a messenger, from ἄγγελον, to carry a message, or execute an order, the general name given to any of those spiritual and intelligent beings, who are supposed to execute the will of God in the government of the world. Nothing is more frequent in scripture than the missions and apparitions of good and bad angels, whom God employs to declare his will, to correct, teach, reprove, and comfort. God gave the law to Moses, and appeared to the old Patriarchs, by the mediation of angels, who re-

presented him, and spoke in his name. Acts vii. 30, 53. Gal. iii. 19. Heb. xiii. 2. Though the Jews in general believed the existence of angels, there was a sect among them, namely the Sadducees, who denied the existence of all spirits whatever, God only excepted. Acts xxiii. 8. Before the Babylonish captivity, the Hebrews seem not to have known the names of any angel. The Talmudists say, they brought these names from Babylon. Tobit, who is thought to have lived at Nineveh sometime before the captivity, mentions the angel Raphael; (Tobit iii. 17. xi. 14.) and Daniel, (x. 21. viii. 16. ix. 21.) who lived at Babylon sometime after Tobit, has taught us the names of Michael, and Gabriel. In the new Testament we find only the two latter angels mentioned by name. It has been questioned whether the antient Hebrews paid divine homage to angels, or not. The form of benediction which Jacob used in blessing the sons of Joseph (Gen. xlviii. 16.) may seem to imply that they did. But the best Christian expositors deny that this invocation of Jacob implies any thing like a prayer to the angel; and the Jewish rabbins, particularly Maimonides and the famous Kimchi, openly protest, that they offer no worship to angels, nor pray to them, as mediators or intercessors. The Jewish rabbins speak of some particular angels, whom they suppose to have been preceptors to the patriarchs. Thus Adam was under the tuition of Razel, then of Jephiah; Abraham of Zedekiel; Isaac of Raphael; Jacob of Seliel, Joseph of Gabriel, &c. They believe likewise that there are seventy angels who have the name of God according to the expression in Exodus, (xxiii. 21) 'My name is in him.'

There are various opinions concerning the time when angels were created. Some think that they were created at the same time with the heavens and the earth. Others think that they existed long before; and Job seems to



favour this opinion, (chap. xxxviii. 4, 7.) when he says, 'Where wast thou, when I laid the foundations of the earth?—and all the sons of God shouted for joy.' The Hebrews think that they were created upon the second day of the world, and that God consulted with the angels, when he said, (Gen. i. 26.) 'Let us make man in our image.' The philosophers of the peripatetic sect (*Voss. de Idolat. lib. i. cap. 7.*) believed that they were coeval with God, and consequently that they existed from all eternity. The Greek fathers of the christian church were generally inclined to believe, that they were created before the world. Some few indeed were of a different opinion, among which is Epiphanius. Nor are the Latin fathers better agreed. Some of them think that the creation of angels is described by Moses under the name of light, among whom is St. Cyril.

Though it is an universal opinion that angels are of a spiritual and incorporeal nature, yet many of the fathers, misled by a passage in Genesis (vi. 2.) where it is said, 'That the sons of God (or the angels) saw the daughters of men, that they were fair; and they took them wives of all which they chose,' imagined them to be corporeal, and capable of sensual pleasures.

As to the office or employment of angels, some are said to preside over empires, nations, provinces, cities, and particular persons: these latter are stiled guardian angels. Thus Michael (Dan. x. 21.) is acknowledged to be the protector of the people of Israel; and the angel Gabriel (*ibid.* 13.) speaks of the angel who was protector of Persia. St. John, according to some of the fathers, wrote his revelations to the angels, protectors of the seven churches in Asia-Minor: but others understand by angels, the bishops of these churches; and Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering

up the public prayers, being the mouth of the congregation delegated by them as their representative, messenger, or angel, to speak to God in prayer for them, was therefore in the Hebrew language called *the Angel of the church*; and that from thence the bishops of the seven churches of Asia are, by a name borrowed from the synagogue, called the angels of those churches. As to guardian angels, they are very clearly described in the Old Testament. Jacob speaks of the angel who had been his constant guide in all his journies. Gen. xlviii. The Psalmist in several places mentions angels, as the protectors of the righteous. In the New Testament, (Acts xxii. 15.) we hear of St. Peter's angel, who set him at liberty; and Jesus Christ (Matt. xviii. 10.) enjoins us 'not to despise little ones, because their angels continually behold the face of God:' and this was the unanimous opinion both of the Jews and Pagans, which last acknowledged them under the denomination of Genii, or Dæmons. The antient Christians, as Origen and St. Augustin, ascribe to angels the office of presenting our prayers to God, and the Christians in general agree with the Platonists, that God makes use of the ministry of angels, to carry his orders, to work miracles, and to foretell future events. We know that angels brought the first news to the shepherds of our Saviour's birth.

Besides these, we read of evil angels, the ministers of God's wrath and vengeance; as the destroying angel, the angel of death, the angel of Satan, and the angel of the bottomless pit. God smote Sennacherib's army with the sword of the destroying angel: (2 Kings xix. 35.) he slew the Israelites, David's subjects, with the sword of the angel of death, (2 Sam. xxiv. 16.) because that prince, through a pride in his own power, took the number of his people. The angel or minister of Satan buffeted St. Paul, and laid temptations in his way.

2 Cor. xii. 7. The angel of the bottomless pit is the prince of devils, the same as the destroying angel. In general, good and bad angels are distinguished by the opposite terms of angels of light and angels of darkness. As to the angel of death in particular, the rabbins tell us (*Buxtorf. synag. Jud.*) that, when he has killed any person, he washes his sword in the water of the house, thereby conveying a mortal quality to it, for which reason, upon the death of any person, they throw away all the water in the house. This angel, say they, stands at the bed's head of the dying person, holding a naked sword in his hand, at the point of which hang three drops of gall: the sick man perceiving the angel, in a great fright, opens his mouth, upon which the three drops fall in; the first of which immediately occasions his death, the second makes him pale and livid, and the third disposes him to be soon reduced to dust. They believe farther, that when a Jew is buried, the angel of death seats himself upon his grave, and at the same time, the soul of the deceased returns to his body, and sets him upon his legs; then the angel taking an iron-chain, half of it being as cold as ice, and the other half burning hot, he strikes the body with it, and separates all the members. He strikes it a second time, and beats out all the bones; then a third time, and reduces the whole to ashes. After this the good angels reunite the parts, and replace the body in the grave.

It is related in an apocryphal book, called *The Assumption of Moses*, that God required Gabriel to command the soul of Moses out of his body: but that the angel excused himself. Michael likewise declined the task, as also the angel Zinghiel, who pleaded that he had been preceptor to Moses. At last the angel Samael undertook the business, but when he approached that prophet, he was struck so with the lustre of his countenance, that he was

obliged to retire, in which case God himself was under the necessity of separating the prophet's soul from his body, which he did by giving him a kiss.

The Mahometans and Persians affirm, that when a dead person is buried, two evil spirits, of a frightful aspect and black colour, make the dead body sit upright in his coffin, and arraign him; if he is found innocent, they suffer him to lie down again, and rest in quiet; if not, they give him several blows with a hammer, between the two ears, which occasion incredible pains, and make him cry out terribly. *Pocock Not. Miscel. p. 241.*

It is supposed that there is a subordination of angels in heaven, in the several ranks of Seraphim, Cherubim, Thrones, Dominions, Principalities, &c. The apostle Paul gives us to understand, that there are different orders of the several choirs of them, which vary from one another either in their offices, or in the degrees of glory which they possess. But the fathers, who have interpreted the apostle's words, are not agreed among themselves as to the number and order of the celestial hierarchy. Some of the rabbins reckon four, others ten orders of angels; and give them different names, according to their different degrees of power and knowledge. Origen was of opinion, that St. Paul mentioned only part of the choirs of angels, and that there were many others whereof he said nothing; and this opinion was followed by many others of the fathers. Some have reckoned up nine choirs of angels from St. Paul; and this is the opinion generally received at present. Dionysius the areopagite, the jesuit Celeret, and many others have gone so far as to settle a kind of ceremonial, or rule, for the precedency of angels.

The exact number of angels is no where mentioned in scripture, but is always represented as very great. Daniel (vii. 10.) says, that upon his approach



to the antient of days, a fiery stream issued, and came from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. Jesus Christ says, (Matt. xxvi. 53.) that his heavenly father could give him more than twelve legions of angels, that is more than seventy-two thousand; and the Psalmist (lxxviii. 17.) declares, that the chariots of God are twenty thousand, even thousands of angels. But these are indefinite numbers to express a very large one. Hesiod makes the angels to amount to thirty thousand, dispersed all over the earth, to observe the actions of men. From this author, who is one of the most antient among the Greek writers, we learn that these pagans believed the existence of angels. Plato assigns several orders of them in the heavens; the earth, the air, and the subterraneous parts. We find frequent mention of angels in the Koran; and the Mahometans assign them different orders and degrees, both in heaven and earth. There is an angel who governs the third heaven, another who governs the fourth, another who governs the sixth, and another who governs the seventh. One presides over hell, another over marriages, another keeps a register of men's actions. They have likewise, the angel of death, the exterminating angel, and guardian angel. They ascribe a wonderful power to the angel Gabriel, and believe that he is able to descend from heaven to earth in the space of an hour, and to overturn a mountain with a single feather of his wing. Though the angels were originally created all alike good, and obedient to the will of God, yet we read (Jude verse 6.) that some of them kept not their first estate, but fell from their obedience into sin, for which they were expelled from the regions of light, and cast down into hell, to be reserved in everlasting chains, under darkness, until the judgment of the

great day. When, and for what offence, those apostate spirits fell from heaven, are questions impossible to be determined; there being no clear evidence of these points in scripture. Our poet Milton makes their crime to be ambition and rebellion, See *Milton's Paradise lost*, book I. verse 36. See also the article DEVIL.

By *angels of the Lord*, are meant often, in scripture, men of God, or prophets: for example, the angel of the Lord who came from Gilgal to Bochim, (Judges ii. 1.) and spoke to the people, is, by all interpreters, supposed to have been Joshua himself, or the high-priest, or some prophet; and several commentators are of opinion that this same Joshua is described by Moses under the name of the angel of the Lord, who was to introduce the Israelites into the promised land. It is certain that, in scripture, the prophets are sometimes called the angels of the Lord. Sometimes, the name of God is given in scripture to angels; the angel who appeared to Moses in the bush, who delivered the law to him, spoke to him, and guided the people in the wilderness, is constantly called by the name of God. The angels who appeared to the holy patriarchs are likewise termed Gods; and they are not only called Elohim and Adonai, names sometimes attributed to judges and princes, but by that likewise of Jehovah, which belonged to God only, whose majesty they represented. See Judges xiii. 2. Ex. ii. 2. Acts vii. 30 and 31. Gal. iii. 19. Ex. xxiii. 21. Heb. xiii. 2. Gen. xviii. 3 and xix. 1.

ANGER is defined by Mr. Hutcheson, to be a propensity to occasion evil to another, arising upon apprehension of an injury done by him. The same philosopher observes, that this violent propensity is attended generally, when the injury is not very sudden, with sorrow for the injury sustained or threatened, and a desire of repelling it, and making the author of it repent his attempt,

attempt, or repair the damage. But besides these conditions, which are good in some sort, intended by men when they are calm, as well as during the passion, there is in the angry person a propensity to occasion misery to the offender, a determination to violence, even when there is no intention of any good to be obtained, or evil avoided by this violence; and it is principally this propensity which we denote by the name anger, tho' other desires often accompany it.

The scripture often attributes anger to God, not that he is liable to those irregular emotions which produce, or are produced by, this passion, but as F. Calmet observes, because he punishes the wicked with the severity of a provoked father, or master. See the article God.

Anger, or wrath, is often used for punishment, or chastisement. The magistrate 'is a revenger to execute wrath,' says St. Paul (Rom. xiii. 4.) that is to say, vengeance. 'There is wrath gone out from the Lord, and the plague is begun.' Numb. xvi. 46.

Anger is often joined with fury, even when God is spoken of, but it is observed, that this is in order to aggravate the effects of his anger, or the just occasion of his indignation. 'What meaneth the heat of this anger.' (Deut. xxix. 24.) 'Now it is in mine heart' says Hezekiah (2 Chr. xxix. 10.) 'to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.' The Hebrews place anger in the nose. 'Let not thy nose be disturbed, be inflamed,' hence a cholerick man is said to be one with a short nose, and the patient, one with a long nose. This seems to be confirmed by several passages of scripture. 'There went up a smoke out of his nostrils.' See 2 Sam. xxii. 9. Psalms xviii. 8. and Job xii. 11. see also Deut. xxix. 20, &c.

ANIM, a city belonging to the tribe of Judah. Josh. xv. 50.

ANIMAL is defined, a being which, besides the power of growing, increasing, and producing its like, which vegetables likewise have, is farther endowed with sensation and spontaneous loco-motion.

The philosophers comprehend man under the species of animals; and define him to be a reasonable animal. 'Man,' says Lister, 'is as very an animal as any quadruped of them all; and most of his actions are resolvable into instinct, notwithstanding the principles which custom and education have superinduced.' Among naturalists, &c. it is observable however, that the term animal is usually restrained to irrationals: yet the celebrated Linnæus has the anthropomorphia class, derived from the human characteristics, wherein he places man at the head of the animal creation. Different authors have established different divisions or families of animals: but the most natural one seems to be into quadrupeds, birds, fishes, amphibious animals, insects, and animalcules.

Animals are distinguished by the Hebrews into pure, or those that might be eaten, and offered to the Lord; and impure, the use whereof was prohibited. The sacrifices which they generally offered were, 1. A cow, a bull, and a calf. The ox could not be offered in sacrifice, because it was cut and imperfect, and when it is said, (Levit. xxii. 18, 19.) that oxen were sacrificed, we are to understand bulls. F. Calmet thinks, that the mutilation of animals was neither used nor permitted among the Jews. 2. The he-goat, the she-goat, and the kid, (*id. ibid.* 24.) 3. The ewe, the ram, and the lamb; and when it is said that sheep are offered in sacrifice, rams are meant, or lambs intire, and without bodily defects. This is to be understood of burnt-offerings and sacrifices for sin: for as to peace-offerings or sacrifices made out of pure devotion, a female might be sometimes offered, provided



provided it was pure and without blemish. *ibid.* iii. 1.

Besides these three sorts of animals used in sacrifices, many others might be eaten, either wild or tame, such as the stag, the roe-buck, and in general all that have cloven feet, or that chew the cud. *id.* ix. 2, 3, &c. All that have not the hoof divided, and do not chew the cud, are esteemed impure, and can neither be offered in sacrifice, nor eaten at table. The fat of all sorts of animals that were sacrificed, was forbidden to be eat. And the blood of all kinds of animals generally, and in all cases, was likewise prohibited upon pain of death. *id.* iii. 17. and vii. 23—27. Those animals which had been taken and touched by a devouring and impure beast, such as a dog, a wolf, a bear, &c. were also forbid; (Ex. xxii. 31.) as was likewise any animal that died of itself, (Levit. xi. 39 and xvii. 15. and xxii. 8.) and whoever touched the carcass of it was unclean until the evening; and till that time, and after he had washed his clothes, he did not return to the common conversation of other Jews.

Fish, that had neither fins nor scales, were declared unclean, Lev. xi. 10. Birds which walk upon the ground with four feet, such as bats, and the several sorts of flies that have many feet, were declared impure: but the law excepts the different kinds of grasshoppers, which have their hind feet higher than those before, and rather leap than walk, *id.* xi. 21, 22. Interpreters are very much divided with relation to the legal purity or impurity of animals. It is believed that this distinction was observed before the flood, since God commanded Noah, (Gen. vii. 2.) to carry seven couple of clean animals into the ark, and only two of those that were unclean. Some are of opinion that this distinction is altogether symbolical, and that it denotes only the moral purity or impurity which the Hebrews were to endeavour after, or avoid, ac-

cording to the nature and inclination of those animals which they were to use, or abstain from. A hog for example, signifies gluttony; a hare, lasciviousness; a sheep, gentleness; a pigeon, simplicity; and so of others. The principal design of Moses in prohibiting the use of swine's flesh was to condemn gluttony, and excesses in eating and drinking. St. Barnabas in his epistles is very explicit upon these symbolical significations.

Others believe, and Theodoret in particular, that God intended to preserve the Hebrews from the temptation of adoring animals, by permitting them to eat those animals, the generality whereof were looked upon as gods in Egypt; and by obliging them to think with horror on other animals, to which likewise divine honours were paid. They never could think of worshipping the animals they eat, and much less of adoring those which they could not persuade themselves to use, even for their nourishment. Tertullian thought that God proposed by these means to accustom the Hebrews to temperance, and make them averse to gluttony, by thus enjoining them to deprive themselves of several sorts of food. Lastly, many commentators will have it, that the only reason of the prohibition of eating certain animals, and declaring them unclean, is ~~alone~~ on account of some natural qualities, which are found to be really hurtful to such as eat of them, or which at best are so in the opinion of some people. Moses has forbid the use of beasts, birds, and fishes, the flesh whereof was bad, and thought to be pernicious to health; those which are wild, dangerous, or venomous, or that were thought to be such by the people. God likewise, who designed to separate the Hebrews from other people, as a holy nation, consecrated to his service, seems to have interdicted them the use of certain animals which were esteemed unclean, that by this outward and figurative purity, they might

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be inclined to another more real and perfect, as he intimates in Levit. xx. 24, 25, 26.

It is observed, that we have but a very imperfect knowledge of the proper signification of many Hebrew terms, which are explained of the generality of these unclean animals, whereof Moses has made mention. Such of our readers as desire farther explanation upon this subject are directed to consult Bochart upon the several animals, whereof there is any mention made in the Bible; and the commentators upon the xith chapter of Genesis; as also St. Barnabas's epistle. And these several animals, whether clean or unclean, an account of them may be found in the course of this dictionary, each under its proper head. See also the article BEAST.

ANISE, *anifum*, in the Linnæan system of botany, a genus of the pentandria digynia class of plants, the general umbel whereof is thin and planopate, the partial ones are similar, nor have any involucre; the perianthia are scarce observable, the general corolla is uniform; the single flower consists each of five oval, inflex, petals; the stamina are five simple, filaments; the antheræ are roundish, the germen stands under the cup, the styles are two, and reflex; the stigmata are obtuse; the fruit is naked, of a roundish figure, striated and separable into two parts; the seeds are two, roundish, convex, striated on one side and plain on the other. It has a fine aromatic smell, and is used by confectioners and perfumers; it is also used in medicine as a carminative; there is an oil extracted from it by distillation, which answers all the purposes of the seed itself, and during the distillation there comes off a water called aniseed-water, which is a celebrated cordial and carminative.

Our Lord (Math xxiii. 23.) reproaches the Pharisees, with their scrupulous exactness in paying tythe of anise and

cumin, while they neglected justice, mercy and faith, which were the most essential practices of religion.

ANNA, the wife of Tobit, (chap. i. 9.) of the tribe of Naphtali, who was carried captive to Nineveh, by Salmaneser king of Assyria. After that, Tobit (ii. 14.) had lost his sight, and was fallen into poverty, Anna found herself obliged to procure a livelihood for herself and family by spinning. One day having received the gift of a kid, she conveyed it home to her house; which Tobit understanding, said to his wife, Take care that this kid be not stolen; send it back to those who own it. To this Anna, with a great warmth replied, where then are thine alms, and thy righteous deeds? behold thou and thy works are known. Thus was the patience of Tobit tried amidst his other afflictions. Some time after this, Tobit believing himself to be near his end, called his son Tobias, and charged him to have always a great respect for his mother; and to remember all that she had done and suffered for him. Last of all, he added, 'When the course of her life is finished, bury her near me.' Tobit lived still a great while after this.

Some few months before his death, he repeated the request he had made before to Tobias, of placing his wife Anna near him in his grave, after his decease. *id.* xiv. 10. Anna survived Tobit, but how long cannot be ascertained. Tobit died about the year of the world 3363.

ANNA, the daughter of Phanuel, a prophetess, and widow, of the tribe of Asher, (Luke ii. 36, 37.) was married early, and lived but seven years with her husband. Being then disengaged from the ties of marriage, she thought only of pleasing the Lord; and continued without ceasing in the temple, serving God night and day, with fasting and prayers, as the evangelist expresses it. However, her serving God at the temple night and day,

says



says Dr. Prideaux, is to be understood no otherwise, than that she constantly attended the morning and evening sacrifices at the temple; and then with great devotion offered up her prayers to God; the time of the morning and evening sacrifice being the most solemn time of prayer among the Jews; and the temple the most solemn place for it.

Anna was fourscore years of age, when the holy virgin came to present Jesus in the temple, and entering accidentally, while old Simeon was pronouncing the hymn of thanksgiving, which we read in the gospel, Anna likewise began to praise God, and to speak of the Messiah to all those who waited for the redemption of Israel. We know nothing more either of the life or death of this holy prophetess.

ANNAS, or ANANUS as Josephus calls him, the son of Seth, and high-priest of the Jews. He enjoyed the priesthood for eleven years; having succeeded Joazar the son of Simon, and being succeeded by Ihmael the son of Phabi. After he was deposed, he still preserved the title of high-priest, and had a great share in the management of public affairs. He is called high-priest in conjunction with Caiaphas, (Luke iii. 2.) when John the baptist entered upon the exercise of his mission, though at that time, as F. Calmet observes, he did not officiate in this character: and yet Mr. Macknight thinks, that at this time Caiaphas was no more than the deputy of Annas. He was father-in-law to Caiaphas; (John xviii. 13.) and Jesus Christ was directly carried before him, after he had been taken into custody in the garden of Olives. Josephus remarks, that Annas was looked upon to be the happiest man of his nation; five of his sons having been high-priests, which great dignity he himself possessed for many years, an instance of such good fortune as till then had happened to none of his country. See CAIAPHAS.

ANOINT, to pour oil upon, Gen.

xxxi. 13. xxviii. 18. This ceremony was geneally used, in consecrating or setting apart to an office, to denote the person's being endued with the gifts and graces of the spirit. Ex. xxviii. 41. It also denoted the spiritual means of saving knowledge. Rev. iii. 18. Thus anointing denoted one particularly designed and chosen by God to be the king, priest and prophet of his church, namely Jesus Christ, who was filled with the holy ghost in an extraordinary manner, and thereby consecrated and authorized to be the Messiah. Psal. ii. 2. Acts iv. 27. 'Touch not mine anointed,' Psal. cv. 15. That is, hurt not the people consecrated to myself by the gift and graces of my spirit, nor those especially among them, to whom I familiarly reveal my mind and will, that they may teach others.

The holy anointing oil which was made by Moses (Ex. xxx. 22—33.) for the maintaining and consecrating of the king, the high-priest, and all the sacred vessels made use of in the house of God, was one of those things, as Dr. Prideaux observes, that was wanting in the second temple which was in the first. The oil made and consecrated for this use was commanded to be kept by the children of Israel throughout their generations, and therefore it was laid up in the most holy place. *Prideaux Con. P. I. B. 3.*

ANT, *formica*, a well-known insect, much celebrated for its industry and œconomy. The ant hath afforded Solomon with a symbolical expression, representing a diligent and laborious life. Prov. vi. 6. See likewise chap. xxx. 24, 25; where the wise man commends the prudence of this little animal, in gathering together in the summer, what is necessary for its subsistence in the winter.

ANTICHRIST, the man of sin, who is to precede the second coming of our Saviour, and who is represented in scripture, and in the fathers, as the epitome of every thing that is most impious,

impious, cruel, and abominable. St. Paul, in his second epistle to the Thessalonians, (ii. 3, 4, 5, &c.) says, 'That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called good, or that is worshipped; so as to sit in the temple of God, shewing himself that he is God.—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall utterly destroy with the brightness of his coming, even him whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.'

This terrible picture of antichrist seemed so like Nero, that many of the ancients thought this prince was Antichrist, or at least his forerunner; and that Antichrist would appear very soon after him. Others were of opinion, that Nero would rise again before the consummation of ages, to accomplish all that was said of Antichrist in the scriptures; and St. Austin assures us, that there were others who maintained, that Nero was not dead, but was hid in some unknown and inaccessible place, and that the effects of his cruelty would one day be felt by God's faithful servants.

St. John in the revelations (xi. and xiii.) describes Antichrist, under the name of 'the beast that ascendeth out of the bottomless pit,'——and maketh war with the saints; as a beast rising out of the sea, with ten horns and ten crowns upon his horns, and upon his heads the name of blasphemy. In another place, he speaks of the number of the beast, and says, that it is six hundred three score and six. The explication of this number has greatly puzzled the commentators; some take it to be that of the letters in the word

ANTI-CHRIST set down according to their numerical value; others discover this number in several other names, as in Dioclesian, Julian the apostate, Luther, &c. and it is well known that some protestants have ascribed the character given of antichrist by St. Paul to the pope, or bishop of Rome, who in regard to his pretensions to infallibility may be said in the language of the apostle, 'To sit in the temple of God, shewing himself that he is God.'

St. John in his first epistle (ii. 18.) informs us, that already in his time there were many Antichrists. 'Little children,' says he, 'it is the last time; and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time.' The Antichrists here spoken of were no other than hereticks, and persecutors. But Antichrist, the true real Antichrist, who is to come before the universal judgment, will in himself alone include all the marks of wickedness which have been separately discerned in different persons, who for their impiety have deserved the name of types, or forerunners of Antichrist.

As to the time when Antichrist will make his appearance, it is far from being agreed on; we only know in general, that he will precede the second coming of Christ. But all those who have attempted to fix the year of his appearance have only discovered their ignorance and rashness. There have been impostures ever since St. Paul's time, who have terrified believers, by persuading them that the day of the Lord was at hand. St. Paul warns the Thessalonians (in the chapter already quoted, verse 12.) against any deceit of this kind. The heretics of that time were true signs of Antichrist, but this still shews, says Calmet, that the Christians of that time expected the coming of the Messiah.

The same opinions and dispositions are observable



observable in the generality of the fathers of the first ages. The churches of Vienne and Lions in Gaul, seeing the violence of the persecution which was set afoot by Marcus Aurelius, believed they then beheld the preludes to the persecution of Antichrist. Judas Syrus, in the reign of the emperor Severus, asserted that Antichrist would soon appear, because the persecution was then carrying on with great heat against the church. Tertullian who lived about the same time, and St. Cyprian who flourished soon after, believed the coming of Antichrist was very near. St. Hilary was of opinion that the progress of Arianism was a forerunner of Antichrist. St. Basil the Great, St. Ambrose, St. Jerom, St. Martin, St. Chrysostom, and Gregory the great, were of opinion, that the end of the world was at hand, and that the coming of Antichrist could not be far off.

After the tenth age, which concluded the sixth millenary, according to their opinion, who reckoned the birth of Christ to have happened about the five thousandth year of the world, people began to get the better of that apprehension they had been under of the appearance of Antichrist, and the end of the world, which was to be, according to the antients, after the duration of 6000 years. They then began to build larger churches and edifices. St. Jerom's translation of the scriptures which allowed the world to have existed not above 4000 years before Christ, contributed likewise to persuade men that the last period of the world, and the coming of Antichrist would not be sooner. Notwithstanding this did not hinder some from attempting once more to fix the year of Antichrist's appearance. The council of Florence, assembled in 1105, condemned Fluentius bishop of that city, for maintaining that Antichrist was then already born. Abbot Joachim, who lived in the twelfth century, pre-

tended that Antichrist was to appear in the sixtieth year of his time; Arnaud de Ville-neuve said, he would come in 1326; Peter Dailly, in 1789; cardinal de Cusa, in 1730; John Pico, of Mirandola, in 1994; Jerom Cardan, in 1800, and Vincent Ferrier, who lived in the xvth century, wrote to pope Benedict xiii. that Antichrist would appear in a very short time, and that a holy hermit had informed him nine years before, that the enemy of God was then born. But as time has confuted the generality of these predictions, we may safely venture to affirm, that the rest are no better grounded, nor at all more certain.

There is likewise a difference among authors as to the manner of the birth of Antichrist. Some say, he will be begot by a devil upon some very corrupt woman. Others tell us, that Antichrist will be a devil incarnate, and not a man; that as Jesus Christ was born of a pure virgin, Antichrist will pretend to be so likewise: but whereas the son of God assumed real flesh, Antichrist will take only the phantom and appearance of flesh. There was a tradition received among the antients, that he should be born of some Jewish family, and proceed from the tribe of Dan, which is the reason, they say, why St. John (Rev. vii. 5, &c) in enumerating the tribes of Israel, omits the name of Dan.

As to the dominion or kingdom of Antichrist, he is to lay the foundation of his empire in Babylonia, where he will be born; the Jews will mistake him for the Messiah, and will be the first to declare for him. He will begin with attacking the Roman empire, which will then be divided among ten kings, according to the prophecy of Daniel. vii. 7—9, 24, 25. After he has subdued Egypt, Ethiopia, and Lybia, he will march against Jerusalem, and fix there the seat of his empire. Then, finding himself master of the eastern and western empires,

he will apply himself to the destruction of Christ's kingdom. Some of the antients believe, that he will be seated in the churches of Christians, and there receive the adoration of numberless apostates from the christian faith. The righteous, under the persecution of Antichrist, will retire to the mount of Olives, when they will be attacked by this enemy of God. Then Jesus Christ will descend from heaven, attended by his angels, and preceded by a flame which nothing will be able to extinguish. The angels will make such a slaughter of the army of Antichrist, that their blood shall flow like a torrent in the valley. Antichrist himself will come to the top of mount Olivet, where he will be put to death in his own tent, and upon his own throne.

The mussulmen, as well as the Jews and Christians, expect another Christ. The mussulmen call him Daggial, or Deggial, from a name which signifies properly an impostor or a liar; and they hold that their prophet Mahomet taught one of his disciples whose name was Tamini-al-Dari, every thing relating to Antichrist; and upon the faith of this man they tell us, that Antichrist must come at the end of the world; that he will make his entry into Jerusalem, like Jesus Christ, upon an ass: but that Christ, who, as they will have it, is not yet dead, will come at his second advent to encounter him, and that after having conquered him, he will then die indeed. *Jerom, Augustine, Tertullian, Cyprian, Chrysostom, Basil, Lactantius, Hippolytus, Aretas, Theodoret, Beda, &c.* For some farther particular opinions relating to Antichrist, see the article ARMILLUS.

ANTILOGY, *αντιλογία*, a contradiction or opposition between two expressions or passages in an author.

Tirinus has published a large index of the seeming antilogies of the bible, that is of texts which apparently contradict each other, and which he has

explained and reconciled in his comments on the Bible. And one Magri, a Maltese, has attempted the like; but he has done little more than rehearse what occurs of that kind in the principal commentators. It is certain that there are many seeming antilogies or contradictions in the scripture, which interpreters and commentators have endeavoured to reconcile; yet it is impossible that the holy spirit, which is the author of the scriptures, should contradict himself, or that there should be any real disagreement in what he delivers: but the little knowledge we have of things divine and supernatural, our ignorance of the language, history, and customs of the Jews, the loss of many antient monuments, the condescension of God in being pleased to explain himself after a popular and human manner, whenever he speaks of his divine perfections, and operations; all these things, it is observed, contribute to make the texts of scripture obscure, and occasion that appearance of antilogies and contradictions, which are indeed but appearances, and are wholly owing to our imperfect comprehension, and way of conceiving things; for there is nothing but truth in the sacred writings, though they are in some places more clear or more obscure than in other places. *Calmet, &c.*

ANTIOCH. According to Mr. Wells, there were no less than sixteen cities of this name in Syria and other countries: but the scripture speaks only of the greater Antioch which was the capital of Syria; and of another Antioch of Pisidia; Antioch the capital of Syria was frequently called Antiochia Epidaphne, from its neighbourhood to Daphne a village where the temple of Daphne stood. Antioch of Syria, if we believe St. Jerom, was formerly called Riblath or Riblatha, of which there is mention in the book of Numbers, (xxxiv. 11.) in the second book of kings, (xxiii. 33. xxvii. 6, 29, 21.) and in Jeremiah xxxix. 5. lii. 9.



10, 26, 27. Theodoret says, that in his time there was a city called Riblah, near Emesa in Syria, which is very contrary to St. Jerom's opinion. However this may be, it is certain Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it; and called it Antioch in memory of his father Antiochus, in the year 301 before the Christian æra. Hence there is no mention of this Antioch in scripture, but in the book of Maccabees, and in the New Testament. Here the disciples of Jesus Christ were first called Christians; (Acts xi. 26) and here the kings of Syria, successors to Alexander the Great, resided. Then it was a beautiful, flourishing and illustrious city, though at present scarce any thing remains but a heap of ruins. However the walls are still standing: but within these walls there is nothing but gardens, ruins and some bad houses. The river Orontes runs near the city on the out side. Antioch is the place where St. Peter had his first see. The bishop of Antioch has the title of patriarch, and at all times has had a great share in the affairs of the eastern church. The city of Antioch was in form almost square; it had a great number of gates, and part of it upon the north side was raised upon a high mountain. It was adorned with galleries and fine fountains. Ammianus Marcellinus says, that it was celebrated throughout the world, and that no other city exceeded it either in fertility of soil, or in richness of trade. The emperor Vespasian, Titus, and others, granted very great privileges to it: but it sometime afterwards underwent several revolutions; having been almost totally demolished by two successive earthquakes, one whereof happened in the fourth, the other in the fifth centuries. In 548 it was taken and burnt by the Persians, and all the inhabitants put to the sword; four years after this, Justinian rebuilt it in a more beautiful and regular manner than it was before. The Persians

however, took it a second time, in 574, and destroyed its walls. In 588 it suffered again by a dreadful earthquake, whereby upwards of 60,000 persons perished. It was once more rebuilt, but taken by the Saracens in 637. Nicephorus Phocas retook it in 966, but afterwards it was taken by the Saracens. The Christians in the croisade took it in 1098, but it was taken and demolished by the Saracens in 1268. As to its situation, Mr. Wells says, it lay on both sides the river Orontes, about twelve miles distant from the Mediterranean Sea.

ANTIOCH of Pisidia mentioned in the Acts xiii. 14. St. Paul and Barnabas preached here; and the Jews, who were concerned to see that some of the Gentiles had received the gospel, raised a sedition against St. Paul and Barnabas; and obliged them to leave the city.

ANTIOCHIS, a concubine of Antiochus Epiphanes, who gave her the revenues of the cities of Tarsus and Mallo. This disposal of the revenues of these places by the king was received by the inhabitants of them as a mark of insupportable contempt; wherefore they took arms against Antiochus, who was obliged to march in person, in order to reduce them to obedience. 2<sup>d</sup> Macc. iv. 30. It was customary with the kings of Persia to give their wives particular cities, some for their table, some for their head-dress; some for their attire, and others for their girdles.

ANTIOCHUS. There were many kings of this name in Syria, much celebrated in the Greek and Roman histories, after the time of Seleucus Nicanor, the brother of Antiochus Soter, and reckoned the first king of Syria, after Alexander the Great: but as it is not consistent with our design to exhibit the histories of all these princes; nor indeed of any one of them, farther than the transactions of their lives are immediately connected with the

the Jewish history, we shall confine our detail to such of them as occur in the books of the Maccabees, being the only part of scripture, either canonical or apocryphal, wherein their actions are recorded; and to such of these actions as are foretold by the prophets. **ANTIOCHUS SOTER**, the son of Seleucus Nicanor, was surnamed Soter, or Saviour, for having hindred an attempt of the Gauls, who intended to invade Asia. Some think, it was upon this occasion that the Galatians marched to attack the Jews in Babylonia, whose army consisted only of eight thousand men reinforced with four thousand Macedonians, (2 Maccabees, viii. 20.) when the Jews fell upon them with such vigour as to kill an hundred and twenty thousand of them: for which gallant action, it is believed, that Antiochus Soter had made the Jews of Asia free of all the cities belonging to the Gentiles, and permitted them to live according to their own laws, as we are told by Josephus.

**ANTIOCHUS THEOS**, or the God, was the son and successor of Antiochus Soter. He married Berenice, the Daughter of Ptolemy Philadelphus king of Egypt. Laodice his first wife, seeing herself despised, poisoned Antiochus, Berenice, and their son, who was designed for their successor in the kingdom. After this, Laodice procured Seleucus Callinicus her own son by the same Antiochus to be acknowledged king of Syria. These events were foretold by Daniel (xi. 6.) in these terms, 'And in the end of years, the king of Egypt, or of the South, and the king of Syria, or of the North, shall join themselves together; for the king's daughter of the South shall come to the king of the North, to make an agreement: but she shall not retain the power of the arm, neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that

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strengthened her in these times.' See the commentators on this place.

**ANTIOCHUS the GREAT**, was the son of Seleucus Callinicus, and brother to Seleucus Ceraunus which last he succeeded in the year of the world 3781. He made war upon Ptolemy Philopater king of Egypt, but was defeated near Raphia, as related in the third book of Maccabees, chap. i. Thirteen years after, Ptolemy Philopater being dead, Antiochus resolved to make himself master of Egypt, and immediately seized on Cœlo-Syria, Phœnicia and Judea. But Scopas general of the Egyptian army having entered Judea, while Antiochus was taken up with the war against Attalus, retook those places which Antiochus had usurped: however, a few years afterwards, Antiochus recovered all that Scopas had retaken from him, as we are told in Tit. Liv. lib. xxxiii. Upon this occasion happened what Josephus relates concerning this prince's journey to Jerusalem. After the victory which Antiochus had obtained over Scopas near the springs of Jordan, he made himself master of the strong places in Cœlo-Syria and Samaria; and the Jews submitted freely to him, received him into their cities, and furnished his army plentifully with provisions. As an acknowledgment of their affection, Antiochus made a grant to them, according to Josephus, of 20,000 pieces of silver, to purchase beasts for their sacrifices; of 1460 measures of meal, and 375 measures of salt, to be offered with the sacrifices; and of so much wood as was necessary to rebuild the porches of the Lord's house. He declared it to be his will, that the senators, priests, scribes, and singing men of the temple should be exempt from the tribute paid in the way of capitation tax. Lastly, he gave the Jews liberty to live according to their own laws, over all his dominions. He also remitted the third part of their tribute, to indemnify them



them for the losses which they had sustained during the wars; he forbade the Heathens from entering the temple, without being purified; or to bring into the city the flesh of mules, asses, and horses to sell, under a severe penalty.

In the year of the world 3815, Antiochus was overcome by the Romans, and obliged to make a cession of all that he possessed beyond mount Taurus. The Romans moreover imposed a great tribute on him, to satisfy which, he resolved to carry off the large treasures laid up in the temple of Belus at Elymais, but the people of this country, being informed of his design, surprized him, and destroyed both himself and his army, in the year of the world 3817. He left two sons Seleucus Philopater, and Antiochus Epiphanes, who both succeeded to the crown one after the other.

ANTIOCHUS EPIPHANES, the son of Antiochus the Great, having continued an hostage at Rome for fourteen years, his brother Seleucus resolved to procure his return to Syria, and sent his own son Demetrius as an hostage to Rome in place of Antiochus: but while this last was upon his journey, Seleucus died: so that when he arrived in Syria, the people received him as some propitious deity, come to take upon him the government, and oppose the enterprizes of Ptolemy king of Egypt, who threatened to invade Syria. For this reason Antiochus had the surname Epiphanes given him, which signifies *illustrious*, or one *appearing*, as it were, like a God, and manifesting himself to men. This prince having succeeded his brother in the year 3831, thought betimes of possessing himself of Egypt, which was then enjoyed by Ptolemy Philometer his own nephew, son to his sister Cleopatra, whom Antiochus the Great had married to Ptolemy Epiphanes king of Egypt. To this end he sent Apollonius one of his

officers into Egypt under pretence of being present at Ptolemy's coronation; but in reality to observe how the great men in the kingdom were disposed towards him; and to get intelligence how they were inclined to put the government of Egypt into his hands, during the minority of the king his nephew. 2 Macc. iv. 21, &c. But Apollonius finding them no way disposed to trust Antiochus, this prince thought it proper to make war against Ptolemy Philometer. Being come to Jerusalem, in the first year of his reign, he was received there by Jason, to whom he had sold the high priesthood. He had then determined to attack Egypt, however, he returned without doing any thing.

It is observed, that the ambition of those Jews, who sought after the high-priesthood, and bought it of Antiochus Epiphanes, was the beginning of all those calamities which overwhelmed their nation under the reign of this prince. Jason procured himself to be established in this dignity in the room of his brother Onias III. but Menelaus offering more, Jason was deprived of the priest-hood, and the other confirmed in his place. These profaners of the high priesthood, to gratify the Syrians, not only adopted all the manners of the Greeks, their games and exercises, but quite neglected the worship of the Lord, and the service of the temple. In the mean time, the war breaking out between Antiochus Epiphanes, and Ptolemy Philometer, Antiochus entered Egypt in 3833, and reduced the greatest part of that country to his obedience. *id.* v. The next year he returned, and while he was taken up with the siege of Alexandria, a false report was spread of his death; and the inhabitants of Jerusalem shewing their joy on this occasion, Antiochus, as he came back from Egypt, entered this city by force, treated the Jews as rebels, and commanded his troop to put all they met with

with to the sword. Four-score thousand of the Jews were killed in three day's time; forty thousand were made captives, and as many sold. He entered into the holy of holies in the temple, conducted by the pretended high priest Menelaus, and took and carried off the most precious vessels of this holy place, to the value of 1800 talents. In 3835, Antiochus made a third expedition against Egypt, wherein he subdued it entirely. The year following, he sent Apollonius into Judea with an army of 20,000 men, (*id. ibid.* 24, &c.) and gave him instructions to kill all the Jews who were in their prime of life; and to sell all the women and young men; which orders Apollonius executed but too punctually. It was upon this occasion that Judas Maccabæus retired into the wilderness with his father and his brethren: but these misfortunes were no more than preludes to those which the Jews suffered afterwards under this prince: for Antiochus apprehending that the Jews would never be constant in their obedience to him, unless he obliged them to change their religion, and embrace the ceremonies and worship of the Greeks, he commanded an edict to be published, enjoining them to conform themselves to the laws of other nations, and forbidding them to offer their usual sacrifices in the temple, and to celebrate their festivals and sabbath. Many of the more loose and profligate sort of Jews complied with these orders; but there were others who opposed them to the last. Mattathias and his sons retired into the mountains; and old Eleazer and the seven brethren of the Maccabees, (*id. vii.*) suffered death, with great courage at Antioch. The statue of Jupiter Olympus was placed upon the altar of the temple; and the abomination of desolation was seen in the house of God. Mattathias being dead, Judas Maccabæus put himself at the head of those Jews who continued faithful to the Lord. He made war against the ge-

nerals, whom king Antiochus sent into Judea, the success of which may be seen under the article JUDAS MACCABÆUS.

The king being informed of the valour of Judas, and the resistance of the Jews, sent new forces against them: but observing his treasures to be exhausted, (1 Macc. iii. 5—31. 2 Macc. ix. 1, &c. and 1 Macc. vi. 1, &c.) he resolved to go himself into Persia, there to levy the tributes due from the people; and gather large sums of money which he was to pay to the Romans. Having learnt here that there was a great treasure lodged in the temple of Elymaïs, he determined to carry it off with him: but the inhabitants of the country made so vigorous a resistance, that he was forced to retreat towards Babylonia. When he came to Ecbatana, he received news of the defeat of Nicanor, and Timotheus; and that Judas Maccabæus had retaken the temple of Jerusalem, and restored the worship of the Lord there, with the usual sacrifices.

The king transported with indignation, upon this intelligence, commanded the person who drove his chariot to make the horses put on, and hasten his journey, threatening to make Jerusalem a grave for the Jews. But the divine vengeance soon overtook him; for he fell from his chariot, and bruised all his limbs. This accident was attended with a most excruciating pain in his bowels, which would allow him no rest. Grief and vexation, at so much ill success, concurring with his disease, reduced him speedily to death's door. In this condition, he wrote to the Jews in a very submissive manner, made them large promises, and even engaged to turn Jew, if God restored him to his health. He recommended his son Antiochus to them very earnestly, and intreated them to favour him, and continue faithful to him. He died overwhelmed with pain and grief in the mountains



of Paratacene, in the year of the world 3840.

**ANTIOCHUS EUPATER**, son of Antiochus Epiphanes, was but nine years old when Epiphanes his father died, and left him the kingdom of Syria. Lyfias, who governed the kingdom in the name of this young prince, led an army against Judea, (2 Macc. xiii. and 1 Macc. vi.) consisting of 100,000 foot, and 20,000 horse, and thirty elephants. He laid siege to, and took the fortrefs of Bethfura, from whence he marched against Jerusalem, notwithstanding the valour and resistance of the Maccabees. The city was ready to fall into the enemy's hands, when Lyfias received news, that Philip whom king Antiochus Epiphanes, a little before his death, had trusted with the regency of the kingdom, during the minority of young Eupater his son, was come to Antioch, to take the government upon him, according to the appointment of the late king: whereupon Lyfias proposed an accomodation to the Jews, that he might return speedily to Antioch, and watch the motions of Philip. Thus having made a peace with the Jews, he marched with the young king and his army into Syria. In the mean time, Demetrius Soter, son of Seleucus Philopater, nephew of Antiochus Epiphanes, to whom by right of birth the kingdom belonged, (as may be seen in our account of Antiochus Epiphanes) having made his escape from Rome where he was an hostage, came into Syria, where finding the people disposed for a revolt, he put himself at the head of an army, and marched directly to Antioch against Antiochus and Lyfias. But the inhabitants saved him the trouble of besieging that city: for they not only opened the gates to him, but delivered up Lyfias and the young king Antiochus Eupater into his hands: whereupon they were both put to death, by order of Demetrius; and thus died Antiochus Eupater in the

year 3842 after a short reign of two years.

**ANTIOCHUS THEOS**, son of Alexander Balas king of Syria, was brought up by an Arabian prince, called Elmalchuel, or, as the Greek has it, Simalcue. 1 Mac. xi. 9, &c. Demetrius Nicanor, king of Syria, having rendered himself odious to his troops, one Diodotus, otherwise called Tryphon, took young Antiochus, with a design to place him on the throne of Syria; and having carried him thither, he crowned him. The troops which Demetrius had dismissed, hearing of this, came and surrendered themselves to Tryphon, who, having formed a powerful army, marched against Demetrius, beat him, and forced him to retreat to Seleucia: whereupon Tryphon seized his elephants, and made himself master of Antioch, about the year 3859.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to Jonathan Maccabæus, high-priest and prince of the Jews, whereby he confirmed him in the possession of the high-priesthood, granted him four toparchies, or four considerable places in Judea, received him into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, and a golden buckle; and gave his friend Simon Maccabæus the general command of all the troops upon the coast of the Mediterranean, from Tyre as far as the frontiers of Egypt. Jonathan, engaged by so many favours, declared resolutely against Demetrius for Antiochus, or rather for Tryphon who reigned under the name of this young prince; and on many occasions attacked Demetrius's generals, who were still possessed of several places beyond Jordan, and in Galilee.

Tryphon seeing young Antiochus thus in peaceable possession of the kingdom of Syria, resolved to get rid of him, and mount the throne himself. To this end, he thought it was ne-

cessary in the first place to secure Jonathan Maccabæus, who was one of the most powerful supports of Antiochus's throne. Having therefore come with an army to Jerusalem, he invited Jonathan to Ptolemais, and there under some frivolous pretence made him prisoner. Simon Jonathan's brother headed the troops of Judea, and resolved to oppose the designs of Tryphon, who intended to have made himself master of Jerusalem. *id.* xii. xiii. Tryphon being thus disappointed in his hopes, put Jonathan to death at Bassa or Bascama, and returned into Syria, where, without delay, he executed the design he conceived of killing Antiochus. To this end, he corrupted the physicians of the young prince, who, having published that he was tormented with the stone, murdered him, by cutting him for that disorder, without any necessity. Thus Tryphon was left sole master of Syria in the year of the world 3861. See the next article.

ANTIOCHUS SIDETES, SOTER, or EUSEBES, was son of Demetrius Soter, and brother to Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their service to Cleopatra the wife of Demetrius Nicanor, who lived in the city Seleucia, where she was shut up with her children, while her husband Demetrius was a prisoner in Persia, where he had married Rhodeguna the daughter of Arsaces king of Persia, according to Josephus, or Mithridates king of Parthia, according to others. Cleopatra sent therefore to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would take her to wife; to which Antiochus consented. This prince was then at Cnidus, where his father Demetrius Soter had placed him with one of his friends. He therefore came into Syria, about the year of the world 3865, and wrote to Simon

Maccabæus (1 Macc. xv.) to engage him in his party against Tryphon. He confirmed the privileges and favours which the kings of Syria his predecessors had granted him; permitted him to coin money with his own stamp; declared Jerusalem and the temple exempt from all royal jurisdiction; and promised to add many other favours to these, as soon as he should become peaceable possessor of the kingdom of his ancestors. Antiochus Sidetes having married Cleopatra, Tryphon's troops deserted to him in great multitudes, whereupon Tryphon perceiving himself abandoned by his army, retired to Dora in Phœnicia, whither Antiochus pursued him by land, with an army of 120,000 foot, and 8000 horse; and with a powerful fleet by sea. Simon Maccabæus sent to Antiochus 2000 chosen men: but that prince not only refused to receive the Jewish troops, but revoked all the promises he had made to Maccabæus; for he sent Athenobius to Jerusalem, with instructions to oblige Simon to restore to him Gazara and Joppa, together with the citadel of Jerusalem; and to demand of him 500 talents more in the way of reparation for injuries which the king had suffered, and as tribute money for his own cities; threatening to make war upon him if he did not comply with these demands. Simon shewed Athenobius all the lustre of his wealth and power; told him that he had no place in his possession which belonged to Antiochus; and as to Gazara and Joppa, which were cities that had done infinite damage to his people, he was willing to give the king the sum of an hundred talents, providing the property of them might be continued to him.

Athenobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon having stolen privately from Dora, embarked on board a vessel, and fled. Antiochus immediately



immediately pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, with orders to rebuild Cedron; and reduce the Jews. Simon having intelligence of the coming of Cendebeus, furnished his sons John Hircanus and Judas with troops; and sent them against Cendebeus, whom they routed in the plain, and pursued as far as Azotus. See the article CENDEBEUS.

As for Antiochus he never left the pursuit of Tryphon, till he drove him to the extremity of dispatching himself, in the year of the world 3866; after which he thought of nothing but reducing those cities to his obedience, which, in the beginning of his brother's reign, had shaken off their subjection. Some years after, Simon Maccabæus prince and high-priest of the Jews (*id.* xvi) having been treacherously killed by Ptolemy his son-in-law, in the castle of Docus near Jericho, the murderer sent immediately to Antiochus Sidetes, to demand troops, that he might recover for him the country of Judea: whereupon Antiochus came thither in person, with a great army, and laid siege to Jerusalem. But John Hircanus defended this city with so much vigour, that the siege lasted a long time. At length the king divided his army into seven parts, that he might possess all the avenues leading to the city: but the feast of tabernacles drawing near, the Jews desired Antiochus to give them a truce of seven days to celebrate this festival. The king not only granted them this, but sent them bulls with gilded horns, and vessels of gold and silver filled with incense, to be offered in the temple; and be ordered likewise such provisions to be given to the Jewish troops as they desired. This courtesy of the king so won upon the Jews, that they sent ambassadors to treat of a peace with him: and to desire that they might be permitted to live according to their own laws. Antiochus on his part insisted that they should

give up their arms, and demolish the city-walls; that they should pay tribute for Joppa and the other cities they possessed out of Judea; and lastly, that they should receive a garrison into their city. The besieged consented to these conditions, the last only excepted: for they could not prevail upon themselves, to see strangers in their capital; they rather chose to give the king hostages, and 500 talents of silver. The king therefore entered the city, beat down the breast-work, which was above the walls, and went back to Syria, in the year of the world 3870. Three years after this, Antiochus marched against the Persians, or Parthians (*Justin* lib. xxxviii. c. 9 and 10. *Liv.* lib. lix) demanding the liberty of his brother Demetrius Nicanor, or Nicator, who having been made prisoner of war long before, as already related, was detained, because the Persian king designed to make use of him, upon occasion, in stirring up a war against Antiochus, which this prince thought proper to prevent. Having therefore an army of 80,000, or, according to Orosius, of 100,000 men, Antiochus marched towards Persia; and no sooner appeared upon the frontiers of that country, than several of the eastern princes, detesting the pride and avarice of the Persians, came and surrendered themselves to him. Antiochus, after this, having engaged his enemies, defeated them in three successive battles and made himself master of Babylon. John Hircanus high-priest of the Jews accompanied him in these expeditions, and it is believed that he had the surname Hircanus from some gallant action performed by him in this war. As Antiochus's army was too numerous to be accommodated in any one place, he was obliged to divide it, in order to distribute it into winter quarters: but these troops behaved themselves with so much insolence, that they alienated the minds of all men; the consequence whereof was that

that the cities privately surrendered to the Persians, and all resolved on one day to attack each the particular garrison lodged in it; that so the troops which were so much scattered, might not be able to assist one another. Antiochus, who was at Babylon, had intelligence of this design, and endeavoured to succour his people with the few soldiers he had about him: but Phraates king of Persia having attacked him by the way, Antigonus fought with great bravery, till being at last deserted by his own forces, he was overpowered and killed by the Persians, or Parthians, according to the generality of historians; though according to others, he killed himself; or, as *Ælian* has it, threw himself headlong from a precipice. This happened in the year 3874. Demetrius Nicanor, whom the king of Parthia sent into Syria, to make a diversion, mounted a second time the throne of that kingdom upon the death of Sidetes.

There were two brothers of the name of Antiochus, who, after the princes already mentioned, ascended the throne of Syria, one whereof was Antiochus Gryphus, or Philometer, the son of Demetrius Nicanor and Cleopatra; the other was Antiochus of Cyzicus, the son of Cleopatra and Antiochus Sidetes. But as there is no mention of either of these princes in the scriptures, or apocryphal writings, let it suffice concerning them, that Antiochus Gryphus, after he had revenged the death of his father on Alexander Zebina, mounted the throne of Syria, and lived 49 years, eleven of which he reigned alone, and fifteen in conjunction with his brother Antiochus of Cyzicus, but was killed in the year 3907. Antiochus of Cyzicus was conquered, and put to death by Seleucus the son of Antiochus Gryphus, in the year 3910.

ANTIPAS-HEROD, or HEROD-ANTIPAS, the son of Herod the Great, by one of his wives called Cleopatra,

a native of Jerusalem. Herod the Great, in his first will, appointed Antipas his successor in the kingdom; but afterwards, altering that will, he named his son Archelaus his successor, giving to Antipas the title only of tetrarch of Galilee and Peræa. Archelaus having gone to Rome in order to persuade Augustus to confirm his father's will, Antipas went thither likewise; and the emperor gave Archelaus one moiety of what had been assigned him by Herod's will, with the quality of Ethnarch; promising to grant him the title of king, as soon as he had shewn himself deserving of it by his virtues. As to Antipas, Augustus gave him Galilee and Peræa; and gave to Philip Herod's other son, the Batanæa, Trachonitis, and Auranitis, and some other places. *Josep. Antiq.*

Antipas returning to Judea, took a great deal of pains in adorning and fortifying the principal places of his dominions. He married the daughter of Aretas king of Arabia, whom he divorced about the year of Christ 33, to marry his sister-in-law Herodias, wife to his brother Philip, who was still living. St. John the Baptist exclaiming continually against this incest, was taken into custody by order of Antipas, and imprisoned in the castle of Machærus. Matt. xiv. 3, 4. Mark i. 14. vi. 17, 18. Luke iii. 19, 20. Josephus says, that Antipas caused St. John to be laid hold of, because he drew too great a concourse of people after him; and that he was afraid lest he should make use of the authority which he had acquired over the minds and affections of the people, to induce them to revolt. But the evangelists who were better informed than Josephus, as being eye witnesses of what passed, and acquainted in a particular manner with St. John and his disciples, assure us that the true reason of imprisoning St. John was, the aversion which Herod and Hero-



dias had conceived against him, on the score of that liberty he had used in censuring their scandalous marriage.

*Calmet's Dict.*

The virtue and holiness of St. John were such, that even Herod feared and respected him, but his passion for Herodias had prevailed with him, to have killed that prophet, had he not been restrained by his apprehensions of the people, who esteemed John the baptist as a prophet. Matt. xiv. 5, 6. One day while the king was celebrating the festival of his birth, with the principal persons of his court, the daughter of Herodias danced before him; and pleased him so well, that he promised with an oath to give her whatever she should ask of him. She went to her mother to ask her what might be proper for her to desire upon this occasion; and Herodias advised her to ask the head of John the baptist. At her return therefore to the ball, she addressed herself to the king, and said, give me now the head of John the baptist in this charger. The king was vexed at this request: but in consideration of the oath which he had sworn, and the persons who were at table with him, he commanded John to be beheaded in prison, and the head to be given her.

Aretas, king of Arabia, to revenge the affront which Herod had offered to his daughter, declared war against him; and beat him in a very obstinate engagement. Josephus assures us, that the Jews attributed the defeat of Antipas's army to his having taken away the life of John the baptist. In the year of the christian æra 39, Herodias growing jealous of her brother Agrippa's good fortune, who of a private person was become king of Judea, persuaded her husband Herod-Antipas to go to Rome, and solicit the emperor Caius for the same dignity; and moreover hoping that her own presence would contribute to procure the emperor's favour, she resolved

to accompany her husband to Rome: Agrippa, however, getting intelligence of this design, wrote to the emperor, wherein he charged his brother-in-law Antipas, with divers accusations. Agrippa's messenger arrived at Bala, where the emperor then held his court, just at the very time that Herod was receiving his first Audience. Caius, on the delivery of Agrippa's letters, read them immediately; and finding by them, that Agrippa had accused Herod-Antipas of having been a party in Sejanus's conspiracy against Tiberius, and that he still carried on a correspondence with Artabanus king of Parthia against the Romans, as a proof of which accusation, he said, that Antipas had in his arsenal arms for seventy thousand men, Caius demanded to know of Antipas, if it was true, that he had such a quantity of arms? and the king not daring to deny it, was instantly banished into Lions in Gaul. As for Herodias he offered to forgive her, in consideration of her brother Agrippa: but she chose rather to follow her husband, and share in his bad fortune. *Joseph. Antq. l. xviii. c. 9.*

This Antipas is the Herod who, being at Jerusalem at the time of our Saviour's passion, (Luke xxiii. 11.) ridiculed him, by dressing him in a white robe, and directing him to be conducted back to Pilate, as a mock king, whose ambition gave him no umbrage. The time that Antipas died is not known: however, it is certain he died in exile, as well as Herodias. Josephus says, that he died in Spain, whither Caius upon his coming to Gaul, the first year of his banishment, might order him to be sent.

ANTIPAS, the faithful martyr, mentioned in the Revelations, (ii. 13.) is said to have been one of our Saviour's first disciples; and to have suffered martyrdom at Pergamus, whereof he was bishop. His Acts relate that he was burnt in a brazen bull.

ANTIPATER,

ANTIPATER, the son of Jason, was sent by Simon Maccabæus, upon a deputation to the Lacedæmonians, to renew the alliance with them. 1 Macc. xiv. 17—22.

ANTIPATRIS, (Acts xxiii. 31.) a town of Palestine, antiently called Caphar-Saba, according to Josephus, but named Antipatris by Herod the Great, in honour of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it at about the distance of seventeen miles from Joppa.

ANTONIA, a tower or fortress of Jerusalem, situated towards the west and north angle of the temple, and built by Herod the Great, in honour of his friend M. Antony. It stood upon an eminence cut steep on all sides, and inclosed with a wall, three hundred cubits high. It was built in form of a square tower, with a tower at each corner, to defend it: there was a bridge or vault, whereby a communication was kept up between this tower and the temple, so that as the temple was in some sort the citadel of the town, the tower of Antonia was the citadel of the temple. The Romans generally kept a garrison in this tower; and from thence it was that the tribune ran with his soldiers to rescue St. Paul out of the hands of the Jews, (Acts xxi. 31, 32.) who had seized him in the temple, and designed to have put him to death.

APE or MONKEY, *Simia*, in zoology, a genus of quadrupeds of the order of the anthropomorpha, or quadrupeds that resemble the human figure, the face whereof is naked, the claws rounded and flattish, and in a great measure like the nails on the human hand. This genus have both an upper and a lower eye-lid. Of all the species of the monkey-kind, the satyr resembles mankind the most, its face is thought to be very like that of an aged unhandsome man; it has no tail, and in other respects greatly resembles the

human form: the most like next to this is the Ouran-Outang, or black-faced monkey, called the savage; and the next to that is the baboon, or whiskered ape, with a short tail; the rest of the monkeys, of which there are a great many kinds, differing widely both in size and figure, have nevertheless something of an human aspect, and as they are tractable animals, people make them walk erect with a staff, and perform many tricks in imitation of the human kind, to shew their sagacity and resemblance: but in general such monkeys as have no tails have more of this likeness than those that have.

The Scripture (1 Kings x. 22.) says, that Solomon's fleet, among other things, brought home ivory and apes. The antient Egyptians adored apes; and they are still worshipped in many places of the Indies.

APELLES, one whom St. Paul speaks of (Chap. xvi. 10.) in the epistle to the Romans, and calls 'approved in Christ.' The Greeks believe that Apelles was one of the seventy-two disciples, and made bishop of Heraclea.

APHARSACHITES, or APHARSATHCHITES, people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites who had been removed beyond the Euphrates. Ezra v. 6. They, with the other Samaritans, opposed the rebuilding of the walls of Jerusalem. 1b. iv. 9.

APHEK, the name of several cities mentioned in scripture. 1. Aphek in the tribe of Judah, where the Philistines encamped, when the ark was brought from Shiloh, which was taken by them in battle. 1 Sam. iv. 1, 2, &c. It is thought to be the same with Aphekah mentioned in Josh. xv. 53. 2. Aphek in the valley of Jezreel, where the Philistines encamped while Saul and his army were near Jezreel, upon the mountains of Gilboa. 1 Sam. xxix. 1, &c. 3. Aphek a city belonging to



to the tribe of Asher, near the country of the Sidonians; (Josh. xix. 30 and xiii. 4.) and 4. Aphek a city of Syria, one of the principal in Benhadad's kingdom, near which the battle was fought between Ahab and Benhadad, wherein the Syrians were worsted; and whereof, as they retreated with precipitation into the city, the walls fell upon them, and crushed in pieces seven and twenty thousand. 1 Kings xx. 26, & seq. This city lay between Helipolis and Biblos.

APHSES, head of the eighteenth sacerdotal family, out of the twenty-four which David chose for the service of the temple. 1 Chr. xxiv. 15. and ii. 53.

APIS, an egyptian deity which was either an ox or bull. This animal received extraordinary honours during his life, but much more was paid to him after his death: for then Egypt put on a general mourning, and his funeral was celebrated with extraordinary magnificence. Under Ptolemy Lagus, Apis being dead, the expence of burying him amounted to 500,000 crowns. After his death, the Egyptians looked out for a successor. The marks by which they distinguished him were a white spot on his forehead, in the shape of a half moon; on his back the figure of an eagle, and on his tongue that of a beetle. When they found a calf with these marks, their mourning was turned into joy; and they brought the new deity to Memphis, where he was installed with great ceremony. The Egyptians sacrificed bulls to Apis, in the choice of which, they were so scrupulous, that if they found but a single black hair upon them, they were judged improper victims. *Herod.* lib. iii. cap. 27, and lib. ii. *Diod.* lib. i. and *Plin.* lib. viii.

Under this animal the Egyptians pretended to have worshipped Osiris, because his soul, they said, migrated into a bull; and by a successive transmigration, passed from one into another,

which was the reason that, as often as one died, they looked out for another. The golden calf which Aaron made for the Israelites in the wilderness, and the calves set up by Jeroboam to be worshipped by the ten tribes, were plainly borrowed from the superstitious adoration paid by the Egyptians to their God Apis. Some have thought that the patriarch Joseph was worshipped by the Egyptians under the name Apis; for the Egyptians say, that Apis was a king of Memphis, who provided food for his subjects during a very great famine, which is thought to agree very well with the story of Joseph.

APOCALYPSIS, a word that in general signifies a revelation, and in particular is applied to the revelation which St. John had in the island of Patmos. This is a canonical book of the New Testament. It was written, according to Irenæus, about the year of Christ 96, in the island of Patmos, whither St. John had been banished by the emperor Domitian: but Sir Isaac Newton fixes the time of writing this book earlier, viz. in the time of Nero. In support of this opinion he alledges the sense of the earliest commentators, and the tradition of the churches of Syria preserved to this day in the title of the Syriac version of that book, which is this. 'The revelation which was made to John the evangelist by God in the island of Patmos, into which he was banished by Nero the Cæsar.' This opinion he tells us is farther confirmed by the allusions in the apocalypse to the temple and altar, and holy city, as then standing; as also by the stile of it, which is fuller of Hebraisms, than his gospel; whence it may be inferred, that it was written when John was newly come out of Judea. It is confirmed also by the many apocalypses ascribed to the apostles, which appeared in the apostolic age: for Caius, who was contemporary with Tertullian, tells us, that Cerinthus wrote his revelation in imitation

imitation of St. John's, and yet he lived so early that he opposed the apostles at Jerusalem twenty-six years before the death of Nero, and died before St. John. To these reasons he adds another, namely, that the apocalypse seems to be alluded to in the epistles of St. Peter, and that to the Hebrews; and if so, must have been written before them. The allusions he means are the discourses concerning the high-priest in the heavenly tabernacle; the *σαββατισμὸς*, or the millennial rest; the earth, 'whose end is to be burned,' &c. whence this learned author is of opinion, that Peter and John staid in Judea and Syria till the Romans made war upon their nation, that is till the twelfth year of Nero, that they then retired into Asia, and that Peter went from thence by Corinth to Rome; that the Romans, to prevent insurrections from the Jews among them, secured their leaders, and banished St. John into Patmos, where he wrote his apocalypsis; and that very soon after, the epistle to the Hebrews, and those of Peter were written to the churches, with reference to this prophecy, as what they were particularly concerned in. Some attribute this book to the arch-heretic Cerinthus: but the antients unanimously ascribe it to John the son of Zebedee, and brother of James. The revelation has not at all times been esteemed canonical. There were many churches of Greece, as St. Jerom informs us, which did not receive it; neither is it in the catalogue of the canonical books prepared by the council of Laodicea; nor in that of St. Cyril of Jerusalem: but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the fathers of the fourth, fifth and following centuries, quote the revelations as a book then acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and even Luther himself rejected this book: but the protestants have forsaken Luther in this particular, and Beza has

strongly maintained against his objections, that the apocalypse is authentic and canonical.

'It is a part of this prophecy,' says Sir Isaac Newton, (on the prophecies page 251) 'that it should not be understood before the last age of the world, and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to fore-know things, but that after they were fulfilled they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world. There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence.— Among the interpreters of the last age, there is scarce one who has not made some discovery worth knowing, and thence I gather that God is about opening these mysteries.' The apocalypsis consists of twenty-two chapters. The three first are an instruction to the bishops of the seven churches of Asia-Minor, viz. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain the persecutions which the church was to suffer from the Jews, Heretics and Roman emperors, particularly Diocletian, Maximian, Herculus, Severus, Maxentius, Maximinus, Licinius, and Julian the Apostate. Next St. John prophesies of the vengeance of God, which he will exercise against those persecutors, against the Roman empire, and the city of Rome, which he describes



scribes under the name of Babylon, the great whore, seated upon seven hills. In the last place, the xix, xx, xxi, xxii. chapters describe the triumph of the church over its enemies, the marriage of the lamb, and the happiness of the church triumphant.

Sir Isaac Newton observes, that the apocalypse of St. John is written in the same stile and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one consistent prophecy, pointing out the various revolutions that would happen both to the church and the state; and at length, the final destruction and downfall of the Roman empire. There have been several other apocalypses, from time to time, ushered into the world under various names, but they are all now looked upon as spurious, as the apocalypses or revelations of St. Peter, mentioned by Eusebius and St Jerom, and cited by Clemens of Alexandria in his *Hypotyposes*: but there is none of it remaining now that we know of. 2. The apocalypse or revelation of St. Paul is another apocryphal book in use among the Gnostics and Cainites. This book contained, as these hereticks pretended, those ineffable things which the apostle had seen during his extasy, (2 Cor. xii. 4.) and which, as he tells the Corinthians, he was not permitted to divulge. 3. The apocalypse of St. John, different from the true apocalypse. It is said that there is a manuscript of it in the emperor's library. 4. The apocalypse of Cerinthus the arch-heretic, which he pretended to have had, and wherein he spoke of an earthly kingdom, and particular sensual pleasures, which the saints should enjoy for a thousand years at Jerusalem. It has been already observed, that some of the antients believed Cerinthus to be the author even of St. John's revelation, perhaps for no other reason but the ill use which

this heretic made of the apostles words, the better to authorise his visions. 5. The apocalypse of St. Thomas, known only by pope Gelafius's decree, which ranks it among the apocryphal books. 6. The apocalypse or revelation of Adam, forged by the Gnostics, in all probability from what is said in Genesis, (ii. 21.) of the Lord's causing a deep sleep to fall upon Adam; or as the Septuagint have it, *ἔκστασις*, an *extasy*. 7. The apocalypse of Abraham, a work which the Sethian heretics had in a like manner forged, and which as Epiphanius informs us, abounded with filthiness and absurdities. 8. The apocalypse of Moses, which Cedrenus says some authors will have to be the same book with *Genesis the less*, another apocryphal book, which the antients were well acquainted with. Syncellus, speaking of this apocalypse, says, that the following passage of St. Paul to the Galatians, (vi. 15.) 'Neither circumcision availeth any thing, nor uncircumcision, but a new creature', is taken from it. 9. The apocalypse of Elias, from which St. Jerom tells us the following passage of St. Paul to the Corinthians (1 Cor. ii. 9.) is taken, 'Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for those that love him'. Origen in his citation of them, tells us, that they are no where to be found, but in the secret books of Elias.

APOCRYPHAL, an epithet given to such books as are not admitted into the canon of scripture, being either not acknowledged as divine, or rejected as heretical and spurious. The word is derived from the Greek *ἀποκρύπτειν*, which signifies to *hide* or *conceal*. Suidas and Eustathius call the books of the Phœnicians apocryphal books, that is, secret and mysterious: but it is not certain why those books which are not comprehended in the canon of scripture, and which nevertheless

these are esteemed by some as sacred, are called apocryphal. St. Austin pretends that they are so called, because their original was unknown to the fathers of the first ages. St. Jerom calls those books apocryphal, which do not belong to the authors, whose names are prefixed to them, and which contain dangerous forgeries. In other places, he seems to restrain the word apocryphal to the books of heretics, and it is in this sense pope Gelasius understands it in his decretal. Others say, the apocryphal books were so called, because they were concealed, and not read commonly, or in public; others, that they were so named, because they deserve to be concealed, or buried in oblivion. St. Epiphanius seems to have had a peculiar notion of the original of this title; when he says, 'That the books of Wisdom and Ecclesiasticus are not reckoned among the sacred writings, because they were not deposited in the ark of the covenant.' By the ark of the covenant, it is probable he means the ark or chest in which the Jewish archives were preserved in the temple. Hence some have said, that the apocryphal books are so called, ἀπὸ τῆς κρυψίνης, because they were not contained in the chest in which the sacred writings were deposited.

The apocryphal books, according to the VIth article of the church of England, are;

The third book of Esdras.

The fourth book of Esdras.

The book of Tobias.

The book of Judith.

The rest of the book of Esther.

The book of Wisdom.

Jesus the son of Sirach.

Baruch the prophet.

The song of the three children.

The history of Susanna.

—— of Bell and the Dragon.

The prayer of Manasses.

The first book of Maccabees.

The second book of Maccabees.

which yet in the language of the article, 'The church doth read for example of life, and instruction of manners, but doth not apply them to establish any doctrine.'

It is not pretended that these books were ever received by the Jews, or so much as known to them. None of the writers of the New Testament cite, or mention them; neither Philo nor Josephus speak of them. The christian church was for some ages an utter stranger to these books. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers who have given catalogues of the canonical books of scripture, unanimously concur in rejecting them out of the canon. For an account of these books which the Romanists reckon apocryphal. See the article BIBLE.

With regard to the use which we have made, or purpose to make, of the apocryphal writings, in the course of this work, the reader is desired to observe, that we mean to take notice of all such historical articles only as appear to us of any importance throughout these books; and these alone which some of the christian churches have received into their cannon; and that where judged useful or necessary, we shall quote them as we do Josephus, and sometimes other authors of equal authority, either to illustrate, or serve as a collateral testimony to the sacred canonical books.

APOLLONIA, a city of Macedonia, through which and Amphipolis, St. Paul passed in his way to Thessalonica. Acts xvii. 1.

APOLLONIUS, an officer belonging to Antiochus Epiphanes; being called Misarches in the Greek, whom Grotius believes to have been governor of Mysia. Antiochus having resolved to draw large sums from Jerusalem, sent Apollonius thither, to execute this design, at the head of two and twenty thousand men. He had it reported, that he would continue there without



without giving any disturbance, and remained quiet until the sabbath day; when falling upon the people, he put great numbers of them to the sword, burnt and pillaged the city, and carried away ten thousand captives. 1 Macc. i. 30, 31, and 2 Macc. v. 24, &c. Two years after this, that is, about the year of the world 3838, Judas Maccabæus having gathered together an army of six thousand Jews, Apollonius, who was at that time in Samaria, marched against him, but was killed in the engagement, and his army either dispersed or cut to pieces. 1 Macc. iii. 10, &c.

APOLLONIUS DAUS, governor of Cælo-Syria, having abandoned the party of Alexander Balas, and gone over to Demetrius Nicanor, put himself at the head of a powerful army, in order to compel the Jews to declare for Demetrius. Having encamped at Jamnia, he wrote to Jonathan Maccabæus, (1 Macc. x. 69, &c.) challenging him to descend into the plain, and reproaching him for continuing among the rocks and mountains, for no other reason, but because he was afraid to encounter him in the open field. Jonathan stung with these reproaches, took his brother Simon with him, and ten thousand chosen troops, and sat down before Joppa. The garrison, which was composed of Apollonius's troops, shut the gates against him; but the citizens finding that Jonathan was preparing to force them, opened the gates and received him into the city.

Apollonius being informed, that Jonathan had made himself master of Joppa, advanced as far as Azotus, with three thousand horse, and eight thousand foot; having besides left a thousand horse in ambuscade, near a brook to fall upon the Jews in their rear. But Jonathan having intelligence of the design, ranged his troops in such a manner, that they could face the enemy upon every side; and ordered them not to stir out of their ranks,

but to stand firm and receive the first onset of the enemy. Apollonius's horse having fatigued themselves all day with throwing darts and arrows against Jonathan's troops, who received them on their bucklers, and were very little incommoded by them; towards the evening, Jonathan gave orders to charge the enemy; who being intirely routed, those who escaped threw themselves into the temple of Dagon, near Azotus: thither Jonathan pursued them, and burnt them with the temple; and having likewise taken the city of Azotus, he pillaged and set it on fire. In this action Apollonius lost about eight thousand men. See DEMETRIUS, JONATHAN, &c.

APOLLOPHANES was killed with his brother Chæreas and Timotheus, in the fortress of Gazara, by twenty of Judas Maccabæus's soldiers. 2 Macc. x. 37.

APOLLOS, a Jew of Alexandria, who came to Epheius during the absence of St. Paul, who was gone to Jerusalem. Acts. xviii. 24. Apollos, who was an eloquent man, and mighty in the scriptures, was instructed in the way of the Lord; and as he spoke with zeal and fervour, he taught diligently the things of the Lord, knowing only the baptism of John, so that he was no more than a catechumen, or one of the lowest order of christians; and did not as yet distinctly know the mysteries of the christian doctrine. However, he knew that Jesus Christ was the Messiah, and declared himself openly to be his disciple. When therefore he came to Ephefus, he began to speak boldly in the synagogue, and to shew that Jesus was the Christ. Aquila and Priscilla having heard him, took him home with them; instructed him more fully in the ways of God, and baptized him, probably in the name of Jesus Christ.

Sometime after this, he had a mind to go into Achaia, and the bretheren having exhorted him to undertake this journey, they wrote to the disciples,

ciples, desiring them to receive him. He arrived at Corinth, and was there very useful in convincing the Jews out of the scriptures, and demonstrating to them, that Jesus was the Christ. Thus he watered what St. Paul had planted in this city, (1 Cor. iii. 6.) but the great fondness which his disciples had for his person, had like to have produced a schism; some 'saying, I am of Paul; others, I am of Apollos, I am of Cephas.' However, this division, which St. Paul speaks of in the chapter last quoted, did not prevent that apostle and Apollos from being closely united by the bands of charity. Apollos, hearing that the apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first epistle to the Corinthians, wherein he testifies, that he had earnestly entreated Apollos to return to Corinth, but hitherto had not been able to prevail with him; that, nevertheless, he gave him room to hope, that he would go when he had an opportunity. St. Jerom says, that Apollos was so dissatisfied with the division which had happened upon his account at Corinth, that he retired into Crete with Zena, a doctor of the law; and that this disturbance having been appeased by the letter which St. Paul wrote to the Corinthians, Apollos returned to this city, and was bishop thereof. The Greeks make him bishop of Duras; others say, he was bishop at Iconium in Phrygia; and others, that he was bishop at Cæsarea.

APOLLYON, a greek word that signifies the destroyer, and answers to the Hebrew *Abaddon*. St. John in the Revelations (ix. 11.) says, that an angel having opened the bottomless pit, a thick smoke issued out of it; and with this smoke locusts, like horses, prepared for battle, and commanded by the angel of the bottomless pit, called in Hebrew *Abaddon*, but in the Greek *Apollyon*.

APOSTLE, in the christian sense of the word, one commissioned by Jesus

Christ himself, to preach his gospel, and propagate his religion in the world, being a word derived from the Greek verb ἀποστέλλειν *to send on a message*. Our blessed Lord selected twelve out of the number of his disciples, to be invested with the apostleship. Matt. x. 1. Mark vi. 7. Luke ix. 1. Their names were Simon Peter, Andrew, James the greater, John, Philip, Bartholomew, Thomas, Matthew, James the less, Jude surnamed Lebbeus or Thaddeus, Simon the Canaanite, and Judas Iscariot. Of these Simon, Andrew, and James the greater, and John, were fishermen, and Matthew a publican or receiver of the public revenues: of what profession the rest were, we are not told in scripture, though it is probable that they were fishermen: however, we shall give some account of the life of each apostle in particular, under their several names in the course of the work.

There are various conjectures as to the reason of our Saviour's making choice of twelve apostles. The most probable is, that it might be in allusion to the twelve patriarchs, as the founders of their several tribes, or to the twelve chief heads, or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced, by what our Saviour tells his apostles, (Math. xix. 28.) 'That when the son of man shall sit in the throne of his glory, they shall also sit upon twelve thrones judging the twelve tribes of Israel.'

Our Lord's first commission to his apostles, was in the third year of his public ministry, about eight months after their solemn election, at which time he sent them out by two and two. They were to make no provision of money, for their subsistence in their journey; (Matt. x. 5, &c.) but to expect it from those to whom they preached. They were to declare that the kingdom of heaven, or the Messiah was at hand, and to confirm their doctrine by miracles. They were to

avoid



avoid going either to the Gentiles, or the Samaritans; and to confine their preaching to the people of Israel. In obedience to their master's directions, the apostles went into all parts of Palestine inhabited by the Jews, preaching the gospel and working miracles. Mark vi. 12. The evangelical history is silent, as to the particular circumstances attending this first preaching of the apostles; and only informs us, (Luke ix. 10.) that they returned, and told their master all that they had done. Their second commission, just before our Lord's ascension into heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but (Matt. xxviii. 19, 20.) 'to go and teach ALL nations, baptizing them in the name of the father, and of the son, and of the holy ghost.' Accordingly they began publicly, after our Lord's ascension, to exercise the office of their ministry, working miracles daily, in proof of their mission, and making great numbers of converts to the christian faith. Acts i. 2, 3. This alarmed the Jewish sanhedrim, whereupon the apostles were apprehended; and, being examined before the high-priest and elders, were commanded not to preach any more in the name of Christ. Acts iv. But this injunction did not terrify them from persisting in the duty of their calling, for they continued daily in the temple, and in private houses, teaching and preaching the gospel. After the apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world; (*Clem. Alex. Apol. on.*) and agreed to determine by lot, what parts each should take. According to this division, St. Peter went into Pontus, Galatia, and other provinces of the Lesser-Asia; St. Andrew had the vast northern countries of Scythia and Sogdiana allotted to his portion. St. John's was partly the same with St. Peter's, namely

the lesser Asia. St. Philip had the upper Asia assigned to him, with some parts of Scythia and Colchis. Arabia-Fœlix fell to St. Bartholomew's share. St. Matthew preached in Chaldæa, Persia, and Parthia. St. Thomas preached likewise in Parthia, as also to the Hyrcanians, Bactrians and Indians. St. James the less continued in Jerusalem, of which church he was bishop. St. Simon had for his portion Ægypt, Cyrene, Lybia, and Mauritania. St. Jude, Syria and Mesopotamia; and St. Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus by the dispersion of the apostles, Christianity was very early planted in a great many parts of the world. We have but a very imperfect account of their travels and actions, but such accounts as can be most depended on, shall be delivered concerning each of them under his proper name.

In order to qualify the apostles for the arduous task of converting the world to the christian religion, they were in the first place miraculously enabled to speak the languages of the several nations, to whom they were to preach; (Acts ii.) and in the second place, were endowed with the power of working miracles, in confirmation of the doctrines they taught; gifts which were unnecessary, and therefore ceased in the future ages of the church, when Christianity came to be established by the civil power.

The several apostles are usually represented with their respective badges or attributes, St. Peter with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the less, with a fuller's pole; St. John, with a cup and a winged serpent flying out of it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose upper end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-ax; St. James the greater, with a pilgrim's staff and a gourd-bottle; St. Simon,

Simon, with a saw; and St. Jude, with a club.

The Jews gave the name of apostles also to such officers as they sent into any part, by way of visitors or commissaries, to receive the money collected for the reparation of the temple, and the tribute payable to the Romans. *Theod. Cod. lib. xiv.*

APOSTLES CREED, a formula, or summary of the Christian faith, drawn up, according to Ruffinus, by the apostles themselves, who during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed, as a rule of faith; and as a word of distinction, by which they were to know friends from foes. Baronius and some other authors conjecture, that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. As to the manner of composing it, some fancy that each apostle pronounced his article, which is the reason of its being called *Symbolum apostolicum*; it being made up of sentences jointly contributed after the manner of persons paying each their club (*symbolum*) or share of a reckoning. But there are reasons, which may induce us to question, whether the apostles composed any such creed as this. These reasons, according to Du Pin, are as follow. First, neither St. Luke in the Acts, nor any other ecclesiastical writer before the fifth century, make any mention of an assembly of the apostles, in order to the composing of a creed. Secondly, the fathers of the three first centuries in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught: but they never pretend that the apostles composed it. Thirdly, if the apostles had made this creed, it would have been the same in all churches, and in all ages; and all authors would have cited it, after the same manner. But the case is quite otherwise. In the second and third

ages of the church, there were as many creeds as authors; and one and the same author sets down the creed after a different manner in several places of his works, which is an evidence that there was not at that time any creed that was reputed to be the apostles. In the fourth century, Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably in the terms. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them, such as those of the 'descent into hell,' the 'communion of saints,' and the 'life everlasting.' From these reasons it may be gathered, that though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it is not to be referred to them, as the authors, and first composers of it. Who was the true author of it is not easy to determine, though its great antiquity may be inferred from hence, that the whole form, as it now stands in our liturgy, is to be found in the works of St. Ambrose and Ruffinus, the former of whom flourished in the third century, and the latter in the fourth century.

APOSTOLICAL CANONS, rules, or laws, for the government of the christian church, supposed by some to have been drawn up by the apostles themselves. Baronius and Bellarmine rejected the last thirty-five as apocryphal, but admitted the first fifty as genuine. Dr. Beveridge is of opinion, with others, that though these canons were not written by the apostles, yet that they were very ancient, and were properly a collection of the canons of several churches held before that of Nice. Mr. Daillé pretends that these canons are of a more modern date, and were not collected till about the latter end of the fifth century.



To prove that these canons did not proceed from the apostles themselves, Du Pin observes, that they contain a great many things which never could have been established by the apostles; particularly, the first canon orders, that a bishop shall not be ordained, but by two or three bishops; whereas in the apostles days, one bishop was sufficient to ordain another. In the 34th and 35th, mention is made of the jurisdiction of metropolitans, which order was not established in the time of the apostles. The 52d is against the error of the Montanists and Novatians, and many of them relate to questions, which could not have been debated till many years after the death of the apostles.

APPLE, *pomum*, a well-known fruit, consisting of a rind, pulp or skin, and a pulp or parenchyma, the branchery or seed-vessels, and the core; produced by a tree of the same name. The apple however, is an appellation given to several other fruit, on account of their resemblance to the common apple. There is frequent mention of this fruit in the scriptures. Solomon (Prov. xxv. ii.) says, 'that a word fitly spoken is like apples of gold in pictures of silver;' though the Hebrew says, 'baskets of silver.' It is observed, that these golden apples are probably oranges, or citrons. The first fruits, as the rabbins say, were carried in silver baskets to the temple.

The *apple-tree*, *malus*, is, according to Linnæus, a species of the *pyrus*, or pear-tree, the generical characters of which are as follow: It is a genus of the icosandria pentagynia class of plants, the calyx of which is a permanent perianthium, composed of a single leaf, hollow and divided into five patent segments; the corolla consists of five large, roundish, hollow petals, inserted into the calyx, and shorter than the corolla; the antheræ are simple; the germen stands under the receptacle; the styles are five, filiform, and of the length of the stamina; the

stigmata are simple; the fruit is an umbilicated apple, of a figure approaching to round, fleshy and containing five cells, formed by membranes; the seeds are oblong, obtuse, acuminate at the base, convex on one side, and plain on the other. *Linn. Gener. Plant.*

The specific characters are, that the apple-tree is the ferrated-leaved *pyrus*, with fruit hollowed at the base.

The spouse, in the Canticles, (ii. 3.) says, 'As the apple-tree among the trees of the wood, so is my beloved among the sons.' There is mention of this tree *ib.* chapter viii. 5. and in Joel i. 12.

APRIES, a king of Egypt, called Pharaoh Hophra in the sacred writings. Jerem. xlv. 30. Apries was the son of Psammis, and grand son of Necho, or Nechao, who made war against Josiah king of the Jews. He reigned five and twenty years, and for a long time was looked upon as one of the happiest princes in the world. He carried his arms into Cyprus, besieged the city Sidon by sea and land, took it, and made himself master of all Phœnicia and Palestine. But having equipped a fleet, in order to reduce the Cyrenians, he lost almost his whole army in the expedition. The Egyptians upon this, being resolved to make him responsible for their ill-success, rebelled against him, and pretended that he undertook this war only with a design to get rid of his subjects, and govern the remaining part of them with a more absolute authority. Apries hearing of this rebellion dispatched Amasis, one of his officers, to suppress it, and force the rebels to return to their allegiance. But the moment Amasis began to make his speech, they clapped a helmet upon his head, in token of the exalted dignity to which they intended to raise him, and proclaimed him king. Amasis, having accepted their offer, staid with the mutineers, and confirmed them in their rebellion.

Amasis,

Amasis then putting himself at the head of the rebels, marched against Apries, defeated him, and at length intirely routed his army, and took him prisoner. He, however, treated Apries with a great deal of kindness, but the people, not satisfied at the manner wherein Amasis used this prince, took him out of his hands, and strangled him. Such was the end of Apries according to Herodotus. Jeremiah (*ibid.*) threatened this prince with being put into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar king of Babylon, in the manner following: Apries having made a league with Zedekiah, (Ezek. xvii. 15.) and promised him his assistance, the king of the Jews relied so upon the forces of Egypt, that he revolted from Nebuchadnezzar king of Babylon, who in the following year 3414, marched against Judea: but as there were some other nations in Syria, who had shaken off their obedience, he proceeded first to attack them, and reduce them to their duty; and having done so, in the end of the year, he laid siege to Jerusalem. 2 Chr. xxxvi. 17. Jerem. xxxix. 1. lli. 4. Zedekiah defended himself there for a long time, that he might give Apries time to come to his assistance. Apries left Egypt with a powerful army, whereof the king of Babylon having intelligence, raised the siege of Jerusalem, and marched to meet him: but Apries and his people not daring to run the hazard of a battle with the Chaldeans, retreated into Egypt, and abandoned Zedekiah to all the dangers of a war wherein they themselves had involved him. Ezekiel (xxix.) reproaches them severely with their baseness; and also threatens them, since, says that prophet, 'they had been a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of thee by the hand, thou didst break and rent all their shoulder.'

He prophesies that Egypt should be reduced to a desert, that God would send the sword against it, which would destroy man and beast in it. And this was afterwards executed, first in the person of Apries, who was deprived of his kingdom by Amasis; and next, by the conquests which the Persians made of Egypt.

AQUILA, a native of Pontus in Asia-Minor, was converted by St. Paul, together with his wife Priscilla to the christian religion. As Aquila was by trade a tent-maker, (Acts xviii. 2, &c.) as well as St. Paul, the apostle lodged with him at Corinth. Aquila came thither, not long before, from Italy, being obliged to leave Rome upon the edict which the emperor Claudius had published, banishing all the Jews from that city. St. Paul afterwards quitted Aquila's house, and abode with Justus, near the Jewish synagogue at Corinth; probably, as Calmet thinks, because Aquila was a converted Jew, and Justus was a convert from Paganism, that in this case the Gentiles might come and hear him with more liberty. When the apostle left Corinth, Aquila and Priscilla accompanied him as far as Ephesus, where he left them with that church, while he pursued his journey to Jerusalem. They did him very great services in that city, so far as to expose their own lives to preserve his. They were returned to Rome, when St. Paul wrote his epistle to the Romans, (xvi. 4) wherein he salutes them with great kindness. Lastly, they were come back to Ephesus again, when St. Paul wrote his second epistle to Timothy, (iv. 19.) wherein he desires him to salute them in his name. What became of them from this time to that of their death, is not distinctly known. The Greeks give Aquila the title of bishop and apostle.

AR, ARIEL of Moab, or RAB-BATH-MOAB, (Numb. xxi. 28. Isa. xxix. 1. Deut. iii. 11, &c.) the capital



pital of the Moabites, situated upon the river Arnon, which divided it in two. St. Jerom says that this city was entirely destroyed by an earthquake, when he was a young man.

ARAB, a city belonging to the tribe of Judah. Josh. xv. 52.

ARABAH, a city belonging to the tribe of Benjamin. Josh. xviii. 28.

ARABIA, a country of Asia, having Judea on the North, Persia and the gulph of Persia on the east, the Indian ocean on the south, and the Red-Sea and the Isthmus of Suez on the west; a country of a very great extent, and distinguished into three grand divisions; Arabia-Deserta, Arabia-Petræa, and Arabia-Felix. Arabia-Deserta is situated between the Euphrates on the east, and the mountains of Gilead on the West. It comprehends the countries of the Itureans, the eastern part of that of the Edomites, that of the Nabathæans, of the people of Kedar, and several others who wander from place to place, to find pasture and water for their cattle; having neither cities, houses, nor any fixed habitations.

This country seems more generally to be described in scripture under the name *Arab*, which in Hebrew signifies properly the *West*, or *people gathered together*. They may have taken the name of Arabim, or western, from their situation to the west of the Euphrates. In Eusebius, and most authors since his time, the greatest part of the cities beyond Jordan, and what they called the third Palestine, are comprehended as parts of Arabia.

Arabia Petræa is situated immediately south of Palestine; the capital of this country is Petra. It contains the southern Edomites, the Amalekites, the Cushims, called Ethiopians by interpreters, and some other nations, such as the Hivites, the Meonians, or Maonims. These people are at present known only under the general name of Arabians. But it is of consequence to take notice of the antient inhabitants of these can-

tons, as they are set down in the text of scripture. In this country was Kades-barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Hasmuna, Oboth, Phunon, Dedan, Segor, &c. here lastly is mount Sinai, where the law was given to Moses.

Arabia-Felix lies more towards the south. It is bounded on the east by the Persian gulph, on the south by the ocean, and on the west by the Red-sea. As this part of Arabia did not immediately border on the country of the Hebrews, there is not such frequent mention of it in scripture. It is thought that the queen of Sheba, who came to visit Solomon, was queen of Arabia-Felix. This country abounds with many valuable commodities, and in particular with odoriferous spices. The scriptures make frequent mention of the Arabians, as a powerful people, who valued themselves much upon their wisdom. Their riches consisted principally in flocks and cattle. They paid king Jehoshaphat an annual tribute of seven thousand seven hundred sheep, and as many goats. 2 Chr. xvii. 11. The kings of Arabia furnished Solomon with a great quantity of gold and silver, *ib.* ix. 14. They loved war, but carried it on rather like thieves and plunderers, than a people under discipline, and accustomed to military exercises. *ib.* xxii. 1. Their abode was generally under tent; they lived at liberty in the field, concerned themselves little about cultivating the earth, and were not very obedient to their kings. Isai. xiii. 20. This is the idea which the scripture gives us of the antient inhabitants of Arabia. The people who inhabited Arabia, before Abraham came into the land of Promise, were descended from Ham. 1 Chr. iv. 40. We find the Midianites there of the race of Cush, among whom Moses retired. Abimelech king of Gerar, is known to have lived there in the time of Abraham, and the Amalekites in the time of Moses. The Hivites,

Hivites, the Amorites, Kenites, Meonians, or Mahonians, extended themselves a great way into Arabia-Petræa; the Horims in the mountains which lie to the south of the Land of Canaan, and to the east of the Dead-Sea. The Rephaims, Emims, Zuzims and Zamzummims, inhabited the country called afterwards Arabia-Deserta, which was peopled by the Amorites, Moabites, and Edomites: Gen. xiv. 5. and Deut. ii. 8, 9, &c.

As to Arabia-Petræa, and Arabia-Felix, they were possessed by the descendants of Ishmael, who were more particularly known by the name of Arabians. See the article ISHMAELITES.

The first people of Arabia, according to the history of that country, were what the present inhabitants call the pure and unmixed Arabians, descended from *Cabtan*, or *Joktan*, the son of Eber, and brother of Peleg, who after the division of languages, came and inhabited this peninsula of Asia, which may have derived its name from Jarab the son of Joktan, or from a wide plain in the province of Tahamat, called Arabor. The second Arabians who succeeded these are the descendants of Ishmael, who came and settled among the pure Arabians, and were the ancestors of the mixt Arabians, or Mota-Arabes, or Mosta-Arabes, or Ishmaelites, very different from the modern Mosarabians or Mostarabians.

The pure and antient Arabians were divided into tribes, as well as the descendants of Ishmael, some of which tribes are still in being in Arabia, though the greatest part are extinct. Besides the descendants of Ishmael, who peopled the greatest part of Arabia, it must be acknowledged likewise, that the sons of Abraham and Keturah, of Lot and Esau, and some of Nahor's descendants dwelt in the same country, and extirpated part of the old inhabitants. The present inhabitants of that country are divided into such as dwell

in cities, and those who live in the open fields; the latter have their abodes continually in tents and desert places, and are called Bedoui or Arabi, being a much more simple and honest sort of people, than those that live in towns and cities. The Arabians are farther divided into Gentiles and Mussulmen; the former preceded Mahomet, and are called Arabians in the days of ignorance; the others are those who have received the doctrine of the unity of God, as taught by Mahomet. These are called Moslemoun or Mussulmen, that is to say believers. They are the people who conquered the greatest part of Asia and Africa, with several large provinces in Europe; who founded the four great monarchies of the Turkish, Persian, Morrocco, and Mogul empires; besides several provinces possessed by them in the Indies.

Arabia-Felix, or Arabia the happy, is called Yeman, and Arabia the Desert is called Hegiaz, and is become, for a long time, the most celebrated part of all Arabia, by reason of the cities of Mecca, and Medina, which are situated in this country. Arabia-Petræa, or the Stony, goes at present by the name of Hagar or Hagiar, which signifies a stone.

The Arabians in general are a cunning, witty and ingenious people, great lovers of eloquence and piety: but then they are very superstitious, vindictive and sanguinary. *Calmet's Dict.*

ARAD, a city lying to the south of Judah and the land of Canaan, in Arabia-Petræa. The Israelites having advanced towards the land of Canaan, (Numb. xxi. 1.) the king of Arad opposed their passage, defeated them, and took a great booty from them. But they devoted his country as a thing accursed, and destroyed all the cities thereof as soon as they became masters of the land of Canaan. Numb. xxxiii. Arad was rebuilt, and Eusebius places it in the neighbourhood of Kades, at the distance of twenty miles



from Hebron. The Israelites in their passage through the wilderness, having departed from Sepher, came to Arad, and from thence to Makkelath.

ARAH, the son of Ullah, and grandson of Asher. 1 Chr. vii. 39.

ARAH, the descendants of whom returned from Babylon to the number of seven hundred and seventy-five. Ezra. ii. 5.

ARAM, the fifth son of Shem, (Gen. x. 22.) was the father of the Syrians, who from him were called Aramæans or Aramites. There are many countries distinguished by this name in scripture. Aram Naharim, or Syria of the two rivers, that is Mesopotamia; Aram of Damascus, Aram of Soba, Aram of Bethrohob, Aram of Maachah, because the cities of Damascus, Soba, Bethrohob, and Maachah, were in Syria; or, at least, because Syria contained the cantons or provinces of Soba, Maachah, &c. Homer and Hesiod call these Aramæans, whom the Greeks of more modern times call Syrians. The prophet Amos (ix. 7.) seems to say, that the first Aramæans (Syrians) dwelt in the country of Kir in Iberia, and that God brought them from hence as he did the Hebrews out of Egypt: but when this transmigration happened no one knows. It must be very antient, since Moses always calls the Syrians and people of Mesopotamia, Aramites. The people of Syria often made war against the Hebrews. David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority over them; but after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the king's of Israel, unless perhaps under Jeroboam the second, who restored the kingdom of Israel to its antient boundaries. 2 Kings xiv. 25.

ARAM or RAM, was also the son of Esrom, and father of Amminadab. Ruth iv. 19. Matt. i. 4. Luke iii. 33.

ARARAT, a famous mountain in

Armenia, on which Noah's ark is said to have rested after the deluge. Genes. viii. 4. It is affirmed, but without any good proof, that some remains of Noah's ark are still to be seen upon the top of this mountain. John Struis, in his voyages, assures us, that he went up to the highest part of it, and that an hermit who abode there declared to him, that some broken pieces of the ark were to be seen there; and at the same time presented him with a cross made out of the wood belonging to this famous vessel. But M. de Tournefort, who was upon the spot, assures us, that there was nothing of the kind to be seen there; that the top of mount Ararat is inaccessible, both by reason of its great height, and of the snow which perpetually covers it. This mountain is situated twelve leagues east of Erivan, in a vast plain, having no other mountain near it on any side. Josephus (Ant. lib. x. c. 2.) says, that the remains of Noah's ark were still to be seen in his time, in the canton of Adiabene, called Cæron, a country remarkable for producing great plenty of Cinnamon.

That part of the mountains of Ararat, whereon the ark rested, is called by many of the eastern nations Ar-dag, or Parmak-dagh, the finger mountain; because it stands upright by itself, like a finger, when held up. It is so high as to be seen at the distance of ten days journey, according to the stages of the caravans. The city of Tauris is near this mount. Tavernier says, that there are many monasteries upon mount Ararat; that the Armenians call it Meresouffar, because the ark stopped there. It is, as it were, taken off from the other mountains of Armenia, which make a long chain, and from the middle to the top of it, is often covered with snow for three or four months of the year. There are some authors however, that are of opinion, that the ark rested on a mountain near Apamea in Phrygia. *Calmet's Dictionary.*

ARAUNAH,

**ARAUNAH**, (2Sam. xxiv. 16—18.) or **ORNAN**, (1 Chr. xxi. 18, &c.) a Jebusite whose *Threshing floor* was situated on mount Sion, where the temple of Jerusalem was afterwards built. This Araunah or Ornan was probably an old inhabitant of Jerusalem, whose habitation and threshing-floor was upon mount Moria. David having seen the angel of the Lord there, preparing to afflict the city of Jerusalem with the plague; and having understood likewise that this was the place whereon the Lord had directed to have his worship established, went immediately towards the place of Araunah's abode, with a design to execute the Lord's orders. As soon as Araunah perceived him, he ran out to meet him, and threw himself prostrate before him, and asked what it was he desired of him? David told him, he came to buy his threshing-floor, with an intention to erect there an altar to the Lord, that so he might be pleased to put a stop to the plague, which made great havock among the people. Araunah offered him not only the threshing-floor, but likewise wood and oxen for a burnt-sacrifice. But the king would not receive them, till he told him what the price of them should be: for he said, God forbid that I should offer unto the Lord of that which cost me nothing. David, therefore, bought the threshing-floor and the oxen for fifty shekels of silver, as the book of Samuel has got it, or for six hundred shekels of gold, as the Chronicles import, concerning which diversity the expositions of interpreters may be consulted.

**ARBACES**, governor of Media, under Sardanapalus king of Assyria. Arbaces seeing the softness and effeminate manner of Sardanapalus, could not prevail with himself to obey him any longer; wherefore having entered into a close confederacy with Belesis, or Baladan, as the scripture calls him, the governor of Babylon, to depose the present emperor, they both toge-

ther attack him, with an army of 400,000 men. They were worsted in the three first battles which they fought with the king: but in the fourth, the Bactrians coming over to them, they suddenly fell in the night upon Sardanapalus, drove him from his camp, and forced him to retreat within the walls of Nineveh; where, after having beat Salamenes, his wife's brother, who commanded his army, in two battles, the conspirators besieged him in that city, which, after a siege of three years, they took. Arbaces having rewarded his followers according to their merit, made Belesis governor of Babylonia, Chaldaea and Arabia; and took the rest of the empire to himself. After his death, there was an interregnum which lasted for several years, when Dejoces was acknowledged king of the Medes: however, this is related with some variation under the article **ASSYRIA**, See also the article **BALADAN**.

**ARCHELAUS**, the son of Herod the Great, by Malthace his fifth wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, as will be shewn under the article **HEROD**, and expunged Herod Antipas out of his will, whom at first he had declared king, substituted in his room Archelaus, and gave Antipas the title of tetrarch only, as was already related under the article **ANTIPAS**.

After the death of Herod, Archelaus ordered his will to be read, wherein he was declared king, upon condition nevertheless that Augustus agreed to it. Hereupon the whole assembly cried out, 'Long live, king Archelaus'; and the soldiers promised to be as faithful to him, as they had been to his father. After Archelaus had buried his father, in a very magnificent manner, he came to Jerusalem, and there mourned seven days, according to the custom of the Jews, after which he gave a very splendid entertainment to all the people. He went to the temple, harangued the multitude, promised them all



manner of good treatment, and declared that he would not take upon himself the title of king, till the emperor had confirmed it to him. These things happened in the first year of Christ, according to the vulgar æra. Notwithstanding the people declared so readily for Archelaus, yet they assembled in a tumultuous manner, demanding to have those put to death, who had advised Herod to execute certain zealots, that had pulled down a golden eagle, which was fixed upon one of the temple-gates: they moreover required Archelaus, to divest Joazas of the high-priesthood, and loaded the memory of the late king with reproaches and ill language. Archelaus finding himself thus treated, ordered some troops, to march against the seditious multitude, of whom they killed near three thousand about the temple. After this he embarked at Cæsarea, and sailed for Rome, in order to beg of Augustus the confirmation of Herod's will, whereby he was declared king of Judea. Antipas his brother went to Rome likewise, with an intention to dispute the kingdom with him, pretending that Herod's first will, by which he was appointed king, should be preferred to the last that was made by him, when there was reason to suspect that his intellects were impaired. See the article ANTIPAS. The two brothers Archelaus and Antipas procured able orators, to set forth their respective pretensions before the emperor, and when they had done speaking, Archelaus threw himself at the feet of Augustus, who raising him up, gently told him, that he would do nothing contrary to Herod's intention, or his interest. However, he refused to decide any thing concerning this affair at that time. Not long after this, the Jews sent a solemn embassy to Rome, desiring Augustus, that he would permit them to live according to their own laws, and continue them upon the footing of a Roman province, without being subject to the

kings of Herod's family, but only to the governors of Syria; Augustus gave them audience, and heard likewise what Archelaus had to say against this; then broke up the assembly without declaring himself.

At length, after some days, he sent for Archelaus, gave him the title not of king, but of Ethnarch, with only one moiety of the territories which his father Herod had enjoyed. However, he promised him the crown, if it appeared by his good conduct that he deserved it. Archelaus, upon his return to Judea, deprived Joazas of the high-priesthood, under pretence that he had countenanced the seditions that were raised against him, and gave this dignity to his brother Eleazar. He governed Judea with so much violence, that seven years after his return from Rome, the chief of the Samaritans and Jews accused him before Augustus. The emperor immediately sent for the agent employed by Archelaus in Rome; and without condescending so much as to write to that prince, he commanded the agent to set out instantly for Judea, and enjoin Archelaus from him, to come speedily to Rome, and there give an account of his conduct.

Upon the arrival of this prince at Rome, the emperor ordered his accusers to appear against him, and permitted him to defend himself, but his defence was such, that Augustus banished him to Vienne in Gaul, where he continued in exile to the end of his life; the year whereof is not very well known. Joseph, upon his return from Egypt, with the young child Jesus and his mother, having heard that Archelaus reigned in Judea, in the room of his father Herod, (Matt. ii. 22.) he was afraid to go thither; notwithstanding, being warned by God in a dream, he turned aside into the parts of Galilee, and dwelt in the city of Nazareth.

ARCHI, a city in the tribe of Manassieh, beyond Jordan. Josh. xvi. 2.

ARCHIPPUS,

ARCHIPPUS, one whom St. Paul speaks of in his epistle to the Colossians, (iv. 17.) who according to some writers was bishop of Colosse, though others will have it, that he was priest only, or deacon of this church.

ARCHISYNAGOGUS, chief of the synagogue, the title of an officer among the Jews. There generally were several men of eminence who presided in the synagogues, and in all the assemblies that were held there; their number was not fixed, nor equal in all places: this depended upon the extent of the several cities they were in, or the number of the people who came to their synagogues, there were perhaps seventy elders, who presided; others perhaps had but ten, others nine, others four or five only, or no more than one head, or archisynagogus. They are sometimes called the angels or princes of the synagogue, and sometimes they were called the *wise*. They presided in religious assemblies, invited those to speak who were thought capable of it, judged of affairs relating to money, of thefts, and other matters of the like nature. They were invested with a power of having those persons whipt, or otherwise punished who were convicted of acting contrary to the law. They had a power likewise to excommunicate, and expell from the synagogue such persons as had deserved that sort of punishment. *Basnage's History of the Jews*, &c.

ARCTURUS, *♄* *Hafch*, a name given to a star of the first magnitude in the northern hemisphere, towards the pole. It is placed at some distance from the great bear, and is between the thighs of Bootes. Arcturus rises about the twelfth of September, and sets about the twenty-fourth of May; and has been supposed rarely to appear without bringing some storm. Job, (ix. 9.) speaking of the power of God, saith, 'Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;' and again in chap.

xxviii. 32. 'Canst thou guide Arcturus with his sons.' Whence some commentators are led to think, that from this term of sons, Pleiades must be the constellation meant in this last passage, which our translators have rendered Arcturus, from the Hebrew word *Hafch*.

ARD, the name of three different men mentioned in scripture; as Ard, the youngest son of Benjamin. Gen. xvi. 21. And, the son of Gera, the son of Benjamin; (*ibid.*) and Ard the son of Bela, of the tribe of Benjamin, head of the family of the Ardites: Numb xxvi. 40.

AREOPAGUS, *Ἀρειοπαγος*, a sovereign tribunal at Athens, famous for the justice and impartiality of its decrees, to which the gods themselves are said to have submitted their differences.

Authors are divided as to the reason and origin of this name. Some imagine Areopagus the proper name of the court of justice, which was situated on a hill in Athens, and that in this court the senate of that illustrious city assembled; others say, that Areopagus was the name of the whole suburbs of Athens, wherein stood the hill on which the court was built. Authors are not better agreed about the number of judges that composed this august court; some reckon thirty-one, others fifty-one, and others, five hundred. In effect, their number seems not to have been fixt, but to have been more or less in different years. At first this tribunal consisted only of nine persons, who had all discharged the office of Archons, had acquitted themselves with honour in that trust, and had likewise given an account of their administration before the Logistæ, and undergone a rigorous examination. Their salary was equal, and paid out of the treasury of the republic; they had three oboli for each cause. The Areopagites were judges for life; they never sat in judgment, but in the open air, and that in the night-time,



to the intent that their minds might be the more present and attentive, and that no object of pity or aversion might make any impression on them; and all the pleadings before them were to be in the simplest and most naked terms. At first they took cognizance of criminal causes only, but in course of time their jurisdiction became of great extent.

Mr. Spon, who examined the antiquities of that illustrious city, found some remains of the Areopagus still existing in the middle of the temple of Theseus, which was heretofore in the middle of the city; but is now without the walls. The foundation of the Areopagus is a semi-circle, with an esplanade of 140 paces round it, which properly made the hall of the Areopagus. There is a tribunal cut in the middle of a rock, with seats on each side of it, where the Areopagites sat exposed to the open air. It is very uncertain when this court was instituted, since Demosthenes himself is at a loss upon the point; some think that it was instituted by Solon: but others carry it much higher, and assert it to have been established by Cecrops, about the time that Aaron died.

St. Paul (Acts xvii. 19, &c.) having preached at Athens against the plurality of Gods, whom the Athenians adored without knowing them, was carried before the Areopagites, as the introducer of a new religion. He spoke on this occasion with so much wisdom that he converted Dionysius one of his judges, and was dismissed without any farther trouble.

ARETAS, a king of Arabia. There have been many princes of this name that reigned in Arabia; but the only one who occurs in scripture under this name, is Aretas who had formerly been called Æneas, and succeeded Obodas in the kingdom of Arabia; and whose daughter Herod Antipas had married. One Syllæus, as we are told by Josephus, having prepossessed

Augustus against Aretas, by accusing him of assuming the crown of Arabia, without waiting for the emperor's consent, he was for some time very much perplexed; not being within the distance to be heard, and confute the calumnies of his enemy. But the emperor having at length discovered the treachery of Syllæus, confirmed Aretas in the possession of the kingdom. Herod Antipas having divorced the daughter of Aretas, to make room for Herodias his sister-in-law, as was already related under the article ANTIPAS-HEROD, the Arabian princess retired to her father's court, who being provoked at the treatment of his daughter, declared war against Antipas, under pretence of some difficulties concerning the limits of Gamala. In this war Antipas being frequently worsted, wrote to Tiberius an account of what happened, at which the emperor was so provoked, that he sent a letter to Vitellius, who was then governor of Syria, commanding him to make war upon Aretas, whom if he could take alive, he was to have sent to Rome; if not, he had orders to send his head to the emperor.

Vitellius took the field, and advanced as far as Ptolemais, and the Jews intreating him not to pass through their country with his troops, by reason of the images which they bore in their standards; he marched his army through the great plain, with a design, in all probability, to pass the Jordan at Scythopolis. As to himself, he went with his friends to Jerusalem, where he continued three days. During his stay here, news was brought of Tiberius's death, and Caius's elevation to the imperial dignity; whereupon Vitellius commanded his army to return, being unwilling to begin this war, without orders from the new emperor. The following year, being the 41st of Jesus Christ, the apostle Paul who had been for some time at Damascus, and preached the gospel with

with much zeal there, was persecuted by the Jews of that city, which was then under the government of Aretas. They prevailed with the governor to keep the gates shut day and night, to prevent Paul from making his escape. But he being informed of this design, consented to the request of the bretheren, and by them was let down in a basket from the city walls, (Acts ix. 23, 24, &c. 2 Cor. xi. 32, 33.) and so happily escaped the snares which they had laid for him.

ARGOB, a canton lying beyond Jordan, in the half tribe of Manasseh, and in the country of Bashan, one of the most fruitful on the other side of Jordan. In the region of Argob there were sixty cities, called Bathan-havoth-Jair, which had very high walls and strong gates, without reckoning many villages and hamlets, which were not inclosed, Deut. iii. 4. 14, and 1 Kings iv. 13. But Argob was more particularly the name of the capital city of the region of Argob, which Eusebius says was fifteen miles west from Gerasa.

ARIDAI, the ninth son of Haman, (Esth. ix. 9) who was hanged upon a gibbet with his nine bretheren.

ARIDATHA, the sixth son of Haman. Esth. ix. 8.

ARIEL, or AR, the capital city of Moab, frequently mentioned in scripture. See the article AR.

ARIEL, is likewise taken for the altar of burnt-offerings, or for the city of Jerusalem. Isai. xxix. 1, 2, 7. and Ezek. xl. 15, 16. Ariel literally signifies a lion. See 1 Chr. xi. 22.

ARIMATHEA, the city of Joseph, the counsellor, who begged the body of Jesus (Luke xxiii. 50, &c) from Pilate, and who, having taken it down from the cross, wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. St. Jerom places this city between Lydda and Joppa.

ARIOCH, king of Ellasar, a country whereof we have no sort of know-

ledge, was in league with Chedorlaomer, &c. and joined them in the war against the kings of Sodom and Gomorrha. See Genes. xiv. 1, 2, 3, &c.

ARIOCH, was also general of king Nebuchadnezzar's troops. This prince having had a dream which he could not recollect, was determined to compel the magi and the interpreters of dreams, who had been at Babylon, not only to interpret the dream which he had, but likewise to recal it to his memory; and as this exceeded the power of the magi to perform, he commanded Arioch to have them all put to death. Daniel (ii. 15.) having understood the king's orders from Arioch, required time for deliberation, and soon after discovered to the king both the dream and the signification of it. See the article DANIEL.

ARISAI, the seventh son of Haman, who was hanged with his father and his bretheren. Esth. ix. 9.

ARISTARCHUS, spoken of by St. Paul in his epistles to the Colossians (iv. 10.) and Philemon (v. 24.), and often mentioned in the Acts of the apostles, was a Macedonian and a native of Thessalonica. He accompanied St. Paul to Ephesus, and there continued with him for the two years of his abode in that place, partaking with him in all the dangers and labours of the apostleship. Acts xix. xx. and xxvii. He was very near being killed in a tumult raised by the Ephesian goldsmiths. He left Ephesus with the apostle, and went with him into Greece. From thence he followed him into Asia; from Asia into Judea, and from Judea to Rome. Acts and the Roman martyrology make him bishop of Thessalonica: but the Greeks say, that he was bishop of Apamea in Syria, and that in the reign of Nero, he was beheaded with St. Paul at Rome, continuing to the last constantly attached to that apostle.

ARISTOBULUS, of whom St. Paul makes mention in his epistle to the Romans,



Romans, (xvi. 11.) was, according to the modern Greeks, brother to St. Barnabas. They say that he was one of the seventy disciples, and that he was ordained bishop by St. Barnabas, or by St. Paul, whom he followed in his travels; and that he was sent into Britain, where he laboured very much, made many converts, and at last ended his life. Others doubt whether Aristobulus whom St. Paul speaks of was a Christian, because that apostle does not salute him, but those only who were at his house.

ARISTOBULUS, the son of Herod the Great and Mariamne, married Berenice Joseph's daughter, and Herod the Great's sister. He left three sons and two daughters; viz. 1. Herod, who was king of Chalcis; 2. Agrippa, who was king of the Jews, and surnamed the Great; and 3. Aristobulus, who married Jotape daughter to the king of Emesa. The daughters were, 1. Herodias, who married Herod, otherwise called Philip, her uncle, and then Antipas. 2. Mariamne, who married Antipater, her uncle by the father's side. Aristobulus the father of these children was put to death by order of his own father Herod the Great, together with his brother Alexander, as shall be related under the article HEROD.

ARK, or *Noah's Ark*, a floating vessel built by Noah, for the preservation of his family, and the several species of animals, during, the deluge. See Genesis vi. 14, &c.

The word *Thebath*, which we render *Ark*, is only read here, and in another place, where Moses, when an infant, is said to have been put into one made of bulrushes. Ex. ii. 3. It is supposed to come from a root which signifies to *dwell* or *inhabit*, and may therefore here denote a *house* or place of abode. And indeed if we consider the use and design, as well as the form and figure of this building, we can hardly suppose it to be like an ark or chest, wherein we usually store lum-

ber, and put things out of the way, but rather like a farm-house, such as are in several countries, where the cattle and people live all under one roof. *Le Clerc's Comment. in loc.*

The ark has afforded several points of curious inquiry among the critics and naturalists, relating to the form, capacity, materials, time of building, place of resting after the flood, &c. See the article NOAH.

Interpreters generally agree that the ark was 120 years a building, though some allow no more than 78 years, and some but 52 years; and others much less time for this building. *Orig. contr. Cels. lib. iv. August. de Civ. Dei. lib. xv, &c.* Fa. Fournier, in his *Hydrography*, gives into the opinion of the fathers; noting that the hands employed in it were only Noah and his three sons. To this purpose, he alledges the instance of Archias of Corinth, who, with the help of three hundred workmen, built Hiero's great ship in one year. Add that Noah's eldest son was not born, till about the time when the ark was begun, and the younger sometime after, so that it was a long time before they could be of any service to their father in this work: however, for so large a building, a prodigious number of trees must have been required, which would employ a great number of workmen to hew, were it possible for three men to have lain them?

The wood whereof the ark was built, is called in the Hebrew, עֵץ נֹפֶת *Gopher-wood*, and in the Septuagint, ξύλα τετραγωνα, *square timbers*. Some translate it cedar, others pine, others box, &c. Pelletier prefers cedar, on account of its incorruptibility, and the great plenty of it in Asia; whence Herodotus and Theophrastus relate, that the kings of Egypt and Syria built whole fleets thereof, instead of deal; and the common tradition throughout the east imports that the ark is preserved intire to this day on mount Ararat.

Our

Our learned countryman Mr. Fuller, in his *Miscellanies*, has observed, that the wood whereof the ark was built, was nothing else but that which the Greeks call *Κυπάρισσος*, or the Cypress tree; for, taking away the termination, *cupar* and *gopher* differ very little in sound. This observation the great Bochart has confirmed, and shewn very plainly that no country abounds so much with this wood as that part of Assyria which lies about Babylon.

In what place Noah built and finished his ark is no less made a matter of disputation; one supposes that he built it in Palestine, and planted the cedars whereof he made it in the plains of Sodom. Another takes it to have been built near mount Caucasus, on the confines of India; and a third, in China, where he imagines Noah dwelt before the flood. But the most probable opinion is, that it was built in Chaldæa, in the territories of Babylon, where there was so great a quantity of Cypress in the groves and gardens in Alexander's time, that that prince built a whole fleet out of it, for want of timber. And this conjecture is confirmed by the Chaldæan tradition, which makes Xithurus (another name for Noah) set sail from that country. *Univ. Hist.* B. I. c. I.

The dimensions of the ark, as given by Moses, are 300 cubits in length, 50 in breadth, and 30 in height, which some have thought too scanty, considering the number of things it was to contain; and hence an argument has been drawn against the authority of the relation. To solve this difficulty many of the antient fathers, and the modern critics, have been put to very miserable shifts: but Buteo and Kircher have proved geometrically, that taking the common cubit of a foot and a half, the ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the ark to have been above half an acre in area, and father Lamy shews, that it was 110 feet longer than

the church of St. Mary at Paris, and 64 feet narrower; and if so, it must have been longer than St. Paul's church in London, from west to east; and broader than that church is high in the inside, and 54 feet of our measure in height; and Dr. Arbuthnot computes it to have been 81062 tons.

The things contained in it were, besides eight persons of Noah's family, one pair of every species of unclean animals, and seven pair of every species of clean animals, with provisions for them all during the whole year. The former appears, at first view, almost infinite; but if we come to a calculation, the number of species of animals will be found much less than is generally imagined, not amounting to an hundred species of quadrupeds, nor to two hundred of birds; out of which, in this case, are excepted such animals as can live in the water. Zoologists usually reckon but an hundred and seventy species in all; and bishop Wilkins shews, that only seventy-two of the quadruped kind needed a place in the ark.

By the description Moses gives of the ark, it appears to have been divided into three stories, each ten cubits or fifteen feet high; and it is agreed on, as most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, with Noah and his family; each story being subdivided into different apartments, stalls, &c. Though Josephus, Philo, and other commentators, add a kind of fourth story under all the rest; being, as it were, the hold of the vessel, to contain the ballast, and receive the filth and faeces of so many animals: but F. Calmet thinks, that what is here reckoned a story, was no more than what is called the keel of ships, and served only for a conservatory of fresh water. Drexelius makes three hundred apartments. F. Fournier three hundred and thirty-three; the anonymous author of the questions on Genesis, four hundred;

Buteo,



Buteo, Temporarius, Arias Montanus, Hostus, Wilkins, Lamy, and others, suppose as many partitions as there were different sorts of animals. Pelletier makes only seventy-two, viz. thirty-six for the birds, and as many for the beasts; his reason is, that if we suppose a greater number, as 333, or four hundred, each of the eight persons in the ark must have had thirty-seven, forty-one, or fifty stalls to attend and cleanse daily, which he thinks impossible to have been done. But it is observed, that there is not much in this; to diminish the number of stalls without a diminution of animals is vain; it being perhaps more difficult to take care of three hundred animals in seventy-two stalls, than in three hundred. As to the number of animals contained in the ark, Buteo computes that it could not be equal to five hundred horses; he even reduces the whole to the dimensions of fifty-six pair of oxen. F. Lamy enlarges it to sixty-four pair of oxen, or an hundred and twenty-eight oxen, so that supposing one ox equal to two horses, if the ark had room for two hundred and fifty-six horses, there must have been room for all the animals. But the same author demonstrates that one floor of it would suffice for five hundred horses, allowing nine square feet to an horse.

As to the food in the second story, it is observed by Buteo from Columella, that thirty or forty pounds of hay ordinarily suffices for an ox a day, and that a solid cubit of hay, as usually pressed down in our hay-ricks, weighs about forty pounds; so that a square cubit of hay is more than enough for one ox in one day. Now it appears that the second story contained 150,000 solid cubits, which divided between two hundred and six oxen, will afford each more hay by two thirds, than he can eat in a year. Bishop Wilkins computes all the carnivorous animals, equivalent, as to the bulk of their bodies, and their food, to twenty-seven

wolves; and all the rest to two hundred and eighty bees. For the former he allows 1825 sheep, and for the latter, 109500 cubits of hay, all which will be easily contained in the two first stories, and a deal of room to spare. As to the third story, no body doubts of its being sufficient for the fowls; with Noah, his sons and daughters. Upon the whole, the learned bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known to have been there. This he attributes to the imperfection of our list of animals, especially those of the unknown parts of the earth; adding that the most expert mathematician at this day could not assign the proportion of a vessel better accommodated to the purpose than is here done; and hence finally concludes, that the capacity of the ark, which had been made an objection against scripture, ought to be esteemed a confirmation of its divine authority, since in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been an human invention, it would have been contrived according to those wild apprehensions which arise from a confused and general view of things, as much too big, as it had been represented too little.

But it must be observed, that besides the places requisite for the beasts and birds, and their provisions, there was room required for Noah to lock up household utensils, the instruments of husbandry, grains and seeds, to sow the earth with after the deluge; for which purpose it is thought that he might spare room in the third story for six and thirty cabins, besides a kitchen, a hall, four chambers, and a space about eight and forty cubits in length to walk in. See DELUGE. The mahometans say, that Noah had

had but two years allowed him for building the ark. They add that God shewed him the tree he was to build it of, which in twenty years time became large enough for that purpose. They also add, that Noah climbing up to the top of the ark, cried out to the incredulous, 'In the name of God, embark;' that the ark was then moving forwards, but stopped at the invocation of the name of God. The mahometans believe, that, besides the eight persons whom we suppose to have been saved in the ark, there were seventy-two more who entered; and that of all Noah's family, his grandson Canaan was the only one who refused to go into the ark; and that he perished in the flood.

Some rabbins inform us, that a certain king of Basan was preserved from the waters of the deluge, by getting upon horse-back, upon the top of the ark. Others affirm, that Philemon an Egyptian priest and his family retired thither with Noah. The paraphrasts, Onkelos and Jonathan, say, that Noah, embarked near the place where Babylon was afterwards built; others will have it, that he embarked in the Indies; and that during the continuance of the flood he sailed quite round the world. The ark rested on the mountains of Ararat, when the deluge was over: but geographers are indeed not agreed in what the scriptures mean by the mountains of Ararat, as may be seen under the article ARARAT.

ARK of the Covenant, a small chest or coffer, three feet nine inches in length, (*Prideaux* Con. part I. B. III.) two feet three inches in breadth; and two feet three inches in height, in which were contained the golden pot that had manna, and Aaron's rod, and the tables of the covenant, (*Numb.* xvii. 10. *Hebr.* ix. 4.) as well the broken ones (according to the rabbins) as the whole. This coffer was made of shittim-wood, and was covered (*Ex.* xxv. 17—22, &c.) with the mercy

seat, which was of solid gold; at the two ends whereof were two cherubims looking toward each other, with expanded wings, which embracing the whole circumference of the mercy seat, met on each side in the middle. The whole according to the rabbins was made out of the same mass, without joining any of the parts by Solder. Here it was that the Shecinah or divine presence rested, both in the tabernacle and in the temple, and was visibly seen in the appearance of a cloud over it. *Lev.* xvi. 2. And from hence the divine oracles were given out by an audible voice, as often as God was consulted in the behalf of his people. Hence it is, that God is said in scripture, to dwell between the cherubims, on the mercy seat, because there was the seat or throne of the visible appearance of his glory among them. *2 Kings* xix. 15. *1 Chro.* xiii. 6. *Psal.* lxxx. 1, &c. And for this reason, the high-priest appeared before the mercy seat, once every year, on the great day of expiation, at which time he was to make his nearest approach to the divine presence, to mediate and make attonement for the whole people of Israel. On the two sides of the ark, there were four rings of gold, two on each side, through which staves overlaid with gold were put, by the help whereof they carried it as they marched through the wilderness, &c. on the shoulders of the Levites. *Ex.* xxv. 13, 14, and xxvii. 5. *Numb.* iv. 1—6, &c. After the passage of Jordan, the ark continued for some time at Gilgal, from whence it was removed to Shiloh. From this place the Israelites carried it to their camp, where, in an engagement with the Philistines it fell into the enemies hands. The Philistines having detained it were so afflicted with emrods, on that account, that they afterwards returned it with divers presents; then it was lodged at Kirjath-Jearim, and afterwards at Nob. David conveyed it to the house of Obededom, and from



thence to his palace at Sion ; and last of all, Solomon brought it into the temple, which he had built at Jerusalem. It remained in the temple with all suitable respect, till the times of the last kings of Judah, who gave themselves up to idolatry, and even dared to place their idols in the very holy place itself. The priests being unable to bear this prophanation, took the ark, and carried it from place to place, to preserve it from the hands of these impious princes. Josiah (2 Chr. xxxv. 3.) commanded them to bring it back to the sanctuary, and forbade them to carry it as they had hitherto done into the country. What became of the ark on the destruction of the temple by Nebuchadnezzar, is a dispute among the rabbins. Had it been carried to Babylon with the other vessels of the temple, it would in all probability have been brought back with them, at the end of the captivity. But that it was not so, is agreed on all hands : whence it is probable that it was destroyed with the temple. The Jews contend that it was hid and preserved by Jeremiah. Some will have it, that king Josiah, being foretold by Huldah the prophetess, that the temple soon after his death would be destroyed, caused the ark to be deposited in a vault, which Solomon, foreseeing this destruction, had built on purpose for the preservation of it.

St. Epiphanius relates, without doubt from some antient tradition of the Jews, that Jeremiah foreseeing the destruction of the temple, carried the ark of the covenant into a cave, and by his prayers prevailed that it might be swallowed up in the rock, so that it was never afterwards seen. Jeremiah at the same time sealed the stone, writing on it with his own finger the name of God, in like manner as if it had been cut with an iron-tool. From that time, a dark cloud spread over the name of God, and has kept it concealed to this very day. They believe, he tells us, that at the resurrection,

the ark shall be raised, and come forth from the rock, and be placed on mount Sinai, and that all the saints shall be assembled about it.

The ark of the covenant was, as it were, the center of worship to all those of the Hebrew nation, who served God according to the Levitical law ; and not only in the temple, when they came thither to worship, but every where else in their dispersion throughout the whole world ; when ever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotion that way. Dan. vii. 10. Whence the author of the book of Cosiri justly says, that the ark with the mercy-seat and cherubims, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein ; and therefore had there been nothing else wanting in the second temple, but the ark only, this alone would have been reason enough for the old men to have wept, when they remembered the first temple in which it stood ; and for the saying of Haggai (ii. 3.) that the second temple was as nothing compared to the first ; so great a share had the ark of the covenant in the glory of Solomon's temple. However the defect was supplied as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the same place : but it wanted the tables of the law, Aaron's rod and the pot of manna ; nor was there any appearance of the divine glory over it ; nor any oracles delivered from it. The only use that was made of it was to be a representation of the former, on the great day of expiation, and to be a repository of the holy scriptures, that is of the original copy of that collection of them made by Ezra, after the captivity. In imitation of which the Jews in all their Synagogues have a like ark or coffer in which they keep their scriptures. *Lightfoot of the Temple.*

The place of the temple where the ark stood, was the innermost and most sacred part, called the Holy of Holies, and sometimes, the Most holy place, which was made on purpose for its reception. This place or room was of an exact cubic form, being thirty feet square and as many high. In the center of it, the ark was placed upon a stone, say the rabbins, rising three fingers breadth above the floor. On the two sides of it stood two cherubims fifteen feet high, at equal distance between the center of the ark, and each side of the wall, where having their wings expanded, with two of them they touched the side walls, whilst the other two met, and touched each other exactly over the middle of the ark.

The Mahometans say, that besides the tables of stone, Moses's shoes, which he pulled off before the burning bush, were preserved in the ark, as also Aaron's pontifical tiara, and a piece of wood called Alouah, which Moses made use of when he sweetened the waters of Mara. They add, that the ark was given by God to Adam ready made, and that it passed from hand to hand, and from patriarch to patriarch, down to Moses; that all the portraitures of the patriarchs and prophets were to be seen about it; that in times of war an impetuous wind rushed out of it, which blew fiercely upon the enemies of Israel, and entirely defeated them; and that for this reason they carried the ark of the covenant at the head of their armies. The heathens likewise had their religious chests, or *Cistæ*, in which they deposited their most sacred things. In certain processions made in Egypt, there was an officer whose business it was to be chest-bearer; he carried a box wherein were kept the most valuable things for religious uses. We read likewise of a chest in which the Trojans locked up their mysteries, and which, being taken at the siege of Troy, fell to the share of Euripilus. The same custom pre-

vailed likewise among the Greeks and Romans. *Apul. de Asino Aureo. Plut. de Iside et Osiride. Pausan. lib. vii.*

ARM, is often used figuratively in scripture, to denote power or strength. God delivered his people from Egyptian bondage, 'with a stretched-out arm.' Deut. v. 15. 'I will cut off thine arm, and the arm of thy father's house,' (1 Sam. ii. 31.) says the Lord to the high-priest Eli. 'Curfed be the man that trusteth in man, and maketh flesh his arm.' Jer. xvii. 5. 'The arm of the wicked shall be dried up.' Zach. xi. 17, &c. Isaiah, (ix. 20.) to express a great famine, says, That every one shall eat the flesh of his own arm. In Daniel (ix. 31.) arms absolutely taken, denote strong and powerful men. 'And arms shall stand on his part, and they shall pollute the sanctuary of strength.'

ARMAGEDDON, a place spoken of in the Revelations (xvi. 16.), which literally signifies the mountain of Mageddon or Megiddo, a city situated in the great plain at the foot of mount Carmel, where the good king Josiah received his mortal wound, in the battle against Necho king of Egypt. At Armageddon, the three unclean spirits, coming out of the dragon's mouth, shall gather together the kings of the earth to the battle of the great day of God Almighty. Rev. xvi. 13, 14.

The word armageddon, according to Mr. Pool, does not signify any particular place, but is here an allusion, as some think, to that of Megiddo, mentioned Judges v. 19. where Barak overcame Sisera with his great army, and where Josiah was slain. 2 Kings xxiii. 30. Others translate this word, *the mountain of the gospel*, and others, *the mountain of apples, or fruits*.

ARMENIA, a province of Asia, consisting of the modern Turcomania, and part of Persia; having Georgia on the north, Curdistan the antient Assyria on the south, and Natolia or the lesser Asia on the west. This province includes the sources of the Tigris and



and Euphrates, the Araxes and Phasis; and here also the province of Eden, where paradise was situated, is supposed to lie. The name Armenia is thought to be derived either from Aram the father of the Syrians, or from Harminni the mountain of the Mineans. Moses (Genes. viii. 4.) says, that the ark rested upon the mountains of Armenia, according to the Vulgate: but it is the mountains of Ararat by the Septuagint and Hebrew reading. In the second book of Kings, (xix. 37, and Isaiah xxxvii. 38.) it is said that the two sons of Sennacherib, after having killed their father, escaped into Armenia.

ARMILLUS, a name whereby the Jews denominate Antichrist. See ANTICHRIST. The Jews think that Antichrist is to issue from the conjunction of certain villains of different nations, with the statue of a very beautiful virgin that shall happen to be at Rome. The stature of Antichrist will be prodigious. He shall proclaim himself the Messiah, and the God that ought to be adored. All the posterity of Esau, for thus they call the Romans, shall submit to his laws. Nehemiah the son of Joseph, the first Messiah, for they expect two, will make war with him, and march against him at the head of 30,000 Jews. Armillus shall be defeated, and 200,000 men fall in the battle: he will rally his forces, and after slaughtering an infinite number of soldiers, will unknowingly kill the Messiah Nehemiah. The Jews will be discouraged hereby, and betake themselves to flight. At length they will recover themselves. The arch-angel Michael will sound the trumpet three times; immediately the Messiah, the son of David, shall appear, together with the prophet Elias: the Jews will gather about him, and make war with Armillus, who shall be slain in the battle: after this will follow the reign of the Messiah, and the entire destruction of christians and infidels. *Hulfius de Theol. Jud. lib. I.*

ARMON, or ARMONI, the son of Saul and Rizpah. He was hanged with his brethren by the Gibeonites. 2 Sam. xxi. 8.

ARMS *of the Hebrews.* The Hebrews made use of all the arms which were employed by other people of their time and country, such as swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms, they had helmets, cuirasses, bucklers, and armour for their thighs. It is observable that at particular times, especially of oppression and servitude, whole armies of Israelites were without any good weapons. In the war which Deborah and Barak carried on against Jabin, there were neither shields nor lances in an army of Israelites, which consisted of forty thousand men. Judges v. 8. Saul engaged the Philistines (1 Sam. viii. 22.) when there was none in all Israel besides Saul and Jonathan that was armed with a sword and spear, the reason whereof was that the Philistines, who were masters of the country, had forbidden the Hebrews to use the trades of smiths and farriers; and obliged them to go down into their territories to sharpen their tools of husbandry, but would make no arms for them.

Arms were antiently made indifferently either of brass or iron. We meet with accounts in scripture of brazen shields, helmets and lances. Goliath wore an helmet of brass; his greaves and target were of the same metal. The Hebrews were both expert archers and slingers: we know in what manner David used his sling against Goliath. The Benjamites were so skilful in slinging, that they could cast stones at an hair's breadth, without missing. The scripture adds, that for the most part they used both hands alike. 1 Kings xiv. 27. 1 Sam. xvii. 5, 6, 7. Judges xx. 16.

For a more particular account of the several instruments of war employed by the Hebrews, see each under its respective

respective head, SWORD, BUCKLER, SHIELD, &c.

It was a custom to hang up arms on the towers of strong places: there is mention in the Canticles of bucklers hung up on David's tower. Ezekiel (xxvii. 10.) speaks of the bucklers and helmets which the Tyrians, Persians, Libyans, and Lydians hung upon the walls of Tyre. The Maccabees having purified and dedicated the temple a-new, adorned the portal of it with golden crowns and bucklers, 1 Macc. iv. 57. Simon Maccabæus embellished the mausoleum erected for his brethren, with arms and ships carved upon the stone. *ib.* xiii. 29. St. Paul, in almost all his epistles, has allusions to arms, war, military exercises, and those of wrestlers at the publick games. He requires christians (Ephes. vi. 11, 12, &c.) to use their members as the armour of righteousness, for the service of God, not as the armour of iniquity for the committing of sin; that they should put on the armour of light, or bright and shining armour; that they are not to engage with mortal enemies made up of flesh and blood, but with the rulers of darkness, with the powers of the air, with devils: for this reason, says he, (1 Thes. v. 8.) 'Take the armour of God, put on the breast-plate of righteousness, and have your feet shod with the preparation of the gospel of peace; take the helmet of salvation, &c.' and in another place, (2 Tim. xi. 5.) 'Let us put on the breast-plate of faith and love, and for an helmet, the hope of salvation. They who combat in the publick games abstain from many things, to obtain a perishable crown, &c.'

ARMY. The Lord frequently assumes throughout the scriptures the name of the God of Hosts, or of armies. The Hebrew word צבאות, *Zebaoth* which signifies armies, is often understood to mean flocks of sheep, and in several places of the sacred volume, armies are compared to flocks:

Psal. lxxvii. 20, &c. The Hebrew nation in a great number of places are called the army of the Lord, by reason that God was looked upon as their head and general. It was he who named the captains of their armies, and who ordained war and peace. His priests were with them. They sounded the trumpets, and gave the signal of battle; and their wars were generally attended with prodigies. The armies of Israel were not composed of regular troops kept in pay; the whole nation consisted of fighting men, ready to march against the enemy, as soon as either necessity or the orders of God required it. The army expected no other reward besides the glory of conquering, nor any other salary than the spoils taken from the enemy, which were divided by the chief officers. Every one furnished himself with arms and provisions, and their wars were generally but of a short duration. They fought on foot, and there were no horse in their army, till the reign of Solomon. David is the first who had regular troops; his successors for the most part had none but militia, excepting their body guards, which were not very numerous.

When they were ready to engage in battle, proclamation was made at the head of every battalion in the terms following, (Deut. xx. 5, &c.) 'What man is there that has built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he, that hath planted a vineyard, and hath not eaten of it? let him also go and return to his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest



‘left his brethren’s heart faint as well as his heart.’ At the same time, the priest put himself at the head of the army, and said unto the people, ‘Hear, O Israel, thou art this day to give thine enemy battle; fear not, neither be dismayed, nor give ground, for the Lord thy God is in the midst of thee, to fight for thee, and to deliver thee out of the hands of thine enemies.’

The ark of God was generally borne in the army, it was not once out of the camp of Israel, during the whole time of their travelling in the wilderness. Joshua ordered it to be carried almost always with him in the several wars which he made upon the Canaanites. The Israelites being put to flight before the Philistines, in the time of Eli the high-priest, they sent for the ark, upon the coming whereof they were filled with joy, and terror was spread throughout the camp of the Philistines, 1 Sam. iv. 4, 5. David commanded it to be carried to the siege of Rabbah, before which the army of Israel then lay, and this prince being compelled to fly before his son Absalom, the high-priest Zadok brought the ark to him: but David ordered it to be carried back to Jerusalem. The Israelites of the ten tribes, in imitation of those of Judah, carried their golden calves with them into their camp, and the Philistines their idols. *Calmet’s Dict.*

ARNON, a river or brook whereof there is frequent mention in the scriptures: its spring-head is in the mountains of Gilead, or of the Moabites, and it discharges itself into the Dead-Sea.

AROER, a city in the tribe of Gad, (Deut. ii. 36, &c.) situated on the northern banks of the brook Arnon, at the extremity of that country which the Hebrews possessed beyond Jordan. Eusebius says, that in his time Aroer was seated on a mountain.

There appears to have been several towns of this name in Palestine. See

Joshua xiii. 25. Judges ii. 33. 1 Sam. xxx. 28, &c.

ARPAD is thought to have been a city of Syria. It was always placed with Hamath, 2 Kings xviii. 34. xix. 13. Isai. x. 9, xxxvi. 19. xxxvii. 13. Jerem. xlix. 23. Sennacherib boasts of having reduced Arpad and Hamath, or of having destroyed the gods of these two places. Hamath is known to be the same with Emesa; and it is thought that Arpad is the same with Arad or Arvad, as it is sometimes called in Hebrew. See ARAD.

ARPHAXAD, the son of Shem and father of Salah. Arphaxad was born in the year of the world 1658, a year after the deluge, and died in the year of the world 2096, at the age of four hundred and thirty-eight years. See Genes. xi. 12, &c.

ARPHAXAD, a king of the Medes, of whom there is mention in the book of Judith i. 1. Calmet takes this prince to be the same with Phraortes, the son and successor of Dejoces king of Media: but both Prideaux and primate Usher are of opinion, that this Arphaxad was the person whom profane historians call Dejoces, the first king of the Medes, and founder of Ecbatana. However, we must observe, that the account which the book of Judith gives of Arphaxad, seems to be more applicable to what Herodotus relates of Phraortes his son and successor: for as the book of Judith informs us, that Arphaxad built Ecbatana, and was defeated in the great plains of Ragau, or those probably about the city of Rages in Media, so Herodotus (lib. I.) tells us, that Phraortes having subdued the Persians and made them part of his empire, he soon overcame the rest of the people of the Upper-Asia, (*i. e.* all that lay north of mount Taurus, to the river Halys) passing from nation to nation, and always attended with victory, until coming with an army against the Assyrians, with

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an intent to besiege Nineveh their capital, he was vanquished and slain in the two and twentieth year of his reign. Dejoces, indeed, is said by Herodotus to have been the first founder of Ecbatana: but as the undertaking was very great, it is not improbable that he left enough for his successor Phraortes to complete, so that all the works which the author of Judith ascribes to Arphaxad, might be his. See the article ECBATANA.

ARROW, a missile weapon of offence, slender, pointed, and barbed, made to be cast or shot with a bow. The Israelites seem to have learned the use of the bow first from the Philistines, in whose armies or battles we find no mention of this kind of weapon, before that engagement wherein Saul was killed: here (1 Sam. xxxi. 3.) the archers are said to have followed hard upon Saul; and doubtless they were of great advantage to the Philistines, in making their attack. 1. Because an assault with this kind of weapon was new and surprising, and therefore generally successful; and secondly, because the arrows destroying the children of Israel at a distance, before they came to close fight, threw them naturally into terror and confusion. And for this reason, some think that when David came to the throne, he taught the Israelites the use of the bow, (2 Sam. i. 18.) that they might not be inferior to the Philistines, nor fall into the like disaster that Saul had done; and for this reason it certainly was, that, when he had made a peace with the Philistines, he took some of their archers, who are frequently mentioned under the name of Cerethites, to be his body guard. *Patrick's Commentary, and the History of the life of king David.*

Divination with arrows was a method of presaging future events, practised by the antients. Ezekiel (xxi. 21.) informs us that Nebuchadnezzar putting himself at the head of his armies, to march against Zedekiah king of the

Jews, and against the king of the Ammonites, stood at the parting of two ways, to mingle his arrows together in a quiver, in order to divine from thence which way he should march; that he consulted the teraphim, and inspected the livers of beasts, to collect from thence what resolution he should take, and which of the two he should attack, Zedekiah, or the king of Ammon. St. Jerom, Theodoret, and the modern commentators after them, believe that this prince took several arrows, and upon each of them wrote the name of the king, town, or province which he was to attack, for example, upon one Jerusalem, upon another Rabbah, the capital of the Ammonites, upon another Egypt, &c. After having put these into a quiver, that he shook them together, then drew them out, and that the arrow which came out or was drawn, declared the will of the gods to attack first that city, province, or kingdom, with the name whereof it was inscribed.

The antient Arabians had a method of divination by arrows, before the time of Mahomet, and these arrows they consulted upon all occasions, but more especially upon their marriages, the circumcision of their children, their journies, and warlike expeditions; but Mahomet in his Alcoran expressly forbids all divinations of this kind. The arrows they made use of upon these occasions were without either iron or feather. They were three in number, and shut up in a sack which was in the hands of the diviner. Upon one of the arrows was written, *Command me, O Lord*; upon another, *forbid me, O Lord*; and upon the third, there was nothing at all in writing. If the diviner drew out the arrow with the command on it, the Arabian immediately set about the affair; if that with the prohibition appeared, he deferred the execution of his design for a whole year; and if the arrow without any inscription came out, he was to draw again.



M. Thevenot informs us, that, in the Levant abundance of these diviners are still to be seen, who are seated on the ground, upon a small carpet, in the corners of the streets, with a great number of books before them; they take four arrows, and place them one against another, and make two persons hold them; then they put a naked sword before them on a cushion, and read a certain chapter in the Alcoran. If they desire to know whether the Turks or Christians, for example, shall have the advantage in any war which they propose to undertake, two of these arrows have the name of Christian given them, and the two others that of Turk. As the diviner reads his Alcoran, the arrows are in motion, notwithstanding the endeavours of those who hold them to keep them still; and these motions, says our author, appear as if they were beating each other, and as if they were actuated by thought; those arrows who beat down the others, and mount upon them, are the conquerors, and foretell certain victory to those whom they represent, whether Turks or Christians.

The antient Germans and Scythians had some superstitious customs nearly of this kind: but they were such as merit no farther relation.

ARSACES, otherwise MITHRIDATES, a king of the Parthians, spoken of in the first book of Maccabees. xiv. 2. He considerably enlarged the kingdom of Parthia by his good conduct and valour. Demetrius Nicanor, or Nicator, king of Syria, having invaded his country with an army, at first obtained several advantages. Media declared for him, the Elymæans, Persians, and Bactrians revolted from Arsaces, and joined Demetrius. He won many battles and at first was very successful: but Arsaces, having sent one of his officers to attend him under a pretence of treating with him about peace, he fell into an ambuscade, which was prepared for him: his army

was cut in pieces by the Persians, and he himself fell into the hands of Arsaces. *Joseph. Ant. lib. xiii. c. 9. Justin. lib. xxxvi.*

ARSENAL, a royal and public magazine, or place appointed for the making and keeping of arms, necessary either for defence or assault. The antient Hebrews had every one their own arms, because they all went to the wars; but they had no arsenals or magazines of arms, because they had no regular troops nor standing army.

There were therefore no arsenals in Israel till the reigns of David and Solomon. David made a large collection of arms, and consecrated them to the Lord in his tabernacle. The high-priest Jehoiada took them out of the treasury of the temple, to arm the people and Levites upon the day that the young king Joash mounted the throne. 2 Chr. xxiii. 9. Solomon laid up a great quantity of arms in his palace called the forest of Lebanon, and had well provided arsenals in all the cities of Judah which he had fortified. *ib.* ix. 16, and xi. 12. He sometimes laid an obligation upon the conquered and tributary nations, to forge arms for him. 1 Kings x. 25. King Uzziah not only furnished his arsenal with spears, helmets, shields, cuirasses, swords, bows, and slings; but lodged such machines there also as were proper for forming and carrying on sieges. 2 Chr. xxvi. 14. Hezekiah had the same precaution, he made up stores of arms of all sorts. *ib.* xxxii. 27. Jonathan and Simon Maccabæus had arsenals stored with good arms, not only such as had been taken from the enemy, but with others which they had purchased, or appointed to be forged for them.

ARTAXERXES, or AHASUERUS, a king of Persia, the husband of Esther, who in the opinion of the learned Usher, and F. Calmet, was the Darius of profane authors, and whose history upon that supposition

we have exhibited under the name *AHASUERUS*, that whereby the book of *Esther* always calls him in the Hebrew and Vulgate, though the Septuagint always give him the name *Artaxerxes*.

*ARTAXERXES LONGIMANUS*, supposed by Dr. Prideaux to be the *Ahasuerus* or *Artaxerxes* of *Esther*, for the reasons already advanced under the article *AHASUERUS*, was the son of *Xerxes*, and grandson of *Darius Hystaspes*; he reigned king of Persia from the year of the world 3531, to 3579. He permitted *Ezra* (vii. viii.) to return into Judea with all those who were inclined to follow him, in the year of the world 3537. Afterwards *Nehemiah* (i. ii.) also obtained leave to return, and rebuild the walls and gates of Jerusalem, in the twentieth year of the reign of this prince. The eastern writers believe that *Artaxerxes* had the surname of *Longimanus*, by reason of the extent of his dominions; it being commonly said, that kings have long hands: but the Greeks maintain, that this prince had really longer hands than common; and that when he stood upright, he could touch his knees with his hands. He is moreover said to have been the handsomest man of his time. The history of his accession to the throne is as follows. *Xerxes* his father was privately murdered by *Artabanus*, the captain of his guard, who having formed a design of placing himself on the throne of Persia, resolved also to murder the three sons of *Xerxes*. The first of these was *Darius*, who in course was to succeed to the crown; the second was *Hystaspes*, and the third *Artaxerxes Longimanus*. *Artabanus*, therefore having dispatched *Xerxes*, came to *Artaxerxes*, and told him that *Darius* his eldest brother had done it, to make his way to the throne, and had a design likewise to cut him off, to secure himself in it. This *Artaxerxes* believing, went immediately to his

brother's apartment, and, by the assistance of *Artabanus* and his guards, slew him, thinking all the time that he acted in his own defence. *Hystaspes*, the second son of *Xerxes*, to whom, on the death of his father and elder brother, the crown now belonged, was in *Bactria*, and consequently at a great distance. *Artabanus*, without troubling himself at all about this, took *Artaxerxes* and placed him on the throne, with a design to pull him down as soon as matters were ripe for his own ascent. But this prince having discovered the conspiracy, prevented it, and put *Artabanus* himself to death, before his treason was come to maturity. But notwithstanding this, he was not altogether settled on the throne: the friends and relations of *Artabanus* formed a powerful party against him, levied troops and gave him battle, which they lost. He afterwards marched against his brother *Hystaspes* governor of *Bactria*. He made war against him for two years successively, and in the second defeated him in a bloody engagement. By this victory he became peaceable possessor of the empire, put new governors in most of the provinces, and used great application in reforming the disorders and abuses of the preceding government, whereby he gained the esteem and friendship of his people.

About three years after this, the Egyptians, growing weary of the Persian yoke, rebelled against *Artaxerxes*, and chose *Marus* prince of the Libyans for their king. They invited the Athenians to assist them, who at that time had a fleet of an hundred sail in the island of Cyprus: Upon the news of this revolt, *Artaxerxes* levied an army of 300,000 men, with a resolution to march against Egypt: but his friends having advised him not to hazard his person, he trusted the care of this expedition to *Achemenides*, one of his brothers, or as others will have it, his uncle. Upon his arrival



in Egypt, he was defeated by the Egyptians, supported by the Athenians, who were come to their assistance. There were 100,000 Persians computed to have been killed in this battle, and they who escaped retired to Memphis: thither the conquerors pursued them, and immediately made themselves masters of two parts of the city. But the Persians fortifying themselves in the third, called the White-wall, maintained a siege there of three years, with great bravery. After which time Artaxerxes sent two of his generals Megabyfus and Artabafus to their assistance, who delivered them, defeated Inarus's army, and subjected Egypt once more to the dominion of the Persians.

In the mean time, the Athenians, who had kept up the rebellion of the Egyptians, acted offensively against the Persians, and did them very considerable damages on many occasions, which obliged Artaxerxes at last to make peace with them, upon the conditions following. 1. That all the Greek cities of Asia should have liberty, and the choice of the several laws and government under which they were inclined to live. 2. That no Persian vessel of war should enter the seas from the Euxine as far as the coast of Pamphylia. 3. That no Persian commander should come nearer with his troops than within three days march of these seas. 4. That the Athenians should no more attack any of the lands belonging to the king's dominions.

Artaxerxes, after having for five years resisted the prayers and importunities of his mother, who desired Inarus of him, and those Athenians that had been taken with him in Egypt, that she might sacrifice them to the manes of her son Achemenides, at last gave them up to her. This inhumanity so exasperated Megabyfus, who, after the victory obtained over them, had given them his word for their safety, that he left the court, and retired to

Syria, whereof he was governor, and there levied an army in order to take his revenge. The king sent Ofiris against him with an army of 200,000 men: but Ofiris was beaten, wounded, and taken prisoner by Megabyfus. The next year, he sent another army against him, under the command of Menossanes one of his generals: but he too was overcome, and put to flight by Megabyfus. At length Artaxerxes pardoned Megabyfus, after which he returned to court. Artaxerxes having reigned seven and forty years, died in the year of the world 3579.

ARTAXERXES. Ezra gives this name to the Magus, called by Justin, Oropastes; by Herodotus, Smerdis; by Æschylus, Mardus; by Ctesias, Sphenadates: This Magus, after the death of Cambyfes, usurped the empire of the Persians, pretending to be Smerdis the son of Cyrus, whom Cambyfes had put to death. The history of this Magus is more particularly related under the article AHASUERUS, the husband of Esther, whom we have supposed to be Darius the son of Hytaspes. This is supposed to be the Artaxerxes who wrote a letter to his governors beyond the Euphrates, (Ezra iv. 17, &c.) signifying to them, that having received the advice which they had given relating to the Jews, he had ordered the records to be consulted, and had found that Jerusalem was formerly a powerful city, which had revolted from the kings of old, that therefore he required them to acquaint the Jews with his commands, to desist from their undertaking to rebuild Jerusalem, till they should receive further orders.

ARTEMAS, St. Paul's disciple, who was sent by that apostle into Crete in the room of Titus, (iii. 12.) while he continued with St. Paul at Nicapolis, where he passed the winter. We know nothing particularly of the life or death of Artemas; but the employment to which he was appointed by

by the apostle is a proof of his great merit.

ARTICLES of Faith, among the Jews, are these articles, which were prepared by Maimonides in his explanation of the Misna; they are reckoned thirteen in number, and are received by all Jews without opposition or contradiction.

ARUBOTH, or ARABOTH, a city or country belonging to the tribe of Judah, (1 Kings iv. 10.) the true situation whereof is not known.

ARUMAH, a city near Sechem, (Judges ix. 41.) where Abimelech dwelt.

ARZA, governor of Tirzah, formerly the capital of all the kingdom belonging to the ten tribes of Israel. In the house of Arza it was, that Zimri killed Elah, king of Israel, (1 Kings xvi. 9.) in the year of the world 3075, before Christ 929.

ASA, the son of Abijam king of Judah, succeeded his father in the year of the world 3049, before Christ 955. He reigned one and forty years in Jerusalem, and his mother was Maachah the daughter of Abihalom, 1 Kings xv. 8. & seq. and 2 Chr. xiv. 1, 2. Afa as he enjoyed the felicity of a settled peace, for the first ten years of his reign, he wisely made use of it in reforming many abuses that had been tolerated in former reigns. He expelled the sodomites, broke down the idols, and demolished their altars, in all the cities of Judah: but we are told, (1 Kings ib. 14.) that he had not power or authority enough to destroy the high-places: however, we find this seemingly contradicted by a passage in 2 Chron. xiv. 3. here we are told, 'That Afa took away the altars of the strange gods, and the high-places.' For the right understanding and reconciling this seeming antilogy, Patrick and Calmet in their commentaries on these passages observe, that there were two kinds of high-places, the one tolerated for re-

ligious purposes, the other abominable, from their first institution; the one frequented by devout worshippers, the other made the receptacle of the wicked and idolatrous only. Now these last were the altars and high-places which Afa took away, where the people sacrificed to strange gods: but those where God alone was worshipped, had obtained so long, and were looked upon with so sacred a veneration, that he could not, without giving a general offence, abolish them, tho' he knew they were contrary to a divine injunction; nor was there any prince that had the courage to demolish them, till Hezekiah made a thorough reformation in the religious worship of his country.

The vessels of gold and silver which both he and his father had consecrated to the service of the temple, he presented to the priests; and, by all the enforcement of the royal authority, compelled his subjects to be religious. This time of peace he likewise made use of to fortify several cities on the frontier parts of his kingdom, and to train up his subjects in the art of war; insomuch that in a short time he had an army of three hundred thousand men of Judah, armed with shields and pikes; and two hundred and fourscore thousand men of Benjamin, armed with shields and arrows, all persons of courage, and resolved to defend their country.

In this situation of affairs, Zerah king of Ethiopia, or rather of Cush, which is that part of Arabia which joins to Egypt, invaded Judea, with a million of foot, and three hundred chariots, and advanced as far as Mare-shah: but he was vanquished by Afa with a much inferior force: for as soon as the battle began, Afa having prayed unto the Lord, he struck the Arabians with such a panic fear, that they began to fly; and Afa and his army, having pursued them, took the spoil of their camp, carried away their cattle,



cattle, smote the cities that were in league with them, and so returned in triumph to Jerusalem.

After so signal a victory, Afa continued in peace for the space of five years more, in which time he thought himself obliged both in gratitude to God, and in compliance to the encouragement which his prophet Azariah had given him, (2 Chro. xv. 1, &c.) to set himself about a thorough reformation in religion. To this purpose, he executed all that could be convicted of sodomy. He destroyed all the idols that were to be found, not only in Judah and Benjamin, but in any of the conquered countries likewise. He repaired the altar of burnt-offerings, and summoned not only natives, but strangers also to the worship of the true God. On a solemn festival which he had appointed, he ordered seven hundred oxen, and seven thousand sheep, part of the spoil which he had taken from the Arabians, to be sacrificed; and, at the same time, engaged in a covenant with his subjects, which was confirmed by oath, that whoever should forsake the true worship of God, should have the sentence of the law executed upon him; and that he should infallibly be put to death. He deprived his own mother of the sovereign authority, and took from her the marks of royalty, because she had erected an idol in a grove consecrated to some obscene deity, which some will have to be Astarte, and others Priapus, in the sacrifices of which last deity, according to the Vulgate translation of this passage, (1 Kings xv. 13. 2 Chr. xv. 16.) this queen-mother was the high-priestess. However this might be, he burnt both the idol and the grove, in the valley of Hinnom, and threw their ashes into the brook Kidron, as Moses did before the golden calf. Ex. xxxii. 20.

The fame of this reformation, and the blessings wherewith God had hitherto

distinguished Afa's reign, made the subjects of Baasha, now king of Israel, come over in great numbers to Jerusalem, which Baasha perceiving was resolved, if possible, to put a stop to, and therefore he fortified Ramah, a town in the tribe of Benjamin, so conveniently situated, by keeping a good garrison there; that he might hinder all passing to and fro without leave; and so cut off all communication between his people and those of Judah. 2 Chro. xvi. Afa, hearing of this, and knowing the intent and purpose of the stratagem, was resolved to give him a diversion, if he possibly could, on the other side. To this end, in the thirty-sixth, or, according to chronologers, the twenty-sixth year of his reign, Afa took all the silver and gold that was in the temple, as well as what was found in his own exchequer, and sent it as a present to Benhadad king of Syria, requesting his assistance against Baasha. The largeness of the present soon had its effect, for Benhadad immediately attacks several cities in Israel with such success, that Baasha was forced to abandon his new design of fortifying his frontiers towards Judah, in order to defend the other parts of his kingdom that were thus furiously invaded, which gave Afa an opportunity to demolish the works that were begun at Ramah; and with the materials that Baasha had prepared, to build him two cities in his own dominions, Gebah and Mizpah.

This application however to Benhadad for assistance, was in Afa a thing inexcusable. It implied a distrust of God's power and goodness to help him, of which he had so lately so large an experience, and therefore the prophet Hanani was sent to reprove him for it: but instead of receiving his reproofs with temper and thankfulness, he was so exasperated with them, that he put the prophet in chains, and gave orders at the same time, for the execution of several of his

his subjects. The truth is, towards the latter part of his life, he grew very peevish and passionate, and uneasy with those that were about him, which charity would be apt to think proceeded from his distemper, a severe gout in all probability, whose humour rising upwards, killed him in the year of the world 3090, and in the one and fortieth year of his reign. The scripture reproaches him with having recourse to physicians rather than to the Lord. He was succeeded by his son Jehoshaphat: but instead of being interred, as the manner of the Jews then was, he ordered his body to be burnt with great quantities of perfumes and spices, and his bones and ashes to be collected and buried in a sepulchre, which he had provided for himself in the city of David.

It is, however, matter of doubt with some annotators, whether the body of Asa was actually burnt, or only some spices and odoriferous drugs, to prevent any bad smell that might attend the corpse. The words of the text are, (2 Chr. xvi. 14.) 'They laid him on the bed which was filled with sweet odours and divers kind of spices prepared by the apothecaries art; and they made a great burning for him.' For the different opinions of writers on this head, see *Patrick's and Calmet's Commentaries on the text.*

ASAHIEL, the son of Zeruiah, and brother of Joab, was killed by Abner in the battle of Gibeon, (2 Sam. ii. 18, 19.) while he obstinately persisted in the pursuit of that general. To revenge his death, Joab his brother, some years after (*ib.* iii. 26, 27.) treacherously killed Abner, who was come to wait on David at Hebron, in order to procure him to be acknowledged by all Israel, in the manner already related under the article ABNER.

ASAI AH, a servant of king Josiah, who was sent by that prince to consult Huldah the prophetess, concerning the

book of the law, which had been found in the temple. 2 Chr. xxxiv. 20.

ASAPH, the son of Berachiah, (1 Chr. vi. 39.) of the tribe of Levi, and the father of Zaccur, Joseph, Nathaniah, and Asarelah, (*ib.* xxv. 2.) was a celebrated musician in David's time. In the distribution of the Levites, which this prince made for the service of singing in the temple, he appointed those of Kohath's family to be placed in the middle, about the altar of burnt-sacrifices; those of Merari's family had the left; and those of Gershon's the right. Asaph, who was of this last family, presided over that band whose station was appointed to the right; and his descendants kept the same place, and had the same rank in the temple. We find several Psalms with Asaph's name in the title, as the fiftieth, seventy-third, and the ten following psalms, the stile whereof is more lofty and elevated than that of the psalms of David. But it is observed, that Asaph can hardly be supposed to have written all the psalms which are inscribed with his name, because some of them relate to the Babylonish captivity. See PSALMS.

ASAPH was also the father of Joah, who was secretary to king Hezekiah. 2 Kings xviii. 18.

ASCENSION of our Lord, a festival of the church, in memory of Jesus Christ's ascending up into heaven forty days after his resurrection, in his human nature, and in the presence of his disciples. Our Saviour having conversed with his apostles, for forty days after his resurrection, and sufficiently instructed them, led them from Jerusalem as far as Bethany and the mount of Olives, at half a league's distance from Jerusalem, Luke xxiv. 50. and Acts i. 4, &c. Then lifting up his hands to bless them, he was raised up to heaven in their sight, and set down at the right hand of his father, there to continue till he shall descend at the last day to judge the quick and the dead, and render to

every



every man according to his works. It is believed by Eusebius and several others, that our Saviour did eat with his disciples in a cave of mount Olivet, before he separated from them; and that there he communicated to his disciples the most hidden mysteries of his doctrine before his ascension. Several of the antients affirm, that Jesus Christ, when he ascended up into heaven, left the print of his feet on the ground, and that the marks continued ever after, notwithstanding that the faithful every day carried away the earth of the place, to preserve it out of devotion. To this miracle another is added, which is, that the empress Helena having built the magnificent church of the Ascension, in the midst of which is this spot of ground, when the workmen would have covered it with a marble pavement, like the rest, they could not effect it; whatever they laid upon the place immediately quitting it. The original of this festival was so antient that St. Austin could derive it from no other fountain but either apostolical institution, or the general agreement of the church, in some plenary council.

ASENATH, the daughter of Potiphar, and wife of the patriarch Joseph, and the mother of Ephraim and Manasseh. Gen. xli. 45, 50. xlii. 20. It is a question whether Asenath be the daughter of the same Potiphar who bought Joseph, and afterwards, being imposed on by his wife's slanders, threw him into a dungeon. The Hebrews, cited in Origen, relate, that Asenath discovered to her father Potiphar what passed between Joseph and her mother; and convinced him that there was no ground for the suspicions which he had conceived against his servant. St. Jerom, Rupert, Tostatus, and some others are persuaded that Asenath is the daughter of Potiphar, Joseph's first master. But the generality of the fathers and expositors are of a contrary opinion, for reasons

which will be taken notice of under the article POTIPHAR.

There are several fabulous relations of the rabbins concerning the manner wherein Asenath became Joseph's wife, for a detail of which, if any person is curious to read, he may consult *Vicentii Belvacens. Speculi. t. 4. l. 1. c. 118.*

ASHAN, a city of the tribe Judah. Josh. xv. 42.

ASHBEL, the second son of Benjamin. 1 Chr. viii. 1 Numb. xxvi. 38.

ASHDOD, AZOTH according to the Vulgate, or AZOTUS according to the Greek, a city which was assigned by Joshua (xv. 47.) to the tribe of Judah, but was possessed a long time by the Philistines, and rendered famous for the temple of their god Dagon. It lies upon the Mediterranean-Sea, about nine or ten miles north of Gaza, and in the times when christianity flourished in those parts, was made an episcopal see, and continued a fair village till the days of St. Jerom. See *Wells's Geography of the Old and New Testament.*

ASHDOD, AZOTH, or AZOTUS, was one of the five governments belonging to the Philistines. Herodotus says, that Psammetichus king of Egypt lay nine and twenty years before Azotus; so that of all the cities we know of, none ever maintained so long a siege. Judas Maccabæus (Macc. ix. 18.) was killed on mount Azotus.

ASHER, the son of Jacob and Zilpah, his wife Leah's servant. Gen. xxx. 13. We know nothing particularly of the life or death of this patriarch, as there is no credit to be given to what is said concerning him in the Testament of the twelve patriarchs, where we find a long discourse concerning Asher, and a prediction of the captivity of his tribe, its deliverance by Jesus Christ, and of his burial at Hebron. Asher had four sons and one daughter. And (*ibid.* xlix.) the inheritance belonging to his children lay in

in a very fruitful country, (Deut. xxxiii. 24.) with Phœnicia to the west of it, mount Libanus to the north, mount Carmel and the tribe of Issachar to the south, and the tribe of Zebulun and Naphthali to the east. The tribe of Asher never possessed the whole extent of ground which was assigned to it; its allotment was to reach Libanus, part of Syria and Phœnicia: but either its weakness, its negligence, or its sins, or all these put together, says F. Calmet, were the cause that it could never get possession of its whole portion.

ASHES, *Cineres*, the terrene, or earthy part of wood, and other combustible bodies, remaining after they are burnt, or consumed with fire. Several religious ceremonies depend upon the use of ashes. St. Jerom relates, that the Jews in his time rolled themselves in ashes, as a sign of mourning. To repent in sackcloth and ashes is a frequent expression in scripture, for mourning and being afflicted for our sins. There was a sort of lye and lustral water made with the ashes of an heifer sacrificed upon the great day of expiation; the ashes whereof were distributed to the people, and this water was used in purifications as often as any touched a dead body, or was present at funerals. Numb. xix. 17. Tamar, after the injury received from her brother Amnon, covered her head with ashes. 2 Sam. xiii. 19. The Psalmist in great sorrow says, that he had eaten ashes as if it were bread. Ps. cii. 9. However this is to be considered as an hyperbole. He sat on ashes, he threw ashes on his head, his food, his bread was spoiled with the ashes wherewith he was covered. Jeremiah, in his Lamentations, (iii. 16.) introduces Jerusalem saying, that the Lord had fed her with ashes. God threatens his people with showering dust and ashes upon the lands instead of rain, Deut. xxviii. 24. I am dust and ashes, said Abraham to the lord; (Genes. xviii. 27.) and Job (xxxiv. 15.)

declares that man, who is but dust and ashes, shall again turn to dust.

The antient Persians had a sort of punishment for some great criminals, which consisted in executing them in ashes. The criminal was thrown headlong from a tower fifty cubits high, which was filled with ashes to a particular height. 2 Macc. xiii. 5, 6. The motion which the criminal used to disengage himself from this place, plunged him still deeper into it, and this agitation was farther increased by a wheel which stirred the ashes continually about him, till at last he was stifled. See the article PUNISHMENT.

ASHIMA, the name of an idol worshipped by the people of Hamath. 2 Kings xvii. 30. Some of the rabbins say, it had the shape of an ape, others that it was represented under the form of a lamb, a goat, or a satyr. Selden ingenuously confesses, that he is wholly ignorant what this deity was: Some conceive him to be the same as Mars, because AS. among the Greeks stood for *ἄσπερ*, and Schemah they say means hearing, and being obedient, and from hence they conclude him to be the god whom the Romans called Hesus. But the most probable conjecture is, that Ashima is the diety whom the Hebrews call Hashem: and Ebenezer, in his preface to the book of Esther, says, that he saw in a Samaritan pentateuch, the word *Bara Ashima* substituted in the room of *Bare Elohim*, that is the idol of Ashima, put instead of the true God. Bochart censures this as false, and we have authentic copies of the Samaritan Pentateuch which prove it to be so. Ashima may perhaps be derived from the Persian *Ajuman*, which is the name of a genius presiding over every thing which happens on the twenty-seventh day of every solar month.

ASHKENAZ, the eldest son of Gomer, Gen. x. 3. Calmet is of opinion, that he is the father of the Ascantes, people who dwelt about Tanaïs, and the Palus Mæotis.

ASHNAH,



ASHNAH, a city in the tribe of Judah. Josh. xv. 33.

ASHPENAZ, intendant or governor of king Nebuchadnezzar's eunuchs. Dan. i. 3. He it was (*ibid.* 6.) that changed the name of Daniel into that of Belteshazzar, that of Hananiah into Shadrach, and that of Azariah into Abednego. Daniel having formed a resolution to eat nothing dressed after the gentile manner, intreated Ashpenaz (*ibid.* ii.) to permit him and his companions to be served with pulse only, and such other provisions as were allowed of by the law of Moses: but Ashpenaz did not dare to suffer it, lest the king should perceive it by the meager air of their countenances. Notwithstanding, Melzar, whom Ashpenaz had appointed to be their governor, privately gave them leave, and by the permission of God this diet was so far from impairing their good complexions, that it rather increased the strength and fulness of their persons.

ASHUR, the son of Shem, who gave his name to Assyria. It is believed that Ashur originally dwelt in the land of Shinar and about Babylonia, but that he was compelled by the usurper Nimrod to go from thence, and settle higher towards the springs of Tigris, in the province of Assyria, so called from him, where he built the famous city of Nineveh, and those of Rehoboth and Calah and Refen. This is the sense which is generally put upon these words of Moses, (Gen. x. 11, 12.) 'Out of that land (Shinar) went forth Ashur and builded Nineveh, and the city of Rehoboth, and Calah and Refen, between Nineveh and Calah.'

But Bochart explains the text of Moses in a different manner. He understands it of Nimrod, who left his own country and attacked Assyria, which he made himself master of, and there built Nineveh, Rehoboth, Calah, and Refen: here he established the seat of his empire, and became the most powerful, and probably the first

monarch of the east. Our author does not think it probable that Moses should give an account of the settlements of one of the sons of Shem, where he is expressly discoursing of Ham's family: he therefore explains the text 'Out of that land went forth Ashur: he, i. e. Nimrod,' went forth 'into Assyria.' But others imagine that Moses is not so exactly methodical, but that upon mentioning Nimrod and his people, he might hint at a colony which might depart from under his government, though it happened to be led by a person of another family: add to this, that the land of Ashur and the land of Nimrod are mentioned as two distinct countries in Micah; (v. 6.) and that if Nimrod had built Nineveh, and planted Assyria, Babylon and Assyria would have been but one empire: nor could the one be said to have conquered the other with any propriety, whereas we are expressly told by Diodorus, that the Assyrians conquered the Babylonians, and may thence infer that before Ninus united them, Babylonia and Assyria were two distinct kingdoms, and the plantation of one and the same founder. *Shuckford's Connection*, vol. I. l. 4. Suidas, John Malala, and Cedrenus relate, that Thuras reigned at Nineveh after Ninus. He made war upon Caucasus of the race of Japhet, conquered and killed him. After the death of Thuras, the Assyrians called the planet Mars by his name, and adored him, under that of Baal, which in their language signifies the God of War. Daniel speaks of this God Baal, who was worshipped at Babylon. So much we learn from Suidas. It is generally believed that Thuras and Ashur were the same persons; and that the Baal of the Assyrians and Babylonians was their first king, and the founder of their monarchy. But instead of making Thuras the son and successor of Ninus, Calmet observes, that, on the contrary, Ninus should be called the

the son and successor of Thuras, or Ashur, otherwise called Baal, or Belus. For historians all agree in making Ninus the son of Belus. But there are some who confound Ninus with Ashur, others make him the son of Nimrod; and in a matter of such antiquity we indeed can hope to receive very little light from profane authors. But it is observed, that care should be taken to distinguish between the old Belus, who is probably the same with Enochous king of Chaldæa; and Belus the Assyrian, the father of Ninus. Enochous, reigned at Babylon 440 years before Belus the Assyrian. The empire of the Assyrians is thought to have been the most antient in the east. The foundation of it is ascribed to Ashur, or Nimrod, or Belus, or Ninus. Herodotus, who is generally followed in this matter, says, that Ninus the son of Belus founded the Assyrian empire, which subsisted five hundred and twenty years in upper Asia. Usher fixes the beginning of this empire to the year of the world 2737, before Jesus Christ 1267. The scripture in the place already quoted, speaks of the foundation of the Assyrian empire by Nimrod long before Ninus, that is, about the time that the tower of Babel was built, in the year of the world 1757, before the taking of Babylon by Alexander the Great 1903 years. From this time the Babylonians continued to make their observations of the heavens; and those which were sent by Callisthenes to Aristotle, had a retrospect of 1903 years. Dionysius Halicarnassæus observes very well, that the Assyrian empire was at its beginning of very small extent, and this sufficiently appears from the kings of Shinar, Elam, Chaldæa, and Ellasar, (Gen. xix.) coming to attack the kings of Sodom, Gomorrah, and the neighbouring cities, at the time when the Assyrian empire founded by Nimrod must have long subsisted; and before Ninus the son of Belus founded, or rather aggrandized, the only empire

of Assyria, which was known to profane authors: for they had no notice of that which was established by Nimrod. See the article ASSYRIA.

ASIA, one of the four grand divisions of the earth, situated between 25 and 148 degrees of longitude east from London, and between the equator, and 72 degrees of north latitude; bounded by the frozen ocean on the north, by the Pacific ocean on the east; by the Indian ocean on the South, and by the Red-Sea on the south-west, and by the Mediterranean and Euxine seas, &c. on the west and north-west; being 4800 miles long, from east to west, and 4300 broad, from north to south.

This quarter of the world is divided into the eastern, middle, and western divisions; the first comprehending the empire of China, Chinese Tartary, and the oriental islands, lying south and eastward of China. The second, or middle division, comprehending India, Ubec Tartary, Calmuc Tartary, and Siberia; and the third or western division comprehending Persia, Arabia, Astracan, and Circassian Tartary, and Turkey in Asia.

The word Asia when put alone, unless otherwise determined by the context, signifieth one of the four quarters of the world. That part of it which lies between mount Taurus on the east, and the Hellespont on the west, is called the Lesser Asia, or Natolia; and that part of the Lesser-Asia which fell to the Romans by Attalus's will, was the Proper Asia. *Prideaux's Connection*, Part II. p. 236.

The antient Hebrews were strangers to the division of the earth into three or four parts, and we never find the name Asia in any book written in the Hebrew. This nation seemed to think that the continent consisted only of Asia-Major and Africa. The rest of the world, and even Asia-Minor, were comprized under the name of the isles of the Gentiles, (Gen. x. 5.) We are unacquainted with the true etymology of



of the word Asia. We find it in no part of the Old Testament : but in the books of the Maccabees, and in the New Testament, it frequently occurs. Asia is looked upon as that part of the world, which, of all others, has been most peculiarly distinguished by heaven. There it was the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated monarchies were formed; from thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared, there it was that he wrought the salvation of mankind, that he died and rose again, and from thence it is that the light of the gospel was diffused over all the world. Laws, arts, sciences, and religion almost all had their original in Asia.

ASKELOON, a city in the land of the Philistines, situated between Azoth and Gaza, upon the coast of the Mediterranean-Sea, about 520 furlongs from Jerusalem. It is said to have been of great note amongst the Gentiles for a temple dedicated to Derceto, the mother of Semeramis, here worshipped in the form of a mermaid; and for another of Apollo, where Herod the father of Antipater, and grandfather of Herod the Great, served as priest. The tribe of Judah after the death of Joshua (Judges i. 18.) took the city of Askelon; being one of the five governments belonging to the Philistines. The place at this day is very inconsiderable. There is much mention of the wine of Askelon, and the cypress-tree, a shrub that was very much esteemed, and was very common in this place. *Calmet's Dict. and Wells's Geography of the Old Testament.*

ASMODEUS, a certain evil spirit that beset Sarah, the daughter of Raguel, and killed her seven first husbands, which she had before Tobias; (Tobit vi. 14. iii. 8.) but was afterwards expelled by the help of smoke arising from the gall of a fish, and

bound by the angel Raphael in the deserts of Upper Egypt. *ib.* viii. 2, 3. The rabbins say, that Asmodeus was born in an incestuous manner of Tubal-Cain and Noema his sister; and that it was his love of Sarah that made him kill those who married her. The rabbins farther relate, that Asmodeus drove Solomon out of his kingdom, and took his place: but that Solomon returning dethroned him, and loaded him with fetters. They pretend likewise, that this prince forced Asmodeus to assist him in building the temple at Jerusalem; that by some secret he learned of the dæmon, he built it without hammer, ax, or any iron-tool; (1 Kings vi. 7.) making use of the stone Schamir, which cuts stone as a diamond does glass. As to the manner of driving away this evil spirit from Sarah, the learned father Calmet supposes, that the effect of the smoke arising from the fish's gall, which Tobias burnt, rested intirely on the senses of Tobias and Sarah; dæmons being substances purely spiritual, and therefore not to be wrought upon in that manner; that it deadened the sense of pleasure and all lustful inclinations in them; and that the chaining up Asmodeus is to be explained in an allegorical sense, as signifying God's order declared to him by Raphael, obliging him to come no more near Sarah, nor appear hereafter any where, but in the utmost parts of Egypt. See *Calmet's Dissertation on Asmodeus before Tobit.* See also the article TOBIAS.

ASMONÆANS, a name given to the Maccabees, the descendants of Mattathias. The family of the Asmonæans became very illustrious in the latter times of the Hebrew commonwealth; it was the support both of the religion and liberty of the Jews; and was possessed of the supreme authority from Mattathias to the reign of Herod the Great, for the space of 128 years. See MACCABEES and KINGS OF THE JEW.

It is no where said, whether the Asmonæans were of the race of Jozadack, in whose family the office of high-priest continued in a lineal descent till Alcimus was promoted to this dignity. This is certain of the Asmonæans, that they were of the race of Joarib, which was the first class of the sons of Aaron; and therefore upon the failure of the former pontifical family (which had then happened by the flight of Onias, the son of Onias, into Egypt) they had the best right then to succeed. And with this right, Jonathan took the office, when nominated to it by the king then reigning in Syria; and also elected thereto by the general suffrage of all the people of the land. *Prideaux's Connections.*

ASNAPPAR, king of Assyria, who sent the Cuthæans into the country belonging to the ten tribes, Ezra iv. 10. Many take this prince to be Salmanesar; but others, with more probability, take him for Esar-haddon.

ASP, a small poisonous kind of serpent, which gives a speedy but easy death. The scripture often speaks of the asp. The most remarkable place wherein it is mentioned, is where it is said to stop its ears, that it may not hear the voice of the charmer. It is affirmed with great confidence, that this animal stops its ears to prevent its hearing any one who would charm it. Virgil's Marrubian priest excelled in this art,

*Marrubia venit de gente sacerdos,  
Vipereo generi & graviter spirantibus  
Hydri,  
Spargere qui somnos cantuque manuque  
solebat. Æneid. VII. 750.*

and the Psalmist (Psalm lvi. 5.) alludes to this, when he says, 'That the fury of the wicked is like that of the serpent and deaf adder' (or more properly asp, as the Septuagint and Vulgate render the original פתן) 'which stoppeth its ears that it may not hear the voice of the charmer.'

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Some are of opinion that there is a sort of asp that really is deaf, which of all others is the most dangerous; and that the Psalmist here speaks of this. Others will have it, that the asp proving old, becomes deaf of one ear, and stops the other with earth that it may not hear the voice of the charmer. Lastly, authors again pretend, that the asp, as well as other serpents, hears very well, but that when any one would charm it, it stops its ears by applying one very close to the earth, and stopping the other with the end of its tail. With regard to the charming of serpents, the reader may consult Bochart, and F. Calmet's dissertation written expressly on this subject, and placed at the beginning of the first volume on the Psalms. This species of serpent is frequently mentioned by authors, but so carelessly described, that it is not easy to determine which, if any, of the species known at present, may be called by this name. It is said to be common in Africa, and about the banks of the Nile. See *Ray's Syn. Anim.* p. 288. Naturalists however mention three species of asps, the first called Chersæa, the second Chelidonia, and the third Ptyas; being the most fatal of all. It is with the asp that Cleopatra is said to have dispatched herself: but the fact is contested, and Brown places it among his vulgar errors. Lord Bacon makes the asp the least painful of all the instruments of death: he supposes the poison to have an affinity with opium, but to be less disagreeable in its operation, though this does not agree with the descriptions given by Dioscorides and others. Immediately after the bite, the sight becomes dim, a sensible tumor arises; a moderate pain is felt in the stomach; though Mathiolus will have the symptoms to be more violent, and even attended with convulsions. The bite of an asp is said by Aristotle to admit of no remedy; and Pliny and Ægineta allow of no other cure, but to cut off the wounded



wounded part. However the skin and exuvia of this creature had a place in the *materia medica* of the antients.

ASPHAR, a lake mentioned in the first book of Maccabees, (ix. 33.) where it is said, that Jonathan and Simon his brother retired into the desert of Thecoe, near the lake Asphar. Calmet thinks it probable, that this lake is the same with the *lacus Asphaltites*, or the lake of Sodom, which, we are told by Maundrel, the present inhabitants adjacent to this lake call the lake of Lot. It had the name of *Lacus Asphaltites* given it, on account of the great quantity of asphaltus, or bitumen in it; being in such quantities that no fish can live in the waters; nor can a man without difficulty sink in them, by reason of their weight and density. Sometimes there are pieces of bitumen to be seen on the top of the waters, as large as a boat, or some such vessel: this the Arabians make much use of in their medical preparations, but more especially in embalming dead bodies. As the Hebrews call nitre and bitumen salt, the Dead-Sea is called by them the Salt-Sea. Galen says, that it is not only salt to the taste, but bitter too; and so impregnated with salt, that they who sink deep in it, come out all covered with brine; and that salt thrown into it will scarce melt at all. It is supposed to be called the Dead-Sea, because no animal can live in it; though Maundrel seems to suspect the truth of this; having observed among the pebbles on the shore, two or three shells of fish resembling oyster-shells. According to Josephus's account, the lake of Sodom is 580 furlongs long, from the mouth of the river Jordan to Zohar, and 150 furlongs broad. The lake Asphaltites receives all the waters of Jordan, of the brooks Arnon and Jabbok, and other waters which descend from all the neighbouring mountains; and notwithstanding it has no visible outlet, it does not overflow. It is however believed, that it dis-

charges itself by some subterraneous channels into the Mediterranean. See SODOM.

The asphaltus or bitumen of Judea, or the Dead-Sea, rising at particular seasons from the bottom of the lake, and appearing upon the water in a large quantity together, is thought to be the best of any that is known: it is of a shining purple colour, very weighty, and of a strong smell: but that now in the shops, sold under the name of the Judea-bitumen, is no more than a composition of oil, brimstone, and pitch, there being none brought hither from Judea.

ASRIEL. This is the name of two different men mentioned in scripture; one whereof is the son of Gilead and head of the family of the Asrielites; (Numb. xxvi. 31.) the other, the son of Manasseh, Josh. xvii. 2. 1 Chr. vii. 14.

ASS, a quadruped of the horse-kind, with a long head, long ears, a round body covered with a short and coarse hair, generally of a pale dun colour, with a streak of black running down its back, and across the shoulders; and a tail not hairy all the way, as in a horse, but only at the end. The horse and ass are so nearly allied, that they will copulate together, and the produce is a mule, a creature of a middle nature between its two parents, but incapable of propagating its species, so careful is nature to avoid filling up the world with monsters. *Hist. of Anim.*

The ass, whereof there is frequent mention in scripture, is an animal fit for domestic uses. Le Clerc observes, that the Israelites having but few chariots, were not allowed to keep many horses: wherefore the most honourable among them were wont to be mounted on asses, which in the eastern countries were much bigger and more beautiful than they are with us. Deborah, in her song, describes those of the greatest power in Israel by these words, 'Ye that ride on white asses.'

Judges

Judges v. 10. Jair of Gilead (*ib.* x. 4.) had thirty sons who rode on as many asses, and commanded in thirty cities. Abdon, one of the judges of Israel, (*ib.* xii. 14.) had forty sons and thirty grandsons, who rode on seventy asses; and Jesus Christ made his solemn entry into Jerusalem riding upon an ass. John xii. 14.

The ass was declared an unclean creature by the law, and no one was permitted to taste of the flesh of it, because it did not chew the cud. Lev. xi. 26. To draw with an ox and an ass together was prohibited. Deut. xxii. 10.

The Jews were accused by some Pagans with worshipping the head of an ass. Appion the grammarian seems to have been the author of this slander. He affirmed, that the Jews kept the head of an ass in the sanctuary of the temple, and that it was discovered there, when Antiochus Epiphanes took the temple of Jerusalem, and entered into the most private part of this sacred place. He added, that one Zabidus, upon a certain day, having secretly got into their temple, carried off the ass's head, and conveyed it to Dora. Suidas says, that Damocritus the historian averred, that the Jews adored the head of an ass made of gold, and sacrificed a man to it every three, or, as he says elsewhere, every seven years, after having cut him in pieces. Plutarch and Tacitus were imposed on by this calumny; they believed that the Hebrews adored an ass, out of gratitude for the discovery of a fountain which was made to them by one of these creatures, in the wilderness, at a time when they were parched with thirst, and extremely tired. The Heathens indeed would accuse the Christians of the same species of worship. *Audio Christianos*, says Cæcilius, *turpissimæ pecudis asini caput consecratum inepta nescio quam persuasione venerari*. Tertullian, much to the same purpose, says, *Nam & quidam somniasis caput asinum esse Deum nostrum*. Christians for this

reason were called *Afinarii*; but it is observed, that there is nothing in their religion, or in the history of the primitive church, which could make way for such a calumny; and as the Christians of the first ages were accused very groundlessly of worshipping an ass, it may likewise be said too of the Jews, that they were accused of the same thing with as little foundation. Those learned men, who have endeavoured to search into the original of this slander, are very much divided in their opinions, concerning it. But F. Calmet observes, that though their several explications are very ingenious, yet there is no solidity at all in them, and that it is very probable no man will ever be able to give a good reason for any thing so ridiculous as this accusation: however, in his opinion, Le Moine seems to have hit it off best: he says, that, in all probability, the urn of gold wherein the manna was inclosed, and which was preserved in the sanctuary, was taken for the head of an ass, and that the עמר *omer* of manna, might have been confounded with the Hebrew תמר *or* חמור *Chamor*, which signifies an ass. Under the article BALAAM, may be seen what passed between him and his ass, when that animal was miraculously enabled to speak to her master: however, it may not be improper here, to enquire into the opinions of commentators, concerning this fact, whether it really and literally happened as Moses relates it; or whether it be an allegory only, or the mere imagination or vision of Balaam. This indeed is so wonderful an instance that several of the Jewish doctors, who, upon other occasions are fond enough of miracles, seem as if they would hardly be induced to assent to this. Philo, in his *Life of Moses*, passes it over in silence, and Maimonides pretends, that it happened to Balaam in a prophetic vision only. But St. Peter (2 Pet. ii. 16.) speaks of this fact as literal and certain, and so all interpreters explain



explain it. St. Austin, who understands it exactly according to the letter, finds nothing in the whole account more surprizing, than the stupidity of Balaam, who heard his ass speak to him and answered it, as if he talked with a reasonable person. He is of opinion, that this diviner was accustomed to prodigies like this, or that he was strangely blinded by his avarice, not to be stopped by an event of so extraordinary a nature. Le Clerc thinks, that Balaam might probably have imbibed the doctrine of transmigration of souls, which was certainly very common in the east, and from thence might be the less astonished at hearing a brute speak. And Dr. Patrick thinks, that Balaam was in such a rage and fury at the supposed perverseness of his beast, crushing his foot, that for the present he could think of nothing else; though the conciseness of Moses's relation, that must be presumed to have omitted many circumstances, which, if rightly known, would dispel this and many more difficulties that may be imagined in this transaction, does certainly furnish us with a better and more satisfactory answer. St. Austin is of opinion, that God had not given the ass a reasonable soul, but permitted it to pronounce certain words, in order to reprove the prophet's covetousness. Gregory of Nyssa seems to think, that the ass did not utter any word articulately, or distinctly; but that, having brayed as usual, the diviner whose practise it had been to draw prefaces from the cries of beasts, and singing of birds, comprehended easily the asses meaning by its noise; Moses designing to ridicule this superstitious art of augurs, and soothsayers, as if the ass really spoke in words articulate.

We must own, says Calmet, that this is a miraculous fact related by an inspired writer, whose authority we are not allowed to call in question in the least particular: but we should study such ways of explaining it as are

most conformable to reason and most proper to solve the difficulties of it, without attacking the truth of the history. Now it is very possible for God to make an ass speak articulately; it is indeed miraculous and above the ordinary faculty of this animal, but not against the laws of nature.

The ass is wild in many warm countries, and particularly in Africa. It was formerly very common in Palestine, and is frequently spoken of in scripture. The wild ass is the Zebra, *asinus Africanus*, or transversely streaked *Equus* of naturalists. It is an extremely beautiful animal, and though in colouring so vastly different from all the other varieties of the horse-kind, it agrees with it in every other respect: the size is much about that of the common ass, but of a much more elegant figure; the whole animal is parti-coloured or beautifully striped, in a transverse direction, with long and broad streaks, of a deep glossy and shining brown, and whitish, with some absolutely black. There are usually seen great numbers of them together in manner of flocks of sheep, and they are extremely swift of foot.

*Ray's Synopsis. Animal.*

From the particulars related of this animal in Job xi. 12. xxxix. 5. Psal. civ. 11. and Jer. xiv. 6. we learn, that it lives in the most remote deserts, is very jealous of its liberty, can hardly endure thirst, and draws a great number of females of its own species after it. Calmet is of opinion that these are what the scriptures term the white asses, which the princes of Israel rode on.

ASSIDÆANS, or rather Chasidæans, which in Hebrew signifies *pious* or *merciful*, were a kind of religious society among the Jews, whose chief and distinguishing character was, to maintain the honour of the temple, and therefore they were not only content to pay the usual tribute for the reparation of it, but charged themselves with

with farther expence upon that account; for every day, except that of the great expiation, they sacrificed a lamb, (besides those of daily oblation) which was called the sin-offering of the Assidæans. They practised greater hardships and mortifications than the rest, and their common oath was by the temple, for which our Saviour reproves the Pharisees, (Matth. xxiii. 16.) who had learned that oath of them. From this sect the Pharisees sprung, which produced the Essenians. The Assidæans are represented (1 Mac. ii. 42.) as a numerous sect, distinguished for its valour, as well as its zeal for the law. A company of them resorted to Mattathias, to fight for the law of God, and the liberties of their country. *Scaliger in Elench. Tribes. &c. Prideaux's Connect. and Calmet's Comment.*

ASSIR, the son of Jeconiah king of Judah. 1 Chr. iii. 17.

This was also the name of a son of Korah, of the tribe of Levi. 1 Chr. vi. 22. Exod. vi. 24.

ASSOS, a sea-port town, situated on the south-west part of the province of Troas, and over against the island of Lesbos. St. Luke and others of St. Paul's companions in his voyage (Acts xx. 13, 14.) went by sea from Troas to Assos: but St. Paul went by land thither, and meeting them at Assos, they all went together to Mytelene.

ASSYRIA, an antient kingdom of Asia, comprehending those provinces of Turkey and Persia, which are now called Curdistán, Diarbec, and Iraca Arabic; being bounded by Armenia on the north, Media and Persia on the east, Arabia on the south, and the river Euphrates, which divides it from Syria and Asia-Minor, on the west.

Under the article ASHUR, from whom Assyria is supposed to have derived its name, we have delivered the opinions of authors with regard to the first planting of this country, and the antiquity, duration, and extent of the Assyrian empire. After the time of

Nimrod we hear no more in the sacred records of the Assyrian empire, till about the year 3234, when we find Pul invading the territories of Israel, and making Menahem tributary to him. 2 Kings xv. 1 Chr. v. It is granted indeed, that the four kings who in the days of Abraham invaded the southern coasts of Canaan, (Gen. xiv.) came from the countries where Nimrod had reigned, and perhaps were some of his posterity who had shared his conquests: but these seem to have been of small consequence. And though Nineveh, in the time of Joash king of Israel, was become a large city, yet it had not acquired that strength as not to be afraid (according to the preaching of Jonah iii.) of being invaded by its neighbours, and destroyed within forty days. Not long before this, it had freed itself indeed from the dominion of Egypt, and had got a king of its own, (*Newton's Chronology*, Chap. iii.) but what is very remarkable, its king was not as yet called the king of Assyria, but only the king of Nineveh. Nor was his proclamation for a fast published in several nations, nor in all Assyria, but only in Nineveh, and perhaps the villages adjacent, whereas when once they had established their dominion at home, secured all Assyria, properly so called, and began now to make war upon their neighbouring nations, their kings were no longer called the kings of Nineveh, but had the title of kings of Assyria, which instances, with several others that might be produced, are sufficient arguments to prove, that the Assyrians were not the great people some have imagined in the early times of the world; and that if they made any figure in Nimrod's days, it was all extinguished in the reigns of his successors, and never revived until God, as a punishment for the wickedness of his people, was pleased to raise them from obscurity, and, as the scripture expresses it, 'stirred up the spirit of Pul, and the spirit of Tiglath-Pileser king of Assyria.'



' Assyria.' As indeed the history of the Assyrian empire, as delivered by profane writers, is so incredible, romantic, and defective, we think it only necessary to observe here, that Ninus, the son of Belus is by profane writers affirmed to have founded the Assyrian empire, which subsisted five hundred and twenty years in upper Asia. This Ninus was succeeded by his wife Semiramis, who reigned two and forty years; and after her Ninyas her son reigned nine and thirty years. He is said to have a series of six and thirty kings for his successors, whose names are set down, together with the dates and durations of their reigns, to Sardanapalus. Arbaces governor of Media having observed with disdain the effeminacy of this prince's life, which he passed in the most retired parts of his court, confederated with Belesis governor of Babylon, and resolved to shake off the Assyrian yoke, and set the Medes and Chaldeans at liberty. After several battles, Sardanapalus was constrained to shut himself up in Nineveh, and in the third year of the siege, the Tigris having overthrown the city walls, for twenty furlongs in length, Sardanapalus burnt himself in his palace, with his wealth, his eunuchs, and his concubines. Thus the city being taken, Belesis and Arbaces assumed each the title of king, set the Medes and Chaldeans at liberty, and dismembered the antient empire of the Assyrians. See the articles ARBACES and BELESIS.

This Arbaces Dr. Prideaux takes to be the Tiglath Pileser, mentioned in scripture, (2 Kings xv. and 1 Chr. x. 2 Chr. xxviii.) who came to the assistance of Ahaz king of Judah, and overcame the kings of Israel and Damascus. He had the larger share of the empire, and therefore fixed his seat at Nineveh, where the former Assyrian kings used to have their residence; and there governed his new erected empire for nineteen years. He was succeeded by his son Salmanasser; Sennacherib the successor of Salmanasser is much

celebrated in sacred and profane writings. He was succeeded by his son Esarhaddon, who after he had reigned some years, made himself master of Babylon; and Esarhaddon by Saosduchinus, called in the book of Judith Nebuchodonosor; Saosduchinus by Chynaladanus; Chynaladanus by Nabopolassar, who being governor of Babylon, and joining his forces with Astyages the son of Cyaxares, slew Chynaladanus and destroyed Nineveh, and translated the empire to Babylon. Nabopolassar was succeeded by his son Nebuchadnezzar the Great, who took Jerusalem; Nebuchadnezzar the Great, by his son Evilmerodach, Evilmerodach by Belshazzar, in whom the empire of the Assyrians and Babylonians terminated by Darius the Mede's taking possession of the empire. Hitherto we have the authority of scripture, which clearly points out Nebuchadnezzar, Evilmerodach, Belshazzar, and Darius the Mede: some account of each of these princes may be seen under their several names.

But profane authors relate the series of Evilmerodach's successors in a different manner. Megasthenes says, that Evilmerodach was put to death by Neriglissor, his brother-in-law, who reigned four years; he was succeeded by Labassorachus who was killed by a conspiracy; that Nabonidas one of the conspirators succeeded to the crown, in whose time Cyrus made himself master of the Chaldean empire, and united the empires of Assyria, Chaldaea, and Persia.

ASTAROTH, or ASHTAROTH, the plural of Astarte, a goddess of the Sidonians, 1 Kings xi. 33. Astaroth in the Syrian language signifies sheep, particularly ewes, when their dugs are turgid, and they give milk. From the fecundity of these animals, which in Syria continue to breed a long time, the Sidonians formed the notion of a deity which they called Astaroth, or Astarte. See the next article. *Broughton's Dict. of Religions.*

ASTARTE,

ASTARTE the singular of Astaroth, a goddess of the Phœnicians. This deity is in scripture (Jerem xii. 18.) called 'the queen of heaven.' Solomon, who had married many foreign wives, introduced the worship of Astarte in Israel: but it was Jezebel principally, daughter to the king of Tyre, and wife to Ahab, who first brought the worship of this deity into Palestine. See AHAB, &c.

Astarte had many priests attending on her rites. Jezebel had no less than 400 of them in her service: (1 Kings xviii. 7.) she was served with much form and pomp, and the women were employed in weaving hangings or tabernacles for her. 2 Kings xxiii. 7. When she was adored as queen of heaven, they offered up cakes to her; 'the children gathered the wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes for the queen of heaven.' The Africans, who were descended from the Phœnicians, maintained Astarte to be Juno, as we learn from St. Austin. But Lucian, who wrote particularly concerning this goddess, says expressly, that she is the moon. Astarte is not always represented alike; sometimes she is in a long, at other times, in a short habit; sometimes holding a long stick with a cross on the top of it; some medals represent her with a crown of rays; in others she is crowned with battlements; Sanchoniathon says, that she was represented with a cow's head, the horns emblematically describing the moon. Cicero calls her the fourth Venus of the Syrians. Lucian tells us, that he had learned from the Phœnician priests, that Astarte was Europa, the daughter of Agenor king of the Phœnicians, and deified after her death, to comfort her father for the loss of her. See BAAL.

A modern author who has endeavoured to trace most of the Pagan divinities in the scripture, upon a supposition that the Phœnicians had deified several of the Canaanites, and especially

the descendants of Abraham, takes the Phœnician Astarte or Astaroth, which signifies sheep, to be the Rachel of the Bible, that word being of the same signification in the Hebrew. Milton (*see Paradise Lost, book I. v. 437.*) mentions Astarte among the fallen Angels. Astarte is said to have consecrated the city Tyre, by depositing in it a fallen star. Hence perhaps, according to Bochart, came the notion of a star or globe of light, which at certain times darted down from the top of mount Libanus, near her temple at Aphac, and plunged itself into the river Adonis, and was thought to be Venus. Her temple at Aphac upon mount Libanus, was a perfect sink of lewdness, a very school of the most beastly lusts, which were permitted here, because Venus was said to have had her first intercourse in this place with her beloved Adonis. *Broughton's Dict. of Religions.*

ASTYAGES, otherwise CYAXARES, king of the Medes, and successor to Phraortes, reigned forty years, and died in the year of the world 3409. He was father of Astyages, otherwise called Darius the Mede. He had two daughters, Mandane and Amyit: Mandane married Cambyzes the Persian, and was the mother of Cyrus. Amyit married Nebuchadnezzar, the son of Nabopolassar, and was the mother of Evilmerodach.

ASTYAGES, otherwise called AHASUERUS, (Tob. c. ult. v. ult. in the Greek, and Dan. ix. 1.) or ARTAXERXES, (Dan. vi. 1. in the Greek) or DARIUS the MEDE, (Dan. v. 31.) or CYAXARES in Xenophon, or APANDAS in Ctesias, was appointed, by his father Cyaxares, governor of Media, and sent with Nabopolassar king of Babylon against Saracus, otherwise called Chynaladanus king of Assyria. These two princes besieged Saracus in Nineveh, took the city, and dismembered the Assyrian empire. Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar



king of the Chaldeans, as is expressly mentioned in Daniel (v. 30, 31.) in the year of the world 3447. After his death, Cyrus succeeded him in the year 3456. See *Vul. Bible Dan.* xiii. 65.

ASYLUM, a sanctuary, a place of refuge or protection, whither unhappy people might retreat, to save themselves from the violence of their enemies; and whence no one must force them. The antient Hebrews, as well as the Heathens, had their asyla: the most remarkable of the Jewish asyla were their cities of refuge, (Ex. xxi. 13. Numb. xxxv. 11.) in order to provide for the security of those who by chance, and without any design, happened to kill a man. They were six in number, three on each side Jordan. They were commanded likewise, when they should enlarge their borders to add three more; but as this command was never complied with, the rabbins say, the Messiah, when he comes, will accomplish it. See *City of Refuge*.

Besides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an asylum. This privilege began to be enjoyed by the Christian churches, about the time of Constantine: but whatever intention it was designed to answer, or whatever the laws concerning it might be, it is observed, that the modern asyla of the christian church, in giving protection to almost all sorts of criminals, and thus disappointing the end of all civil laws, are a great abuse of the antient institution of that privilege in the church.

ASYNCRITUS, mentioned by St. Paul, (Rom. xvi. 14.) is supposed by the Greek church, to have been bishop of Hircania: but we have no accounts that can be depended on relating to this saint.

ATAD's *Threshing-floor*, the place where the sons of Jacob, and the Egyptians who accompanied them, mourned for this patriarch, and which

was afterwards called Abel-mizraim, (Gen. l. 11.) St. Jerom fixes this place between Jordan and Jericho, two miles from the river, and three from Jericho, the place where afterwards Beth-agla was built.

ATAROTH, the name of two cities mentioned in scripture, one whereof is in the tribe of Gad, beyond Jordan, (Numb. xxxii. 34.) thought to be the same with Ataroth-Shophan, which was given to the tribe of Gad; (*ib.* 35.) and another upon the frontiers of Ephraim, between Janohah and Jericho, (Josh xvi. 7.) thought to be the same with Ataroth-Addar, mentioned in Josh. xvi. 5, and xviii. 13.

ATER. His children, to the number of four score and eighteen, returned from Babylon. Ezra ii. 16.

ATHACH, a city in the tribe of Judah. 1 Sam. xxx. 30.

ATHALIAH, the daughter of Omri king of Samaria, and wife to Jehoram king of Judah. This princess being informed that Jehu had slain her son Ahaziah, resolved to take the government upon herself; (2 Kings xi. and Josep. Antiq.) which that she might effect, without opposition, she destroyed all the children that Jehoram had by other wives, and all their offspring. But Jehosheba the sister of Ahaziah, by the father's side only, was at this time married to Jehoiada the high-priest; and while Athaliah's executioners were murdering the rest, she stole away Joash the son of Ahaziah, and kept him and his nurse concealed in an apartment of the temple, for the space of six years. In the seventh year, his uncle Jehoiada being determined to place him upon the throne of his ancestors, and procure the destruction of Athaliah, he engaged the priests and Levites, and the leading men in all the parts of the kingdom in his interest; and in a publick assembly produced him, and made them take an oath of secrecy and fidelity to him.

Then putting himself in a proper posture of defence, he distributed arms among his people, whom he divided into three bodies, one to guard the person of the king, and the other two to secure the gates of the temple. After this, he brought out the young prince, set the crown on his head, put the law-book into his hand, anointed him, and with the sound of the trumpet proclaimed him, which was seconded with the joyful shouts and acclamations of the people. Athaliah, hearing the noise, made all the haste she could to the temple: but when, to her great surprize, she saw the young king on a throne; she rent her cloaths, and cried out, treason; but Jehoiada soon silenced her, for having commanded the guards to seize, and carry her out of the temple, and put all to the sword who should pretend to rescue or assist her: they immediately executed their orders, and taking her out of the sacred ground, brought her, without any opposition, to the stable gate, belonging to the palace, and there slew her, in the year 3126, after a reign of six years.

**ATHAR**, a city in the tribe of Simeon. Josh xix. 7.

**ATHENOBIUS**, the son of Demetrius, was sent by Antiochus Sidetes, king of Syria, to Simon Macabæus, to command him to surrender the cities of Joppa, Gazara, and the fortress of Jerusalem. See **ANTIOCHUS SIDETES**.

**ATHENS**, a celebrated city of Greece, formerly a most powerful and flourishing commonwealth, which eminently distinguished itself in war, but was still more illustrious by the glory it acquired from the learning, eloquence, and politeness whereof its inhabitants made profession. As it would be inconsistent with our purpose to enter upon an historical detail of this once famous republic, we shall only observe in this place, that St. Paul coming thither in the year of Christ

52, found the inhabitants deeply plunged in idolatry, and much divided in their opinions concerning the true religion, and supreme happiness. The apostle therefore having taken an opportunity to preach Jesus Christ there, was carried before the Judges of the Areopagus, as we have related already under the article **AREOPAGUS**. There St Paul converted Dionysius the areopagite, who was ordained the first bishop of Athens, and who, it is believed, ended his life there by an honourable martyrdom.

**ATHLAI**, the son of Belai, divorced his wife, because she was not an Israelite. Ezra. x. 28.

**ATTALIA**, a city of Pamphylia, situated on a fair bay, whither St. Paul and Barnabas (Acts xiv. 25.) went to preach the gospel in the year of Christ 45.

**ATTALUS**, the name of several kings of Pergamus. The Attalus, mentioned in the first Maccabees, (xv. 22.) to whom the Romans wrote in favour of the Jews, is that Attalus surnamed Philadelphus, who governed the kingdom in the room of his nephew Attalus III. Philometor, son of Eumenes, king of Pergamus. This last Attalus was he who left the people of Rome heirs to all his riches; which, as they pretended, was to be understood as including his kingdom too. The arrival of the Jewish ambassadors at Rome, to renew their alliance, in consequence whereof the Roman senate wrote to Attalus, is fixed to the year of the world 3865; and Attalus Philadelphus began to reign in 3845. He reigned till the year 3866, when he put the kingdom into the hands of Philometor his nephew, to whom of right it belonged. Attalus Philometor died without children in the year 3871.

**AUGUSTUS**, emperor of Rome, and successor to Julius Cæsar. The battle of Actium which he fought with



with Mark Antony, and which made him master of the empire, happened fifteen years before the birth of Christ. This was the emperor who appointed the enrolment mentioned by St. Luke, (ii. 1.) which obliged Joseph and the virgin Mary, to go to Bethlehem the place where Jesus Christ was born. Augustus procured the crown of Judea for Herod, from the Roman Senate. After the defeat of Mark Antony, Herod adhered to Augustus, and was always very faithful to him. Augustus loaded him with honours and riches, and when this monarch undertook to subject Arabia to the Roman empire, Herod gave Ælius Gallus, who had the charge of this expedition, five hundred of his guards. Augustus was pleased to undertake the care of the education of Herod's two sons Alexander and Aristobulus, and when Herod fell out with his sons, the emperor was kind enough to examine into the grounds of the quarrel, and once effected a reconciliation between them. He afterwards very much disapproved of the rigorous method Herod had taken, by putting Alexander and Aristobulus, and last of all Antipater to death. Upon this occasion the emperor merrily observed, that to be Herod's hog, was greatly preferable to that of being his child.

Towards the conclusion of Augustus's reign, he met with great afflictions from his own family, and especially from his daughter Julia, who, by her adulteries and nocturnal revels, had made her life infamous; at which her father was so provoked, that he once resolved to put her to death: but, upon further consideration, banished her; as he afterwards did her daughter, who was convicted of the like crimes; and in the space of a few years after, young Agrippa, his only surviving grandson, by his daughter Julia, whom he had lately adopted for his own son, by his scandalous life, became so odious to the emperor, that

he banished him likewise; afterwards whenever any mention was made of either of these undutiful children, (whom he usually denominated his three biles or imposthumes) he would often, with a deep sigh, say, 'would to heaven I had lived without a wife, or died without children.' This depravation in his own family, it is presumed, was one reason for his making such strict laws against all lewdness and adultery, and concerning marriages and divorces: and encouraging matrimony, abstinence, and virtue.

Augustus, after the death of Lepidus, assumed the office of high-priest among the Romans. This dignity gave him an inspection over ceremonies and matters relating to religion. One of his first concerns was to order an examination into the books of the Sybilline prophecies: those that were genuine he repositied in the capitol; but the spurious he condemned to the flames; and it is generally supposed, that upon his perusal of these prophecies, foretelling the appearance of a greater prince, to whom all the world should pay adoration, he utterly refused the title of Lord, which the people unanimously offered him. And it is observed, that this by the bye gave some sanction to the story mentioned by Suidas, that Augustus sending to the Pythian oracle to enquire who should succeed him, was answered by that Dæmon, that 'an Hebrew child, Lord of the Gods, had commanded him to return to hell, and that no farther answer was to be expected.' whereupon he erected an altar in the capitol *Primogenito Dei*, 'to the first-born of God.'

Augustus, now grown old, being near Capua, and finding himself dangerously ill, sent for Tiberius, whom he had appointed his successor, and his most intimate friends, and recommended many wise and useful things to them: but being inclined to leave the

the world with the triumphs of a pagan philosopher, he ordered himself to be dressed very smartly, and then, as if he had been an actor upon the stage, asked his friends, 'whether he had played his part well?' and, upon their answering that he did, he cried, *plaudite*; and so expired in the arms of his beloved wife Livia, in the 75th year of his age, and 41st of his reign, to the unexpressible grief of all his subjects.

AVIM, a city in the tribe of Benjamin. Josh. xviii. 23.

AVIMS, people descended from Hevæus, the son of Canaan. This people dwelt at first in the country which was afterwards possessed by the Caphtorims, or Philistines. The scripture says expressly, that the Caphtorims drove out the Avims, who dwelt in Hazerim even into Azzah. Deut. ii. 23. There were also Avims, or Hivites at Schechem or Gibeon, and consequently in the center of the promised land: (Josh. xi. 19.) for the inhabitants of Schechem, and the Gibeonites were Hivites. Lastly, there were some of them beyond Jordan, at the foot of mount Hermon. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite. His name Cadmus comes from the Hebrew Kedem the east; because he came from the eastern parts of the land of Canaan. The name of his wife Hermione was taken from mount Hermon, at the foot whereof the Hivites dwelt. The metamorphosis of Cadmus's companions into serpents, is founded upon the signification of the name of Hivites, which in the Phœnician language signifies serpents.

AVITH, the capital of Hadad king of Edom. Genes. xxxiv. 35.

AZARIAH, the name of several high-priests among the Jews. 1. Azariah, the high-priest, succeeded Ahimaaz, (1 Chr. vi. 9.) and was himself succeeded by Johanan. It is conjectured that this Azariah was the

same person that is called Amariah (2 Chr. xix. 11.) and lived under Jehoshaphat king of Judah, about the year 3092. 2. Azariah, the son of Johanan, high-priest of the Jews, (1 Chr. vi. 10.) it is thought, may have been the same with Zechariah, the son of Jehoiada, killed in 3164. 3. Azariah a high-priest of the Jews in the reign of Azariah, otherwise called Uzziah king of Judah. This prince having undertaken to offer incense to the Lord, the high-priest opposed him with great resolution: (2 Chr. xxvi. 17.) and the hand of the Lord fell heavily on king Uzziah, and smote him with a leprosy, as will be more particularly related under the name of that prince in the course of this article. 4. Azariah high-priest of the Jews in the reign of Hezekiah. 2 Chr. xxxi. 10. He was the father of Hilkiah. 5. Azariah lived under the last kings of Judah: he was the father of Seraiah, the last high-priest of the Jews before the captivity. 2 Chr. vi. 14. 6. Azariah, son to the high-priest Zadok. 1 Kings iv. 2. We do not read that he succeeded his father.

AZARIAH was also the name of several laymen among the Jews, thus 1. Azariah, or Uzziah, king of Judah, son of Amaziah, began to reign at the age of sixteen years, and he reigned two and fifty years at Jerusalem; his mother's name being Jechoiah. 2 Kings xv. Azariah did that which was right in the sight of the Lord; nevertheless he did not destroy the high-places; and the people, against the express prohibition of God, continued to sacrifice there. This prince is called Uzziah in the Chronicles; (2 Chr. xxvi.) he having taken upon him to offer incense in the temple, which office was reserved in particular to the priests, was struck with a leprosy in the year 3221, and continued without the city separated from other men until the day of his death. Josephus says, that, upon this occasion, a great



a great earthquake happened; and that the temple opening at the top, a ray of light darted upon the king's forehead, the very moment he took the censer in his hand, whereupon he instantly became a leper; nay, that this earthquake was so very violent, that it tore asunder a great mountain towards the west of Jerusalem, and rolled one half of it over and over, the matter of four furlongs, till at length it was stopped by another mountain, which stood over against it: but choaked up the highway and covered the king's gardens all over with dust. This is what Josephus adds to the history related in the Chronicles: but it may be justly suspected. We know indeed, that there was a very great earthquake in the reign of Uzziah: Amos (i. 1.) and Zachariah (xiv. 5.) make mention of it: however it is not certain that it happened at the very time that Uzziah took upon him to offer incense. See *Calmet's Commentary on 2 Chr. xxvi.*

21.

During the time that Uzziah was a leper, his son Jotham as his father's vice-roy, took the public administration upon himself, and succeeded him after his death, which happened in the 52d year of his reign, and in the year of the world 3246. He was not buried in the royal sepulchres, but in the same field, at some distance from them, because he was a leper.

The first part of Uzziah's reign was very successful: he obtained great advantages over the Philistines, Ammonites and Arabians. He made additions to the fortifications at Jerusalem, and always kept an army on foot of 307000 men and upwards; (2 Chr. xxvi.) and he had great magazines very well furnished with all sorts of arms, as well offensive as defensive; and as he was a great lover of agriculture, he had a vast number of husbandmen in the plains, vine-dressers in the mountains, and shepherds in the valleys.

2. Azariah, the son of Nathan, captain of Solomon's guards. 1 Kings iv. 5.

3. Azariah, a prophet, the son of Oded, went by God's appointment to meet Aza king of Judah, (2 Chr. xv. 1, &c.) as he returned after his success against Zerah king of Ethiopia. Azariah addressed himself to Aza and his people saying, 'The Lord is with you, while ye be with him, and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you. Now for a long season, Israel hath been without the true God, and without a teaching priest, and without law; but when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city, for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded.' These words inspired Aza, and he began to destroy all the remaining idols in his dominions. This is all we know of this prophet. See the article ASA.

4. Azariah, the son of Obed, one of those to whom the high-priest Jehoiada discovered that the young prince Joash was living, whom likewise he sent throughout all the land, to gather the Levites together, in order to place this young prince upon the throne of his ancestors. 2 Chr. xxiii. 1, 2, &c. See ATHALIAH and JOASH.

5. Azariah the name of two sons of Jehoshaphat, king of Judah. 2 Chr. xxi. 2.

6. Azariah, the son of Hofhaiah, accused the prophet Jeremiah of deceiving the people, (Jer. xliii. 2.) because he advised the Jews that remained behind after the captivity, against going into Egypt. Azariah, supported by Johanan, the son of Kariah,

Kariah, and some others, carried away Jeremiah and Baruch into Egypt with the rest of the people.

7. Azariah, otherwise called Abednego. See the article ABEDNEGO. This was the name of some other men among the antient Hebrews, of whose life there are no particulars related.

AZARIAS. The angel Raphael assumed this name, when he engaged to conduct Tobias to Rages. Tob. vi. 6.

AZARIAS was left by Judas Macabæus, with another captain whose name was Joseph, to guard Jerusalem: when they both heard how successful Judas had been, they had a mind to distinguish themselves, by engaging with the enemy. They marched therefore with this design, (1 Macc. v. 60.) but were defeated by Gorgias, near Jamnia, and lost 2000 men.

AZAZEL, *עזאזל*, or *Hazazel*, a word that relates to the ceremony of the scape-goat, under the Jewish religion. Some call the goat itself by this name, as St. Jerom and Theodoret. D. Spencer says, the scape-goat was to be sent to Azazel, by which is meant the Devil. Mr. Le Clerc translates it *præcipitium*, making it to be that steep and inaccessible place, to which the goat was sent, and where it was supposed to perish. See SCAPEGOAT.

AZAZIAH, a Levite zealous for the law of the Lord. 2 Chr. xxxi. 13.

AZBUK, the father of Nehemiah: he lived at Jerusalem in the time of Nehemiah. iii. 16.

AZEKAH, a city in the tribe of Judah. Josh. xv. 35. The Philistines, in whose army was Goliath, were encamped at Shocoh and Azekah, (1 Sam. xvii. 1.) which lay to the south of Jerusalem, and the east of Bethlehem, about four leagues from the former, and five from the latter,

AZEM, a city in the tribe of Simeon. Josh. xix. 3.

AZMAVETH, or BETH-AZMAVETH, (Nehem. xii. 29, and vii. 28.) a city thought to be in the tribe of Judah, adjacent to Jerusalem and Anathoth.

AZMAVETH, the son of Beroni, one of the thirty gallant men belonging to David's army. 2 Sam. xxiii. 31. This was also the name of a son of Jehoadah, of the tribe of Benjamin, and family of Saul; (1 Chr. viii. 30.) and also the name of a son of Adiel. 1 Chr. xi. 32.

AZNOTH-TABOR, (Josh. xix. 34.) or simply AZANOTH, or AZNOTH, a city which Eusebius places in the plain not far from Diocæsarea.

AZOR, the son of Eliakim. His name is to be found in the genealogy of Jesus Christ, as man. Matth. i. 13.

AZOTH, AZOTUS, or ASHDOD. See ASHDOD.

AZRIEL, of the tribe of Manasseh, one of the brave officers in David's service. 1 Chr. v. 24. He was made intendant of the tribe of Dan. ib. xxvii. 22.

This is the name of two other men among the Jews, whereof we know no farther particulars.

AZRIKAM, the name of four several men mentioned in scripture, one whereof was massacred by Zichri. 2 Chr. xxviii. 7.

AZUBAH, the name of two women mentioned in scripture, one whereof was wife of Afa king of Judah, and mother to king Jehoahaphat. 1 Kings xxii. 42.

AZUR. Two men of this name occur in scripture, one whereof was father to the false prophet Hananiah; (Jer. xxviii. 1.) and the other the father of Jaazaniah prince of the people. Ezek. xi. 1.

AZZAN, the father of Paltiel prince of the tribe of the children of Issachar. Numb. xxxiv. 26.

BAAL,



## B.

## B A A

**B**AAL, BEL, or BELUS, an idol of the Chaldæans, Phœnicians, or Canaanites. The word Baal signifies *Lord, Master, or Husband*, and doubtless was some time made use of to signify the supreme Deity, the Lord and master of the universe; but was often joined with the name of some other false god, as Baal-berith, Baal-peor, Baal-zebub, Baal-gad, Baal-zephon. Baal and Astaroth are commonly joined together; and, as it is believed that Astaroth denotes the moon, it is with great reason thought, that Baal is put for the sun. See ASTAROTH and ASTARTE.

The truth is, the name of Baal is used in a generical sense for the great God of the Phœnicians, Chaldæans, Moabites, &c: Josephus will have it, that the Chaldæans worshipped Mars under this name. Some learned men think, that the Baal of the Phœnicians is the Saturn of the Greeks, which is probable enough from the human sacrifices offered to Saturn, and those which the scripture tells us were offered to Baal. Others are of opinion, that Baal was the Phœnician or Tyrian Hercules, a god of great antiquity in Phœnicia: however this may be, it would appear more probable from scripture, that the Phœnicians or Canaanites worshipped the sun, under the name of Baal: for Josiah willing to make some amends for the wickedness of Manasseh, in worshipping Baal, and all the host of heaven, 'put to death the idolatrous priests that burnt incense unto Baal, to the sun, and to the Moon,' (2 Kings xxiii. 5, 11.) 'and to the planets, and to all the hosts of heaven. He likewise took away the horses that

## B A A

'the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.' Here the worship of the sun is particularly described; and the sun itself is often called by the name of Baal. This great luminary was adored over all the east, and is the most antient deity the worship whereof is acknowledged among the Heathens.

The Hebrews often imitated the idolatry of the Canaanites, in adoring Baal. They offered human sacrifices to him; they erected altars for him, in groves, upon high places, and upon the terraces of houses. Baal had priests and prophets consecrated to his service. All sorts of infamous and immodest actions were committed in the festivals of Baal and Astarte. See Jer. xxxii. 35. 2 Kings xvii. 16. xxiii. 4, 5, 12. 1 Kings xviii 22. 2 Kings x. 19. 1 Kings xiv. 24. xv. 12 and xii. 47. 2 Kings xxiii. 7. Hosea iv. 14.

The temples consecrated to this god are called in scripture *Chamanim*, which signifies places inclosed with walls, in which was kept a perpetual fire. Maundrel, in his journey from Aleppo to Jerusalem, observed some footsteps of those inclosures in Syria. In most of them there were no statues, in others there were some; but of no uniform figure. For the manner of worship observed by the priests of Baal, their odd gesticulations, &c. see the article ELIJAH.

This false deity is frequently mentioned in scripture in the plural number, (Baalim) which may intimate, that either the name Baal was given to several different gods, or that there were many statues bearing different appellations consecrated to this idol. Ar-

nobius

nobius tells us, that Baal was of an uncertain sex, and that his votaries, when they called upon him, invoked him thus, 'Hear us, whether thou art a god or a goddess.' Milton, in his catalogue of fallen angles, mentions this deity (in the plural number) and the idolatrous worship paid it by the Israelites. See *Paradise Lost*, Book I. lin. 419.

Several critics have thought, the Belus of the Chaldeans and Babylonians to be no other than Nimrod their first king; whereas others have taken him for Belus the Assyrian, father of Ninus; and others again for one of the sons of Semiramis; and finally, many have supposed Belus to be the same with Jupiter. As to the Chaldeans and Babylonians, it is very probable that Belus was one of their first kings; whether that Belus was Ashur, or Nimrod, or Thuras, or Belus the father of Ninus, or Belus the son of Semiramis; but among the Phœnicians and Canaanites, Baal was certainly worshipped for the sun. See the article BEL.

There were many cities in Palestine whose names were compounded of Baal and some other word; whether it was that the god Baal was adored in them, or that these places were looked upon as the capital cities of their respective provinces.

BAALAH, otherwise called KIRJATHJEARIM, Josh. xv. 9. and 1 Chr. xiii. 6. See KIRJATHJEARIM.

BAALATH, a city in the tribe of Dan. Josh. xix. 44. and 1 Kings ix. 18. This is also the name of a city which was built by Solomon. See 2 Chr. viii. 6.

BAAL-BEER, a city lying to the south of the tribe of Simeon. Josh. xix. 8.

BAAL-BERITH, the god of the Schemites, to whom the idolatrous Israelites, after the death of Gideon, prostituted themselves. (Judg. viii. 33. and ix. 4.) and whom they made their god. There was a temple at Schem consecrated to Baal-Berith, where

they laid up that money which they gave afterwards to Abimelech the son of Gideon. Bochart conjectures, that Berith is the same as Berœ, the daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of Berith in Phœnicia, and became afterwards the goddess of it. Baal-Berith signifies *lord of the covenant*, and may be taken for the god who presides over alliances and oaths, in like manner as the Greeks had their Ζεύς ὁρκου, and the Romans their *Deus Fidius*, or *Jupiter Pistorius*: but the late Mr. Hutchinson will have it, that the word *Berith*, which is generally translated *covenant*, signifies *Soap*.

BAAL-GAD, a city situated at the foot of mount Hermon, (Josh. xi. 17. and xii. 7.) which lies to the south of Libanus and Damascus, and to the north of mount Libanus.

BAAL-HANAN, the son of Achbor succeeded Shaul in the kingdom of Edom, and was the seventh king of it. Gen. xxxvi. 38. 1 Chr. i. 49.

BAAL-HAZOR, a city in the tribe of Ephraim, where Absalom kept his flocks. 2 Sam. xiii. 23.

BAAL-HERMON is generally placed northward of the tribe of Issachar and the great plain. 1 Chr. v. 23.

BAALIM, the plural number of Baal, signifies the gods in general.

BAALIS, king of the Ammonites, who sent Ishmael the son of Nethaniah, to kill Gedaliah, who had been set over the remnant of the Jews, who were not sent captives to Babylon. Jer. xl. 14.

BAAL-MEON, a city in the tribe of Reuben. Numb. xxxii. 38. 1 Chr. v. 8. The Moabites took Baal-meon from the Reubenites, and they were masters of it in the time of Ezekiel. xxv. 9.

BAAL-PEOR, or BAAL-PHEGOR, or BEEL-PHEGOR, an idol of the Moabites and Midianites. We are told, (Numb. xxv. 3.) that Israel joined himself to Baal-Peor; and (1 Kings xi.



7.) that Solomon erected an altar to this idol upon the mount of Olives. What this Baal-Peor was, is a question that has been much disputed. The antient Jews supposed him to be no other than a Priapus, or the idol of turpitude, and that the worship of him consisted in the most obscene practices. Maimonides says, that they discovered their secret parts before this idol; and Solomon Jarchi goes so far as to say, Baal-Peor was so called, *eo quod distendebant coram eo foramen podicis, & stercus offerebant*, i. e. because they distended their fundament before him, and offered him their own dung. Some have thought, that, as *Baal* is a general name signifying *Lord*, Peor may be the name of some great prince deified after his death; and others have imagined, that Peor being the name of a mountain in the country of Moab, on which the temple of Baal was built, Baal-Peor may be only another name of that deity taken from the situation of his temple, as Jupiter is stiled Olympius, because he was worshipped in a temple built on mount Olympus. Selden, who is of this latter opinion, conjectures likewise, that Baal-Peor is the same with Pluto, and this he grounds upon these words of the Psalmist, 'They joined themselves unto Baal-Peor, and eat the offerings of the dead.' Psal. cvi. 28. But Vossius observes, that by the sacrifices or offerings of the dead in this passage, may be meant no more than sacrifices or offerings made to idols or false gods, who are very properly called *the dead*, in contradistinction to the true God, who is stiled in scripture the living God.

Several have asserted, that this god was the same with Saturn, a deity adored in Arabia: nor is it unlikely, as it is observed that the adventure related of Saturn, and his castration by his own son, may have introduced the obscenities practised in the worship of this idol. But F. Calmet maintains, with great assurance, that Peor was the same with Adonis, whose feasts were cele-

brated in the manner of funerals; observing, that the people who celebrated these feasts, committed a thousand dissolute actions, particularly when they were told that Adonis, whom they had mourned for as dead, was returned to life again. See the article ADONIS.

BAAL-PERAZIM, the place wherein David put to flight the Philistines. 2 Sam. v. 20. It cannot be far from Jerusalem, since it lay in the valley of Rephaim.

BAAL-SHALISHA, (2 Kings iv. 42.) a place which, according to St. Jerom and Eusebius, is situated at the distance of fifteen miles north of Diospolis.

BAAL-TAMAR, the place where the children of Israel engaged those of the tribe of Benjamin, (Judg. xx. 33.) which, according to Eusebius, was near Gibeah.

BAAL-ZEBUB, BEELZEBUB, or BELZEBUB, בעלזבוב, *the god of flies*, an idol or deity of the Ekronites. How this idol came to obtain that name, is not an easy matter to discover. Some commentators will have it, that this god was called Baal-famin, or the Lord of heaven; but that the Jews, by way of contempt, gave him the name of Baalzebub: others, with greater reason, believe that he was stiled the god of flies by his votaries, because he defended people from the flies, (a troublesome and destructive insect in some hot countries) in like manner as the Eleans worshiped Hercules under the appellation of Απομμυιος, *the fly chacer*. And Pliny is of opinion, that the name of Achor, the god invoked at Cyrene against flies, comes from Accaron (or Ekron) the city where Baalzebub was worshipped, and where he had a famous temple and oracle. In scripture, this deity is called the prince of devils, (Matth. xii. 24. and Luke xi. 15.) for which reason Patrick and Le Clerc think, that he is the same deity with the Pluto whom the Heathens made the god of hell. Ahaziah king of Israel, having fallen from the terrass of his house

house into a lower room, and being dangerously hurt, sent to consult this deity, to know if he should be cured of his wounds, as related under the article **AHAZIAH**.

The worship of this false deity must have prevailed in our Saviour's time, since the Jews accused him of driving out devils in the name of Belzebul, their prince. Under what form this deity was represented, is uncertain. Some place him on a throne, in the attire of a king; and Procopius Gazeus paints him under the figure of a fly.

**BAAL-ZEPHON** is supposed by the Jewish Rabbins, and after them by Grotius, to have been an idol set up to guard the confines of Egypt, זפון or Zephon signifying to contemplate or observe: but others take it to be the name of a town, on account that the Hebrews (Exod. xiv. 2, 9.) having left Egypt, are said, after three days march, to come to Baal-zephon. If this be the name of a town, it seems to have been wholly unknown to the ancient geographers.

**BAANA**, the son of Ahilud, governor of Taanach, Megiddo, and Bethshean. 1 Kings iv. 12.

**BAANAH**, an officer belonging to Ishbosheth the son of Saul, who, with Rechab, another of that prince's officers, secretly entered his house, while he was sleeping at noon-day, cut off his head, and carried it to David. (2 Sam. iv.) This prince, instead of rewarding them as they expected, gave orders for cutting off their hands and feet, and hanging them over the pool of Hebron for so base an action.

**BAASHA**, the son of Ahijah, commander in chief of the armies belonging to Nadab the son of Jeroboam king of Israel. Baasha killed his master treacherously at the siege of Gibbethon, a city of the Philistines, in the year 3051, and usurped the crown, which he possessed four and twenty years; (1 Kings xv. 27, &c.) and to maintain himself in that usurpation, he put every one that was related to his

predecessor to death; which was a very wicked and barbarous act, though it proved the accomplishment of the prophecy which Ahijah had denounced against Jeroboam's house. See the articles **AHIJAH** and **JEROBOAM**.

Wherefore the Lord sent the prophet Jehu, the son of Hanani, to Baasha, to tell him as follows: (ib. xvi. 1, &c.)

'Forasmuch as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger, with their sins, behold I will take away the posterity of Baasha, and the posterity of his house, and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city, shall the dogs eat, and him that dieth of his in the fields, shall the fowls of the air eat.' Here

it may not be improper to point out the great difficulty in this prophecy, regarding Baasha; and that is, how Baasha's exaltation to the kingdom of Israel can be ascribed to God, when it is manifest that he got it by his own treachery and cruelty. But to this it may be replied, that though the manner of invading the kingdom was from himself and his own wicked heart, yet the translation of the kingdom from Nadab to Baasha, simply considered, was from God, who by his decree and providence ordered it, and disposed of all occasions, and of the heart of all the soldiers and the people, so that Baasha should have opportunity of executing his judgments upon Nadab; and such success thereupon as should procure him a present and quiet possession of the kingdom: so that his accession to the kingdom was from the divine decree, but the form and manner of his accession was from himself, from his own ambition and covetousness; and, as it was wicked and cruel, is therefore charged upon him as a wilful murder. *Pool's Annotations upon verse 7.*



Baasha, instead of being seriously converted at this reprehension, and making a good use of these admonitions, was so transported with rage against the prophet, that he killed him, according to the reading of the vulgate. See the article JEHU.

The expedition of this prince against Afa king of Judah, in order to build Ramah, (2 Chr. xvi.) has been already taken notice of under the article ASA. Baasha died and was buried in Tirza, which was then the capital of the ten tribes, and his son Elah succeeded him.

BABEL, or BABYLON, a term which, in the original import of the word, signifies confusion, and therefore used for the name of the city and province wherein the famous tower of that name was building, when God confounded the language of those men who were employed about this edifice, so that they could no longer understand one another. Genes. xi. 9. See the article BABYLON.

Various are the sentiments of authors concerning the manner wherein the confusion of languages at Babel was effected: but as a disquisition of that kind is a matter of mere curiosity and conjecture, and no part of the proper subject of the present article, we must refer the curious reader to the commentators for their exposition upon this point. No less different are the principal authors apprehended to have attempted the construction of this tower of Babel; nor are the motives that might have induced them to the undertaking less disputed. It is thought that Nimrod, the son of Cush, was the chief promoter of this design. He designed, says Josephus, to raise a tower so high, as might secure him from a new deluge, and put him in a condition to revenge the death of his ancestors, caused by a general inundation over the world. The scripture says no more upon the authors of, or motives to, this enterprize, than that the undertakers coming from the east into the land of Shinar, said one to another,

‘ Let us make a city and a tower, whose top may reach unto heaven, and let us make us a name, before we are dispersed over all the earth. Now God observing that they had begun this work, and were resolved not to quit it till they had finished it, descended from heaven, and founded their language, so that they were compelled to scatter themselves throughout the earth, and abandon their undertaking.’ Whoever were the ringleaders in this work, or whatever might be their motives for the execution of it, it is plain from the Mosaic account, that the whole race of mankind then in being were actually combined in building the tower and city of Babel. There is a tradition in the east, that they were three years burning bricks for this work, and that it was carried on two and twenty years. It is farther added, that every brick employed in this building was thirteen cubits long, and five thick. However this might be, we are certain that the materials of this building were brick and slime, which was made use of instead of stone and mortar: the slime was bitumen, which is a pitchy kind of substance brought from some place in the neighbourhood of Babylon.

‘ We know nothing about the height to which this tower was raised; for we find nothing in antient authors concerning it that deserves any credit. Many have thought that the tower of Belus, mentioned by Herodotus, and which was still in his time to be seen in Babylon, was the tower of Babel, or at least was built upon the old foundation. The learned Bochart is of this opinion, and thinks that whatever we read of the tower enclosed in the temple of Belus, may very properly be applied to the tower of Babel. This tower, says Herodotus, was composed of eight towers placed one upon another, decreasing gradually in their size from the first to the last. Above the eighth was the temple of Belus, the passage to which, continues our author,

was a circular or winding way, carried round the outside of the building. This way was so exceeding broad, that it afforded spaces for horses and carts, &c. to meet and turn; and the towers, which looked like so many stories over one another, were each of them 75 feet high: however, it must be acknowledged, that our author's text in this particular is not very clear, *ἑκατὸν καὶ τὸ μνηστὴρ καὶ τὸ εὐρος*, whence the Latin version makes the lowest of these towers to be a furlong thick and a furlong high: from whence some authors, giving each of the towers the same height, will have the whole edifice to be a mile high: but it is plain that Herodotus meant no such thing; but only that this lower tower was a furlong in breadth, and as much in length; or that the basis of the whole structure was a furlong every way, without mentioning any thing of its height; and in this sense Strabo understood Herodotus, making the whole building a furlong high; for to make every tower a furlong high, would render the relation incredible. Nevertheless, St. Jerom says, upon the report of others, who pretend to have examined the remains of it carefully, that it was no less than four miles high; and others make it still higher. See the article BEL.

Belus king of Babylon, by whose directions the building of the tower which Herodotus speaks of is said to have been undertaken, lived long after Moses; whether by this Belus we mean Belus the father of Ninus, or Belus the son of Semiramis: for the father of Ninus is by primate Usher made contemporary with Shamgar, judge of Israel, about the year of the world 2682. Some modern travellers pretend to have found out the true ruins of this renowned structure; but they differ much in their accounts concerning the situation of them. Some think that they have met with these ruins about eight or nine miles to the north-west of Bagdad; while others pretend to

have found them thirty-six miles to the south-west of that city, upon the Euphrates. Others again look for them considerably lower upon that river: they vary no less in their descriptions of these ruins; and indeed by their several accounts of them, it is observed, that none of them appear to be the remains of the original tower of Babel.

BABYLON, the capital of Chaldaea, built by Nimrod (Gen. x. 10.) in the place where the tower of Babel was begun. Babylon being the capital of Nimrod's empire, its antiquity is not to be questioned; and indeed profane authors themselves, who knew nothing of the scriptures, make the son of Belus, whom they will have to be the founder of Babylon, to have lived two thousand years before Semiramis. Others ascribe the foundation of it to Belus the Assyrian, father of Ninus; and others to Semiramis. Marsham brings down the foundation of this city so late as the time of Nabonassar. But the opinion most generally followed, and best grounded, is, that Nimrod founded it, Belus enlarged it, and Semiramis added so many great works to it, and otherwise adorned it, that she might not improperly be called the foundress of it: but Nebuchadnezzar was the person who put the finishing hand to it, and made it one of the great wonders of the world.

The scripture speaks of Babylon in very many places, particularly after the reign of Hezekiah, who, upon his recovery from his indisposition, was visited by the ambassadors of Berodachbaladan king of Babylon. 2 Kings xx. 12. Isaiah, who lived at the same time, speaks often of the calamities which the Babylonians should bring upon Palestine; of the captivity of the Hebrews; of their return from Babylon; of the fall of this great city, and the taking it by the Persians and Medes. The prophets who lived after Isaiah's time, as Jeremiah, Ezekiel, and Daniel, who were living in the reign of Nebuchadnezzar,



chadnezzar, and saw the extreme misfortunes of Jerusalem, and the dissolution of the kingdom of Judah, are still more taken up with the grandeur of Babylon, and its cruelty, and the evils with which God at last would overwhelm it.

The sacred authors speak of it as one of the greatest and most powerful cities in the world. 'Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?' said Nebuchadnezzar. Dan. iv. 30. Berofus, Megasthenes, and Abydenus ascribe to this prince the walls of Babylon, and almost all the other prodigious works in this city, which some ascribe to Semiramis: but Herodotus tells us, that the bridge, the river-banks, and the lakes, were the work of Nitocris, Nebuchadnezzar's daughter-in-law.

Though the Babylonish monarchy is perhaps the most antient in the world, especially if we suppose that Nimrod began his reign at Babylon, nevertheless we do not see either in scripture, or in profane writers, that this empire was of any great consequence in the world till long after the time of Nimrod. In Abraham's time, we observe that there was a king of Shinar. Gen. xiv. Babylon was in the land of Shinar, but it may be doubted whether the king of Shinar was king of Babylon; and supposing he was, the figure which he made in Chedorlaomer's army, where he was only as an auxiliary, does not give us any great idea of him. Julius Africanus says, that Evechoüs, who is probably the same with Jupiter Belus, began to reign over the Chaldeans two hundred and twenty-four years before the Arabians, or about the year of the world 2242, about the time of the patriarch Isaac. The Arabians having declared war against Chinizitus king of Babylon, deprived him of his crown, and Mardocentius reigned there in his stead, about the year 2466, and the 40th year of Moses,

and 216 years before Belus the Assyrian. This last prince began to reign in Babylon in the year 2682, in the time of Shamgar judge of Israel. This Belus was succeeded by Ninus, Semiramus, Ninyas, and others, whose names are not transmitted to us by historians, down to Sardanapalus the last of the Assyrian kings, during the space of 526 years, from the time Ninus began to reign, most part whereof the city and province of Babylon were under a governour appointed by the king of Assyria; and among all these princes, there is no notice taken of any in scripture, at least under the title of king of Babylon; and indeed of all the great number of Assyrian monarchs who reigned at Nineveh, the scriptures speaks only of Pul, whom some take to be the father of Sardanapalus the last of the Assyrian kings who were successors to Ninus.

Under the article ASSYRIA, we have shewn how Arbaces and Belesis having conspired against Sardanapalus, and reduced him to the necessity of destroying himself, divided the Assyrian monarchy between them; and Belesis got the kingdom of Babylon for his share of the Assyrian empire. This is the Nabonassar from whose reign began the famous astronomical epocha at Babylon, called from him the æra of Nabonassar. In the sacred writings, this prince is called Baladan, and his son who succeeded him, Berodach-baladan. This is the prince who sent ambassadors to Hezekiah, to congratulate him on the recovery of his health. 2 Kings xx. 12. After him there reigned several other kings at Babylon, of whose history we are perfectly ignorant: however, we know that in the reign of Esarhaddon, king of Assyria, the royal family of Babylon becoming extinct, an interregnum of eight years, full of troubles and commotions, ensued; whereof that prince taking the advantage, made himself master of Babylon, and united the two kingdoms of Babylon and Nineveh. He and his successors

successors Sardanapalus, called in scripture Nebuchadnezzar, or Nebuchodonosor, and Chynaladanus, otherwise called Saracus, possessed the united kingdoms of Babylon and Assyria, till Nabopolassar, governor of Babylon, and Astyages, the son of Cyaxares, king of Media, took arms against Chynaladanus, killed him, divided his dominions, and utterly destroyed the Assyrian empire in the year 3378, from which time Babylon became the only capital of the Assyrian monarchy, Nineveh being destroyed.

Nabopolassar was father to the great Nebuchadnezzar, the destroyer of Jerusalem, and the most magnificent king of Babylon that we know of. Evil-merodach succeeded Nebuchadnezzar, and Belshazzar Evil-merodach.

The following is a description of Babylon in its greatest splendor, chiefly collected from Herodotus, who was upon the spot, and is the oldest and most reputable author that has treated of this matter. The whole city, which stood on a large plain, consisted properly of two parts, which were divided by the river Euphrates. The walls were every way prodigious; they were in thickness 87 feet, in height 350, and in compass 480 furlongs: these walls were drawn round the city in form of an exact square: they were surrounded on the outside with a vast ditch full of water, and lined with bricks on both sides. In every side of this great square were 25 gates, that is an hundred in all, which were made of solid brass; between every two gates there were three towers, and four more at the four corners, and three between each of these corners and the next gate on either side: every one of these towers was 10 feet higher than the walls. From these 25 gates, in each side of this great square, went 25 streets in straight lines to the gates which were directly over against them in the opposite side; so that the whole number of streets were 50, each 15 miles long, whereof 20 went one way, and

25 the other, directly crossing each other at right angles; and besides these there were also four half streets, which had houses only on one side, and the wall on the other: these went round the four sides of the city next the walls, and were each of them 200 feet broad, and the rest about 150. By these streets thus crossing each other, the whole city was cut into 676 squares, each of which was four furlongs and an half on every side. Round these squares, on every side towards the streets, stood the houses. The space within, in the middle of each square, was all void ground, employed for yards, gardens, and other uses.

A branch of the river Euphrates ran cross the city, from the north to the south side; on each side of the river was a key, and an high wall of the same thickness with those of the city. In these walls, over-against every street that led to the river, were gates of brass, and from them descents by steps to the river. The bridge was not inferior to any of the other buildings, either in beauty or magnificence; and before it was begun to be built, they turned the course of the river Euphrates, and laid its channel dry, as well for the purpose of laying the foundation more conveniently, as to raise artificial banks on both sides the river, to secure the country from those annual inundations whereby it overflows its banks in like manner as the Nile does in Egypt. The river, being turned out of its course to facilitate these works, was received into a prodigious artificial lake, dug, for that purpose, to the west of Babylon: this lake was 52 miles square, and 35 feet deep, according to Herodotus, and 75 according to Megasthenes. Into this lake was the whole river turned by an artificial canal, till all the work was finished. Then it was made to flow into its former channel. But that the Euphrates, in the time of its increase, might not overflow the city through the gates on its side, this lake, with the canal from the river, was still preserved.



preserved. The water received into the lake, at the time of these overflowings, was kept there all the year, as in a common reservoir, for the benefit of the country, to be let out by sluices at all convenient times, for the watering of the lands below it. At the two ends of the bridge were two palaces, which had a communication with each other by a vault built under the channel of the river: the old palace, which stood on the east side of the river, was 30 furlongs in circumference; and the new palace, which stood on the other side of the river, was 60 furlongs in compass. It was surrounded with three walls, one within another, with some considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. In this last palace were the hanging gardens, so much celebrated in history: these were of a square form, every side of which was 400 feet long: they were carried up into the air in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terraces to terraces by stairs ten feet wide; and the whole pile was sustained by vast arches raised upon other arches, one above another, and strengthened by a wall surrounding it on every side 22 feet thick. On the top of these arches were laid large, flat stones 16 feet long, and 4 broad: these were lined with bricks closely cemented together with plaster; and that covered with sheets of lead, upon which lay the mould of the garden. Another of the great works at Babylon was the temple of Belus, mentioned already in the preceding article, and supposed to be the tower of Babel built there at the confusion of languages. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense: among other images there was one of forty feet high, which

weighed 1000 Babylonish talents of gold.

Such were the chief works which rendered Babylon so famous, most of which are ascribed by profane authors to Semiramis.

From the Assyrians, as was already observed, this great and noble city came into the hands of the Persians, and from them into the hands of the Macedonians; and here it was that Alexander the Great died. But not long after his death, the city began to decline apace, by the building of Seleucia about forty miles above it, by Seleucus Nicanor, who is said to have erected this new city in hatred to the Babylonians, and to have drawn out of Babylon 500,000 persons to people it; so that the antient city was in the time of Curtius the historian lessened one fourth part, in the time of Pliny reduced to desolation, in the days of St. Jerom turned into a park wherein the kings of Persia were accustomed to hunt, and, according to the relation of some late travellers, is now reduced to one tower only, called the tower of Daniel, from whence may be seen all the ruins of this once vast and splendid city.

Mr. Renwolf, who in 1574 passed through the place where this once famous city stood, speaks of the ruins of it in the following manner. ‘ The village of Elugo, says he, is now situated where heretofore Babylon of Chaldæa stood. The harbour where people go ashore in order to proceed by land to the city of Bagdad, is a quarter of a league distant from it. The soil is so dry and barren, that they cannot till it, and so naked, that I could never have believed that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinar, could have stood there, had I not seen by the situation of the place, by many antiquities of great beauty which are to be seen round about,

‘ about, and especially by the old  
 ‘ bridge over the Euphrates, whereof  
 ‘ some piles and arches of incredible  
 ‘ strength are still remaining, that it  
 ‘ certainly did stand there. The whole  
 ‘ front of the village Elugo is the hill  
 ‘ upon which the castle stood, and the  
 ‘ ruins of its fortifications are still visi-  
 ‘ ble. Behind, and some little way  
 ‘ beyond, is the tower of Babylon,  
 ‘ which is half a league diameter, but  
 ‘ so ruinous, so low, and so full of  
 ‘ venomous creatures, which lodge in  
 ‘ the holes which they make in the  
 ‘ rubbish, that no one durst approach  
 ‘ nearer to it than within half a league,  
 ‘ except during two months in the  
 ‘ winter, when these animals never  
 ‘ stir out of their holes.’

Now the reader may compare Isaiah’s  
 description of the condition to which  
 Babylon should be reduced after its fall,  
 with the account given of its present  
 state by this traveller. ‘ And Baby-  
 ‘ lon the glory of kingdoms, the  
 ‘ beauty of the Chaldees excellency,  
 ‘ shall be as when God overthrew  
 ‘ Sodom and Gomorrah; it shall not  
 ‘ be inhabited, neither shall the Ara-  
 ‘ bian pitch his tent there, neither shall  
 ‘ the shepherds make their fold there.  
 ‘ But wild beasts of the desert shall lie  
 ‘ there, and their house shall be full of  
 ‘ doleful creatures, and the owls shall  
 ‘ dwell there, and the satyrs shall  
 ‘ dance there. And the wild beasts of  
 ‘ the island shall cry in their desolate  
 ‘ houses, and dragons in their pleasant  
 ‘ palaces.’ Isai. xiii. 19. & seq.

BABYLONIA, a province of Chal-  
 dæa or Assyria, whereof Babylon was  
 the capital.

BACCHIDES, governor of Meso-  
 potamia, and general of the troops be-  
 longing to Demetrius Soter, king of  
 Syria. Bacchides (1 Macc. vii.) was  
 sent by Demetrius, together with the  
 high priest Alcimus, to examine into  
 the depredations which Judas Maccabæus  
 was accused of committing in the  
 country. He came therefore with a  
 great army to Jerusalem, and sent a

deputation of some persons to Judas  
 Maccabæus and his brothers, with frau-  
 dulent propositions of peace, to which  
 neither Judas nor his brethren gave any  
 credit. After this, Bacchides left Je-  
 rusalem, and incamping at Bezeth,  
 he gave directions to apprehend some  
 of those who had deserted the party of  
 the Syrians, and having murdered  
 them, threw them into a well. This  
 done, he put the whole province into  
 the hands of Alcimus, whom he left  
 with troops for his defence, and so re-  
 turned to Antioch, where the king  
 was. Sometime after, towards the end  
 of the same year, Bacchides returned  
 again into Judea, with some of the  
 king’s choicest troops, to put a stop to  
 the progress which Judas was making,  
 who had obtained a signal victory over  
 Nicanor. Bacchides went directly to  
 Jerusalem, thinking to find Judas there,  
 but he had retreated to Laïsa, or Lefen,  
 whither Bacchides went in search of  
 him. *ibid.* ix. Judas’s army consisted  
 of no more than three thousand men,  
 whereas in that of Bacchides there were  
 twenty thousand foot, and two thou-  
 sand horse. The forces of Judas being  
 intimidated by the great superiority  
 their enemies had over them, deserted  
 in great numbers, so that not above  
 eight hundred men were left. With  
 these, however, he encountered Bac-  
 chides, broke his right wing, and pur-  
 sued him as far as mount Azotus: but  
 the left wing of Bacchides’s army hav-  
 ing hemmed in Judas and his little  
 troop, this hero was borne down by  
 the multitude of the enemy and killed  
 on the spot, in the year of the world  
 3843.

The whole country after this submit-  
 ted to Bacchides, and he gave the go-  
 vernment of it to a set of wicked men,  
 who exercised their cruelty upon the  
 friends of Judas Maccabæus. But all the  
 people having chosen Jonathan to suc-  
 ceed his brother Judas, Bacchides used  
 his utmost endeavours to lay hold of him  
 and put him to death; which Jonathan be-  
 ing informed of, retired to Thekoe, near



Jerusalem, and from thence passed the river Jordan. Bacchides pursued him, and inclosed him in a place where behind him he had the river Jordan, and woods on each side of him, so that there was a necessity in all appearance either to conquer or die. He fought valiantly with his troops for a long time, but being overpowered by the great number of his enemy, he threw himself into the river and swam over it, with his people. Bacchides left a thousand of his men dead upon the spot, and afterwards returned to Jerusalem. He fortified several places in the country, took the children of the chief men in Israel for hostages, secured them in the fortresses of Jerusalem, and, Alcimus dying soon after, left Judea and returned to Antioch.

Two years after, Bacchides being recalled by a wicked party of the Jews, came with an army, and solicited those in his interest to seize Jonathan; but he avoided the ambuscades they laid for him, and retired to Bethbasi, which he fortified, and abode there with his brother Simon. Bacchides, upon notice of this, besieged him: but Jonathan, after he had defended himself for a long time, left his brother Simon in the place, and himself took the field at the head of some troops. Simon, in the mean time, on his part, made several successful sallies on the enemy, burnt their machines, and compelled them to raise the siege. In short, Jonathan having sent to demand peace of Bacchides, it was granted him, the prisoners were restored, and he returned to Antioch, from whence he made no more expeditions into Judea. This is all we know concerning the history of Bacchides.

BAKBAKKER, a levite employed in building the temple at Jerusalem. 1 Chr. ix. 15.

BALA, otherwise called ZOHAR, a city of the tribe of Simeon. Josh. xix. 3.

BALAAM, a prophet and diviner of the city of Pethor upon the Euphrates. Moses informs us, (Numb. xxii.) that

Balak king of the Moabites, having seen the great multitude of the Israelites, was afraid that they would fall upon his country; and perceiving that he was not strong enough to resist them with his arms, he resolved to send for Balaam, the son of Beor, the magician, that he might devote and curse them, according to a very antient superstition in use among the Heathens. Therefore he sent deputies to this Balaam to Pethor, desiring him to come and curse the Israelites. The deputies having carried with them wherewithal to pay the diviner, and declared to him what they were commissioned to say, he desired them to continue with him there that night, and that he would answer them the next day as the Lord should speak to him. In the night, the Lord appeared unto Balaam, and said, what men are these with thee? Balaam replied, they are envoys from Balak king of Moab, who requested of me to go and curse a certain people which covereth the face of the earth, and are now upon the frontiers of his dominions. The Lord said unto him, Have a care how you go and curse this people, for they are blessed. Balaam rising in the morning, delivered his answer to the princes of Moab and Midian. Return into your own country, said he, for the Lord hath forbidden me to go with you. Balak supposing that either the number and quality of his messengers did not answer Balaam's ambition, or the value of the presents his covetousness, sent messengers of a more honourable rank with large proposals, and promises of high promotion, if he would but gratify him in this one thing. To these messengers Balaam answered, If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do less or more. I desire you therefore to continue here this night, that I may know the will of the Lord. The night following the Lord appeared to him, and said; If the men come to call thee,

thee, rise up and go with them: but yet the word that I shall say unto thee, that thou shalt do. Balaam therefore arose, took his as, and went with the messengers. But God, who saw the evil dispositions of his heart, was angry with him, and an angel stood in his way to prevent his going farther, whom, though he perceived not, his as plainly saw, and therefore turned aside into the field, to avoid him. With much ado Balaam beat his as into the road again: but when the angel stood in a narrow passage between two walls that enclosed a vineyard, the as for fear ran against one of the walls, and crushed Balaam's leg, which provoked him so, that he beat him again. At last the angel removed, and stood in a place so very narrow, that there was no possibility of getting by him, whereupon the as fell down under his rider, and would go no farther. This enraged the prophet still more, and as he was beating and belabouring the poor creature most unmercifully, the Lord opened the mouth of the as, and she said unto Balaam, What have I done? why hast thou smitten me these three times? Balaam answered, because thou hast deserved it and mocked me, I would I had a sword to kill thee. The as answered, am not I thine as, upon which thou hast ridden ever since I was thine? was I ever wont to do so unto thee? he said, Never. Then the Lord opened the eyes of Balaam, and he perceived the angel in the way, with a drawn sword in his hand, and he bowed down his head and fell flat on his face. And the angel said, Wherefore hast thou smitten thine as these three times, behold I went out to withstand thee, because thy way is perverse before me: unless thine as had turned out of the way, surely now had I slain thee. Balaam answered, I have sinned unto the Lord, for I knew not that thou stoodest in the way against me. Now there-

fore if it displease thee, I will get me back again; and the angel said unto him, Go with the men, but the word only which I shall speak unto thee, that shalt thou speak. He continued his journey therefore with Balak's deputies; and this prince upon notice of his coming, went to receive him upon the confines of his dominions, and having in a friendly manner blamed him, for not coming at his first message, which Balaam excused by informing him of the restraint God had laid upon him, he conducted him to his capital city Kirjath-huzoth, and there entertained him publicly with his princes and nobles that day, and the next day carried him to the high-places consecrated to Baal, that from thence he might take a view of the whole extent of the Israelitish camp. Whilst they were here, the prophet ordered seven altars to be erected, (Numb. xxiii.) and seven oxen and seven rams to be got ready, and having offered an ox and a ram on each altar, he left Balak to stand by the sacrifices, while himself withdrew to consult the Lord. God having immediately appeared to Balaam, the prophet said, I have prepared seven altars, and on each have offered a bullock and a ram. Then the Lord put a word into his mouth, and bid him return to Balak, whom he found standing by the seven altars, with the princes of Moab about him; upon which the prophet took up his parable and said, Balak king of Moab, hath brought me from Aram, out of the mountains of the east and said, Come curse me Jacob, come curse Israel. How shall I curse whom God hath not cursed? how shall I curse whom the Lord hath not cursed? From the top of the rocks, I see him, and from the hills, I behold him. Lo the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob? and the number of the fourth part of Israel?



Israel? Let me die the death of the righteous, and let my last end be like his.

Balak, at these words, expressed no small surprize: but still, not discouraged, he hoped that the change of the place might possibly produce some better luck, and therefore taking Balaam to the top of mount Pisgah, he erected seven altars, and offered a bullock and a ram on each. Whereupon the prophet went aside to seek the Lord; and the Lord put a word in his mouth, and sent him back to Balak, who, enquiring what the Lord had said, was answered in the following terms; 'Rise up, Balak, and hear, God is not a man that he should lie, neither the son of a man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold I have received commandment to bless, and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shouts of a king is among them. God brought them out of Egypt; he hath, as it were, the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to the time it shall be said of Jacob and of Israel, What hath God wrought? Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.' Then Balak said unto Balaam, Neither curse them at all, nor bless them at all: but Balaam answered, Did I not tell thee, saying, All that the Lord speaketh that I must do. Balak in order to see whether God would at last inspire the prophet with something else, brought him to the top of mount Peor, and there erected seven altars as before, but Balaam now perceiving

that God was resolved to continue blessing Israel, without retiring as aforetimes, under pretence of consulting God, at the first cast of his eye upon the tents of Israel, began to speak after this manner. *ib.* xxiv. 'Balaam the son of Beor hath said, and the man whose eyes are open hath said, he who heard the words of God, who saw the vision of the Almighty falling into a trance, but having his eyes open'; (he alludes to what happened when his ass fell under him) 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river-side, as the trees of lign-aloes, which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters. His king shall be higher than Agag, and his kingdom shall be exalted. God brought him out of Egypt, he shall eat up the nations his enemies, and shall break their bones, and pierce them through with arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesteth thee, and cursed is he that curseth thee.'

By this time Balak, enraged to hear Balaam, whom he had sent for to curse the children of Israel, thus three times successively bless them, could no longer contain himself: but smiting his hands together, he bad him haste and begone, since by his foolish adherence to God's suggestions, he had both abused him and defrauded himself. Balaam answered, Spake I not also to thy messengers, which thou sendest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind. Nevertheless before I return, I will advise you what you have to do, and will inform you what this people in the

the latter days will do to yours. Then refusing his prophetic style, he continued his discourse in this manner: 'I shall see him, (meaning the great king, the Messiah so much desired,) 'but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.' Then looking on Amalek, he said, Amalek was the first of the nations; but his latter end shall be, that he perish for ever.' And he looked on the Kenites and said, 'Strong is thy dwelling place, and thou puttest thy nest in a rock: nevertheless the Kenite shall be wasted until Ashur shall carry thee away captive. Alas, who shall live when God doth this! People shall come from the coast of Chittim' (which Calmet takes to be Macedonia) 'who shall overcome the Assyrians, and at last shall themselves perish.'

After these predictions, Balaam returned into his own country; but before he left the land of Moab, as if vexed at his own disappointment, in missing the reward he expected, and with a purpose to revenge himself on the Israelites, as the occasion of it, Balaam instructed the Moabites and Midianites in a wicked device, which was to send their daughters unto the camp of the Israelites, in order to draw them first into lewdness, and then into idolatry, the sure method to deprive them of the assistance of that God, who protected them. This artifice succeeded; for as the Israelites lay encamped at Shittim (*ib.* xxv. 1, 2 and 3. and xxxi. 16. Mich. vi. 5. Peter ii. 5. Jude. 2. Rev. ii. 14.) many of them were deluded by these strange women, not only to commit whoredom with them,

but to assist at their sacrifices, and worship their god Baal-Peor. God commanded Moses to avenge this crime. He therefore declared war against the Midianites, killed five of their princes, and a great number of other persons without distinction of age or sex, and Balaam himself was involved in this misfortune. This is what we learn from scripture concerning Balaam, but the rabbins and mahometans relate many particulars of his life and person, which being altogether fabulous and conjectural, we shall not trouble the reader about them: however, we must observe, that it is a question much debated among divines, whether Balaam was a true prophet of the Lord, or no more than a magician or fortune-teller. The Jews indeed are generally of opinion, that he was a busy and pretending astrologer, who observing when men were under a bad aspect of the stars, pronounced a curse upon them, which sometimes coming to pass, gained him in some neighbouring nation a reputation in his way. Several of the antient fathers suppose him to be no more than a common sooth-sayer, who undertook to tell future events, and discover secrets, and by no very justifiable arts. Origen will needs have it, that he was no prophet, but only one of the Devil's forcerers, and that of him he went to enquire, but that God was pleased to prevent him, and put what answers he pleased into his mouth. It cannot be denied however, that the scripture expressly calls him a prophet (*Pet. ib. cit.*) and therefore some later writers have imagined that he had once been a good man, and true prophet, till loving the wages of iniquity, and prostituting the honour of his office to covetousness, he apostatized from God, and betaking himself to idolatrous practices, fell under the delusion of the Devil, of whom he learnt all his magical enchantments, though at this juncture when the preservation of his people was concerned, it might be consistent



consistent with God's wisdom to appear to him, and vouchsafe his revelations. For the opinion of commentators upon the miracle of giving Balaam's ass the faculty of speech. See the article ASS.

BALADAN, the scripture name for a king of Babylon, (Isai. xxxix. 1. 2 Kings xx. 12.) called by prophane authors *Belesus*, or *Belesis*, *Nabonassar* or *Nanybrus*. Baladan at first was no more than governor of Babylon : but entering into a confederacy with Arbaces governor of Media, and rebelling against Sardanapalus king of Assyria, these two generals marched against him with an army of 400,000 men, and were beat in three different battles. But the Bactrians deserting the king, and coming over to Baladan and Arbaces, the rebels attacked the enemy in the night, and made themselves masters of his camp. After this misfortune, Sardanapalus retreated to Nineveh, and left the command of his army to his brother-in-law Salamenes. The conspirators attacked Salamenes, and defeated him in two great battles, after which they laid siege to Nineveh. Sardanapalus sustained the siege for three years, but the Tigris, in the third year, overflowing its banks, beat down twenty furlongs of the walls ; whereupon the conspirators entered the city and took possession of it, after Sardanapalus had burnt himself and all his most valuable effects upon a funeral pile erected for that purpose in his palace. Baladan was acknowledged king of Babylon, as Arbaces was of Media. Berodach-baladan, who sent ambassadors to Hezekiah (2 Kings xx.) was the son of Baladan.

BALAK, the son of Zippor, king of the Moabites, seeing the multitude of Israelites who were encamped upon the confines of his country, and apprehending they would attack him as they had the Amorites, sent deputies to Balaam the diviner, desiring him to come and curse or devote this people. See the article BALAAM.

We know nothing concerning the death of Balak, as God did not permit the Israelites to attack the Moabites, by reason that their father Lot was Abraham's brother.

BAMOTH. Moses says, (Numb. xxi. 19, 20.) that the Hebrews went from Nahaliel to Bamoth, and from Bamoth to the valley which is in the country of Moab. Eusebius says, Bamoth is a city of Moab upon the river Arnon.

BAMOTH-BAAL, a city beyond Jordan, which was given to the tribe of Reuben. Josh. xiii. 17. Eusebius says, it is situated in the plain where the river Arnon runs.

BANI. The children of Bani returned from Babylon to the number of six hundred and forty two. Ez. ii. 10.

This was also the name of a son of Shamer, a Levite, of the family of Merari. 1 Chr. vi. 46. It was also the name of a Gadite, one of the heroes in David's army. 2 Sam. xxiii. 36.

BAPTISM, the ceremony of washing, dipping, or plunging ; reckoned among the rites of the Jewish religion. We read that Aaron and his sons were initiated into the priesthood by baptism ; (Ex. xxix. 4.) and Spencer proves that long before our Saviour's time, the Jews received proselytes into their church by baptizing them. Some indeed reckon this ceremony of initiation into the Jewish religion among the inventions of the Talmudists : but when it is considered that the Jews always held the practices of the Christians in abhorrence, it will appear highly probable, that this rite was derived to them from the usage of their ancestors, before the coming of Christ. It is farther probable that, as the other sacrament of the christian church (the Lord's Supper) is plainly derived from the Jewish passover, the twin sacrament of baptism had its original likewise in the rites of the Jewish religion.

Grotius is of opinion, that the rite of

of baptism had its original from the time of the deluge; immediately after which he thinks it was instituted, in memory of the world's having been purged by water. Some learned men think, it was added to circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. Spencer, who is fond of deriving the rites of the Jewish religion, from the ceremonies of the Pagan, lays it down as a probable supposition, that the Jews received the baptism of proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion, by a solemn ablution; that by this affinity of sacred rites, they might draw the Gentiles to embrace their religion, and that the proselytes, in gaining of whom they were extremely diligent, (Math. xxiii. 15.) might the more easily comply with the transition, from Gentilism to Judaism. In confirmation of this opinion he observes, first, that there is no divine precept for the baptism of proselytes; God having enjoined only the rite of circumcision, for the admission of strangers into the Jewish religion. Exod. xii. 48. Secondly, that among foreign nations, the Egyptians, Persians, Greeks, Romans, and others, it was customary that those who were to be initiated into their mysteries or sacred rites, should first be purified, by dipping their whole body in water. That learned writer adds, as a farther confirmation of his opinion, that the cup of blessing, (Matth. xxvi. 27.) likewise added to the paschal supper, seems plainly to have been derived from a Pagan original: for the Greeks at their feasts had one cup called ποτήριον ἀγαθῆς δαίμονος, *the cup of the good Daemon, or God*, which they drank at the conclusion of their entertainment, when the table was removed. Since then a rite of Gentile original was added to one of the Jewish Sacraments, viz. the passover, there can be no absurdity in supposing

that baptism, which was added to the other Sacrament, namely, circumcision, might be derived from the same source. In the last place, he observes, that Christ in the institutions of his sacraments paid a particular regard to those rites which were borrowed from the Gentiles; for rejecting circumcision and the paschal supper, he adopted into his religion baptism and the sacred cup; thus preparing the way to the conversion and reception of the Gentiles into his church. Selden observes, that the proselyte was not to be baptised till the wound of circumcision was perfectly healed; that then the ceremony was performed by plunging him into some large natural receptacle of water; and that baptism was never after repeated in the same person, or in any of his posterity, who derived their legal purity from the baptism of their ancestor.

When St. John the baptist began to preach repentance, he instituted a sort of baptism which he gave in the waters of Jordan. He did not attribute the virtue to it of forgiving sins, but made use of it as a preparation only for the receiving baptism at the hands of Jesus Christ, (Mark i. 4. Matth. iii. 2.) and remission of sins by penitential acts, wherewith he required this ceremony to be attended. He did not exact only sorrow for sin, but a change of life, and such practices as might atone for the commission of sins. The baptism of John was much more perfect than that of the Jews, but less perfect than that of Jesus Christ. It was, says St. Chrysostom, as it were a bridge which from the baptism of the Jews, made a way to that of our Saviour, and was more exalted than the first, but inferior to the second. That of St. John promised what that of Jesus Christ executed. After the baptism of John, that of Jesus Christ was still necessary, to receive, says St. Austin, forgiveness of sins and the grace of sanctification. Notwithstanding that St. John did not



enjoin his disciples to continue the baptism of repentance, which was of his institution, after his death, because after the manifestation of the Messiah, and the establishment of the holy Ghost, it became of no use; yet there were many of his followers, who still administered it, and several years after the death and resurrection of Jesus Christ, did not so much as know that there was any other baptism than that of John. Of this number was Apollos, a learned and zealous man who was of Alexandria, and came to Ephesus twenty years after the resurrection of our Saviour. Acts xviii. 25. And when St. Paul came after Apollos to the same city, (*ib.* xix. 1.) there were still many Ephesians who had received no other baptism, and were not informed that there was any Holy Ghost which was received by baptism in Jesus Christ. As to this last baptism, our Saviour sending his apostles to preach the gospel throughout all the world, said, 'Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.' But as the doctrine of baptism, or the ceremony of performing it, as taught in different churches by different sects of Christians, makes no part of the professed design of this work, we shall not here enlarge upon that subject.

The word baptism is often taken in the scripture for sufferings: for example, 'Can ye drink of the cup that I drink of, and be baptised with the baptism which I am baptised with? Mark x. 38. I have a baptism to be baptized with, and how am I straitened till it is accomplished?' Luke xii. 50. Expressions like these we find some footsteps of in the Old Testament also, where waters denote often tribulations, and where to be swallowed up by the waters, and to pass the great waters, signify to be overwhelmed with miseries and misfortunes.

The words of St. John the baptist, (Matth. iii. 11.) intimating that, for his

part, he baptized only with water, but 'that he who was to come after him would baptize with the Holy Ghost, and with fire,' have given occasion to a great variety of explications upon the subject of Christ's baptism. Many of the old fathers believed, that all the faithful before they entered paradise would pass through a certain fire, which would purify them from the pollutions that might still remain with them to be expiated. This opinion is proposed, but with some difference, by the generality of the antients: it is founded upon what is said in Genesis, (iii. 24.) concerning the cherubims being placed at the entrance into paradise, with a flaming sword, and upon the following words of St. Paul, (1 Cor. iii. 12. 18.) 'Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.' Other fathers explain this fire by that of hell; others by the fire of tribulations and temptations; others by an abundance of grace; others suppose it to mean the descent of the Holy Ghost upon the apostles, in the form of fiery tongues. Lastly, others have pretended that the word *fire* is an addition in this place, and that we are to read no more than the following only, as found in some copies of St. Matthew. 'I baptize you with water, but he that shall come after me will baptize you with the Holy Ghost.' It is certain that the word *fire* is not to be met with in several manuscript copies of St. Matthew; but we read it in St. Luke and in all the oriental versions of St. Matthew.

Some old heretics, such as the Seleucians and Hermians, understood this literally, and maintained that material fire was necessary in the administration of baptism: but they do not tell us either

either how, or to what part of the body they applied it, or whether they were satisfied with obliging the baptized to pass over, or through the flames. Valentinus rebaptized those who had received baptism out of his sect, and drew them through the fire; and Heraclion, who is cited by Clements Alexandrinus, says that some applied a red-hot iron to the ears of the baptized, as if they were to impress some mark upon them.

From what has been said we may infer, that the church never approved of those who understanding the words of the gospel literally, asserted fire to be necessary in the ceremony of Christian baptism: but has left people at liberty to explain this fire, as meaning either the abundance of graces, poured forth into our souls by baptism, or the fire which accompanied the descent of the Holy Ghost on the apostles; or the fire of tribulations, grief and repentance, which ought always to go along with baptism. many difficulties have also been raised with relation to the following words of St. Peter in the Acts of the apostles, (ii. 38) 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins:' and again, the following of St. Luke (*ib.* viii. 16.) 'For as yet the Holy Ghost was fallen upon none of them, only they were baptized in the name of the Lord Jesus.' Hence have arisen matters of dispute whether baptism ever was administered in the name of Jesus Christ only, without making express mention of the other persons in the trinity? and whether such baptism is valid or lawful? Many of the fathers and some councils believed, that the apostles sometimes had baptized in the name of Jesus Christ only; and herein, says St. Hilary, we are not to charge them with prevarication, nor condemn the scriptures, as if they were self-contradicting, because they enjoin baptism to be performed in the name of the Father,

Son, and Holy Ghost; and nevertheless informs us, that the apostles baptized in the name of Jesus only. An old author, who wrote against St. Cyprian on the subject of baptism, believes, that baptism administered in the name of Jesus Christ only, is not sufficient, without confirmation, wherein the Holy Ghost is received. St. Ambrose asserts that though one person only of the trinity were expressed, the baptism is perfect, because that whoever names one person of the trinity means the whole. Several others of the fathers, many councils, and eminent school-men, believe that the apostles sometimes baptized in the name of Jesus Christ alone, and that this baptism was good and lawful. But as this opinion is founded only on a dubious fact, and an obscure text, F. Calmet thinks, that it is not at all improbable, but that the fathers and doctors, and even the particular councils that have declared for this opinion, might be mistaken, first as to the fact and explanation of the text of St. Luke, and afterwards in the consequences which they drew from it. Besides, it is certain, that the Latin authors and councils here produced, rested principally upon the authority of St. Ambrose, who to them seemed decisive for the validity of this baptism; and our author has shewn,

1. That the text in the Acts of the apostles is not any way clear for this opinion.
2. That it is very dubious whether the apostles ever baptized in the name of Jesus Christ only; and
3. That even St. Ambrose is not favourable to this opinion. See *Calmet's Dictionary*.

St. Paul (1 Cor. xv. 29.) endeavouring to prove the resurrection of the dead, among several other reasons in support of that doctrine, says, 'If the dead rise not at all, what shall they do who are baptized for the dead?' Hence the question is, what is here meant by this baptism for the dead? It is observed that the first thought which occurs to the mind on this occasion



caſion is, that they whom St. Paul wrote to, procured themſelves to be baptized for their friends and relations, who died without having received baptiſm, hoping that the baptiſms received for them would be ſerviceable to them in another life.

No one pretends to ſay that the apoſtle here approves this practice or authoriſes theſe opinions. It is ſufficient that there were people who thought and acted according to theſe principles: this will juſtify the apoſtle for producing this argument: he does not ſay that the Corinthians cauſed themſelves to be baptized for the dead, but what ſhall they do who are baptized for the dead? How will they ſupport this practice? Upon what will they ſupport it, if the dead do not riſe again? And if the ſouls of the departed do not ſubſiſt after their deceaſe?

It is certain that there were perſons at this time who called themſelves Chriſtians, that had themſelves baptized for the dead, that is, for the ſervice, relief and advantage, as they imagined, of dead perſons. At this time ſeveral heretics were in being, ſuch as the Simonians, Gnoſtics, and Nicolaitans, who denied the real reſurrection of the dead, and acknowledged no other beſides that which was received in baptiſm by the ſanctifying grace of this ſacrament. We know farther that the Marcionites, who appeared ſome time after, embraced the ſame principles, denied the reſurrection of the dead, and what is more particular, received baptiſm for the dead. This we learn from Tertullian, when he tells the Marcionites that they ought not to make uſe of St. Paul's authority for eſtabliſhing their practice of receiving baptiſm for the dead; and that if the apoſtle takes notice of this cuſtom, it is with a deſign of proving the reſurrection of the dead againſt themſelves. In another place he ſays that in St.

Paul's time there were people who were baptized a ſecond time for the dead, with hopes that it would be of ſervice to others, as to their reſurrection. See *Calmet's Diſſertation prefixed to St. Paul's Epistles*.

BARABBAS, a notorious robber, guilty alſo of ſedition and murder, who was preferred to Jeſus Chriſt by the Jews, when Pilate asked them at the feaſt of the paſſover, which of the two they would have delivered to them, Jeſus or Barabbas. John xviii. 40. Origen ſays that in many copies Barabbas was likewise called Jeſus. The Armenian copy has the following reading; ' Whom will ye that I deliver unto you, Jeſus Barabbas, or ' Jeſus who is called Chriſt?' Matth. xxvii. 17.

BARACHIAS, the father of Zacharias mentioned in St. Matth. xxiii. 35. ſlain between the temple and the altar. There is a great diverſity of opinions concerning the perſon of this Zacharias the ſon of Barachias. Some take him to be Zacharias the ſon of Jehoiada, who was killed by Joaſh's orders between the temple and the altar, 2 Chr. xxiv. 21. They pretend that Jehoiada had two names, Barachias and Jehoiada; and in the goſpel of the Nazarens quoted by St. Jerom, inſtead of Zacharias the ſon Barachias, was put Zacharias the ſon of Jehoiada. Others are of opinion that this Barachias was the father of Zacharias the laſt of the twelve ſmall prophets: (Zach. i. 1.) but we have no proof of this Zacharias's having died a violent death; nor that he was killed in the temple, between the altar of burnt-offering, and the porch of the temple. Several of the antients have thought that Zacharias the father of St. John the Baptiſt, was the ſon of Barachias, who is here ſpoken of; and in ſome old apocryphal books it was ſaid, that in effect Zacharias was killed in the temple, becauſe he found a way to ſecure his ſon from the

the fury of Herod, when he gave orders for the massacre of the children of Bethlehem. But nothing can be more uncertain than this story. There is a Zachariah the son of Barachias (or Jeberechiah) to whom the prophet Isaiah addressed himself, to be witness to the prophecy he was then writing, concerning the birth of the Messiah. But we know nothing for certain, either of the life or death of this Barachias or his son Zacharias. Lastly, several of the moderns conjecture that this Barachias was no other than Baruch, the father of Zacharias mentioned by Josephus, in the history of the Jewish war. Zachariah was killed between the porch and the altar, by the zealots, a little before the taking of Jerusalem by the Romans.

This was also the names of a son of Zerubbabel; (1 Chr. iii. 20.) of the father of Asaph the Levite; (1 Chr. vi. 39.) and of a son of Aza a Levite. 1 Chr. ix. 16.

BARAK, the son of Abinoam, who having been chosen by God to deliver the Hebrews out of that state of bondage under which they had been held, by Jabin king of the Canaanites, refused to obey the Lord's orders which were signified to him by Deborah the prophetess, but upon condition that the prophetess would accompany him in his march against the enemy. Go, says Deborah, lead the army to mount Tabor, take ten thousand men of the tribes of Zebulun and Naphtali; (Judges iv. 4, &c.) and at the river Kishon I will bring Sisera, the general of Jabin's army, and will deliver him into your hands. Barak answered, If you will go with me, I will go, if not, I will not go. I will surely go, said Deborah: but the honour of the victory will not be yours, for the Lord shall sell Sisera into the hands of a woman; whereby she meant either Jael, who killed Sisera; or herself, who had the greatest share in the success of this expedition. Deborah therefore immediately departed, and marched with Barak to-

wards Kadesh the capital of Naphtali; and having got together ten thousand men, they advanced towards mount Tabor.

Sisera receiving intelligence of this, gave orders for his army to march with nine hundred chariots of war, and incamped near the river of Kishon. Then said Deborah to Barak, This is the day in which the Lord hath delivered Sisera into thine hands. At the same time Barak descended from mount Tabor, and the Lord having spread a terror through Sisera's army, Barak easily defeated it, and obtained a compleat victory. Sisera, disordered by his fears, left his chariot, that he might be swifter in his flight, and coming to the tent of Heber the Kenite was killed by Jael the wife of Heber, as shall be more particularly related in another place. Barak, some little time after, came to Jael's tent, who shewed him the body of Sisera dead upon the place. Thus was Israel delivered from the servitude of Jabin king of Hazor. Barak and Deborah hereupon composed an hymn of thanksgiving to the Lord, and the land continued in peace for forty years, (*ib.* v.) from the year of the world 2719, to 2759.

Some have been of opinion that Barak was the son of Deborah; others, that he was her father; others again, that he was her husband, and that Barak and Lapidoth are the same persons. But St. Jerom maintains that it is a great argument of ignorance, to say that Deborah was a widow, and that Barak was her son: for it is certain from the text that Deborah was married to Lapidoth; and there is no appearance of Barak's having been any relation to her. See DEBORAH.

BARBARIAN, a name given by the antient Greeks to all those who were not of their own country, or who did not speak their own language, in which sense the word signified with them no more than foreigner. This word



word is to be met with but once in the Greek or Latin translations of the sacred books, written in Hebrew; and this is in Psalm cxiv. 1. *Ἐν ἐξόδῳ Ἰσραὴλ ἐξ Αἰγύπτου, οἶκος Ἰακώβ ἐκ λαῶν ἑαρέων.* *In exitu Israel de Egypto, domus Jacob de populo barbaro.* The word *בָּרְבָּר*, which is rendered barbarian, in the Hebrew sense of it signifies a stranger, who knows neither the holy language, nor the law of God; and answers to the notion the Greeks had of the word barbarian: they, as was already observed, applied it to all those who did not speak the Greek language, or were not governed by laws like those of the Greeks: thus the Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even the Latins were in their sense Barbarians. St. Paul, for example, comprehends all mankind under the names of Greeks and Barbarians. Rom. i. 14. He says, 'I am debtor both to the Greeks, and to the Barbarians, to the wise and to the unwise.' St. Luke calls the inhabitants of the island of Malta (Acts xxviii. 2. 4.) Barbarians. St. Paul in his epistle to the Colossians (iii. 11.) uses the terms Barbarian and Scythian, as if they were almost of the same signification; and in the first epistle to the Corinthians, (xiv. 11.) he says, That if he who speaks a strange language in an assembly, be not understood by those to whom he is discoursing, with respect to them, he will be a Barbarian; and reciprocally, if he understand not those who speak to him, they to him will be Barbarians. Barbarian therefore is used for every stranger who does not speak our language, whether we are Greeks, Latins, Hebrews, &c.

BARJESUS, or according to some copies, BARJEU, a Jewish magician living in the isle of Crete. St. Luke (Acts xiii. 8.) calls him Elymas, which in Arabic signifies a forcerer. He was with the proconsul Sergius Paulus, who was a wise and prudent man. The

proconsul sending for Paul and Bar-nabas, desired to hear the word of God. But Barjesus resisted them, and endeavoured to hinder the proconsul from embracing Christianity. Whereupon Paul, filled with the Holy Ghost, and looking stedfastly on this man, said, 'O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord; and now behold the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season.' Immediately he was struck blind, and went about, seeking some to lead him by the hand. The proconsul, who was an eye-witness of this miracle, was converted by it. Origen and St. Chrysostom think, that Elymas or Barjesus was converted likewise, and that St. Paul restored his sight.

BARJONA, or son of Jonah, or of a dove, a surname which our Saviour (Matth. xvi. 17.) sometimes gives St. Peter.

BARLEY, *hordeum*, in the Linnæan system of botany, a genus of the triandria digynia class of plants, the calyx whereof is a partial involucre composed of six leaves, and containing six flowers: the leaves are erect, linear, acuminate, and two of them are placed under every flower: there is no glume. The corolla consists of two valves; the inferior valve is angular, of an ovato-acuminate figure, bellied, and longer than the cup, and terminates in a very long arista; the interior valve is lanceolated, plane and smaller. The stamina are three capillary filaments, shorter than the flower; the antheræ are oblong; the germen of the pistil is of a turbinated oval figure; the styles are two in number, and are reflex and hairy; the stigmata are similar; the corolla serves as a pericarpium surrounding the seed, and not letting it out. The seed is oblong, ventricose, angulated, pointed

pointed at each end, and marked with a longitudinal furrow. *Linn. Gen. Plant.*

In Palestine, barley was sown in autumn, and reaped in spring; that is to say, at the feast of the passover. The rabbins sometimes call barley the food of beasts, because in reality they fed their cattle with it; (1 Kings iv. 28.) and from Homer and other antient authors, we learn that barley was given to horses; and finally, at the trial of women under the accusation of adultery among the Jews, the offering was of barley-meal, by reason of the bestial and infamous crime which they stood charged with; and upon this barley-meal they neither poured oil nor put frankincense: because it was a sacrifice of jealousy, as Moses calls it. Numb. v. 15. The Hebrews frequently used barley-bread, as we see by several passages of scripture: for example, David's friends brought to him in his flight, wheat, barley-flour, pease, beans, and pulse. 2 Sam. xvii. 28. Solomon sent wheat, barley, wine, and oil to the servants whom king Hiram had supplied him with, in order to carry on the works at Libanus; (2 Chr. ii. 15.) and in the gospel, (John vi. 9.) Jesus Christ and his apostles had no other provision but five barley-loaves. Elijah had a present made him of twenty barley-loaves, and corn in the husk, which a certain man brought to him as first fruits. 2 Kings iv. 42. Moses remarks, that when the hail fell in Egypt, the flax and the barley were bruised, and destroyed; because the flax was at its full growth, and the barley began to form its green ears: (Exod. ix. 31.) but the wheat and more backward grain were not damaged: because they were as yet only in the blade; and the hail bruised the young shoots, which produce the ears. All this happened some days before the departure of the Israelites out of Egypt, or before the passover. In Egypt, the barley-harvest does not begin till

towards the end of April. Barley is sometimes used to signify some mean thing of low price. Ezekiel (xiii. 19.) complains of the false prophets who seduced the people of the Lord, and made vain promises to them for a handful of barley, and a morsel of bread. The prophet Hosea (iii. 2.) says, that he bought his wife for sixteen pieces of silver, and an omer and an half of barley.

BARNABAS, a disciple of Jesus Christ, and companion of St. Paul in his apostolical labours. St. Barnabas was born at Cyprus, and descended of the tribe of Levi, whose Jewish ancestors are thought to have retired thither, to secure themselves from violence during the troublesome times in Judea. His proper name was Joses, to which after his conversion to Christianity the apostles added that of Barnabas, signifying either the son of prophecy, or the son of consolation; the first respecting his eminent prophetic gifts; the other, his great charity in selling his estate, for the comfort and relief of the poor christians. Acts iv. 36, 37. He was educated at Jerusalem, under the great Jewish doctor Gamaliel, which might probably lay the foundation of that intimate friendship which was afterwards contracted between him and St. Paul. The time of his conversion is uncertain: but he is generally esteemed one of the seventy disciples, chosen by our Saviour himself.

St. Barnabas was the person who introduced St. Paul to the Christians at Jerusalem, and assured them of the reality of his conversion. *ib.* ix. 26, 27. He was sent to Antioch to settle the new christian church planted in that city, (*ib.* xi. 22.) where finding the work too great for a single hand, he went to Tarsus, and engaged St. Paul to assist him. It was at this time, and in the city of Antioch, that the followers of Jesus Christ began to be called Christians. *ib.* xi. 26. He was employed likewise together with St.



Paul in carrying a charitable contribution from the Christians at Antioch to relieve their bretheren in Judea, who were reduced to great necessities, by a severe famine, which raged in that country. *ib.* xi. 29, 30. He was set apart, together with St. Paul, by a particular designation of the Holy Ghost, for the conversion of the Gentile world, (*ib.* xiii. 2, &c.) in consequence of which, he with his fellow apostle preached in Cyprus his native country, where at Paphos (a city remarkable for the worship of Venus) they converted the governor Sergius Paulus. From thence they sailed to Perga in Pamphylia, and after three years travelling, and preaching the gospel to several cities, they returned to Antioch. At Lystra, a city of Lycaonia, the inhabitants took St. Barnabas for Jupiter, (*ib.* xiv.) probably from the gravity and comeliness of his person, as well as his actions and demeanor. At Antioch St. Paul and Barnabas had a contest, (*ib.* xv. 37, &c.) which ended in their separation: but what followed it, with respect to St. Barnabas, is not related in the Acts of the apostles. Some say he went into Italy, and founded a church at Milan. At Salamis, we are told, he suffered martyrdom, whither some Jews being come out of Syria, set upon him as he was disputing in the synagogue, and stoned him to death. He was buried by his kinsman Mark, whom he had taken with him, in a cave near that city. The remains of his body are said to have been discovered in the reign of the emperor Zeno, about the year of Christ 488, together with a copy of St. Matthew's gospel written with his own hand, and lying on his breast. St. Barnabas we are told wrote a letter full of edification for the church. It is frequently cited by St. Clemens of Alexandria, and Origen. Eusebius and St. Jerom reckon it among the apocryphal or uncanonical writings: but neither of them deny that it belongs to St. Barnabas.

It is uncertain to whom this epistle was addressed, because we have not the superscription: but it seems to have been written to the converted Jews, who were too zealously addicted to the observance of the law of Moses. It is divided into two parts; in the first, he shews the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites and explains allegorically several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ and his law. The second part is a moral instruction handled under the notion of two *ways*: the one of light, the other of darkness; the one under the conduct of the angels of God, the other under the guidance of the angels of Satan. The way of light is a summary of what a Christian is to do in order to obtain eternal happiness; and the way of darkness is a representation of those particular sins, which exclude men from the kingdom of God. *Du Pin's Canon of Scripture.* Besides this epistle, there is a gospel, which is another apocryphal work ascribed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four evangelists.

BARSABAS, or JOSEPH BARSABAS, surnamed *Justus*, was, according to Eusebius, one of the first disciples of Jesus Christ, and probably one of the seventy. After the ascension of our Saviour, while the apostles were together expecting the descent of the Holy Ghost, according to their master's promise, St. Peter proposed to the assembly, (Acts i. 21, &c.) to fill the place of Judas the traitor, by chusing one of those disciples who had been all along eye-witnesses of our Saviour's actions, from the time when he first began to preach. Two persons therefore offered, Barsabas surnamed Justus, and Matthias; and lots being drawn, it was determined for Mat-

thias. Papias informs us, that Barfabas having drank poison, the grace of Jesus Christ prevented the ill effects of it. We know nothing particularly of his life.

**BARFABAS** was also the surname of Judas, one of the principal disciples mentioned in the Acts of the apostles, xv. 22. & *seq.* Barfabas and some others were sent by the apostles with Paul and Barnabas into Antioch, and carried a letter with them from the apostles, signifying what the council at Jerusalem had decreed. When they came to Antioch, they convened the faithful, and presented this letter to them. It was read, and the whole assembly received great joy and comfort from it. Barfabas and Silas stayed here for some time, instructing and confirming the bretheren, after which Judas and Barfabas returned to Jerusalem. This is all we know of Barfabas.

**BARTHOLOMEW**, one of the twelve apostles, (Matth. x 3.) and thought to be the same with Nathanael, one of the first disciples that came to Christ. The reason of this opinion is, because as St. John never mentions Bartholomew in the number of the apostles, so the other evangelists never mention Nathanael; and as in St. John (i. 45.) Philip and Nathanael are joined together in their coming to Christ, so in the rest of the evangelists Philip and Bartholomew are constantly put together. What renders this more probable is, that Nathanael is particularly mentioned among the apostles to whom the Lord appeared at the sea of Tiberias, after his resurrection, where were present Simon Peter, Thomas and Nathanael of Cana in Galilee, and the two sons of Zebedee, and two other of his disciples, who were probably Andrew and Philip. John xxi. 2. As St. Peter was called Bar-Jona, *i. e.* the son of Jona, so Nathanael might be stiled Bartholomew, or Bar-tolmai,

*i. e.* the son of Tolmai, whence some have taken occasion to derive his pedigree from the Ptolemies of Egypt: but upon no better foundation than a similitude of names. Our Saviour himself has drawn his character in that fine eulogium; 'Behold an Israelite indeed, in whom is no guile.' John i. 47.

It is thought, this apostle travelled as far as India, to propagate the gospel: for Eusebius relates, that a famous philosopher and Christian named Pantænus, desiring to imitate the apostolical zeal, in propagating the faith, and travelling for that purpose as far as India, found there among those who yet retained the knowledge of Christ, the gospel of St. Matthæw, written in Hebrew, left there, as the tradition asserts, by St. Bartholomew, one of the twelve apostles, when he preached the gospel in that country. From thence he returned to the more northern and western parts of Asia, and preached to the people of Hierapolis then in Lycaonia, and lastly at Albania, a city on the Caspian-Sea, where his endeavours to reclaim the people from idolatry, were crowned with martyrdom; he being, according to some writers, fleaed alive, and crucified with his head downwards. His festival is celebrated in the church on the twenty-fourth of August. There is mention made of a gospel of St. Bartholomew, in the preface to Origen's homilies on St. Luke, and in the preface to St. Jerom's commentary on St. Matthew: but it is generally looked upon as spurious, and is placed by pope Gelasius among the apocryphal books.

**BAR-TIMÆUS**, or the son of Timæus, a blind man of Jericho, who sat near the public road when our Saviour passed that way, on his journey to Jerusalem. St. Mark (x. 46—52.) says, that Jesus coming out of Jericho with his disciples, attended with a great crowd of people, Bar-timæus sat by the way-side begging.



And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me. Then Jesus stood still, and commanded him to be called. Bar-timæus immediately came. Jesus said unto him, What wilt thou that I shall do unto thee? The blind man answered, Lord, that I may receive my sight. Jesus said unto him, Go thy way, thy faith hath made thee whole, and immediately he received his sight and followed him. But St. Matthew, (xx. 30.) relating the same story, says, That two blind men sitting by the way-side, and understanding that Jesus was passing by that way, began to cry out, Have mercy on us, O Lord, thou son of David: whereupon Jesus called them, and asked them what they would have; they answered, That our eyes may be opened. Jesus, moved with compassion, touched their eyes, and they instantly recovered their sight and followed him. St. Mark thought fit to set down Bar-timæus only, because he was more known, or expressed more faith and zeal; or spoke to Jesus Christ and distinguished himself most on this occasion. The cure of another blind man mentioned in St. Luke (xxiii. 35—43.) is different from this. That in St. Luke happened when Jesus was entering into Jericho; the other, next day as he was coming out.

BARUCH, the son of Neriah and grandson of Maaseiah, was of an illustrious birth, and one of the tribe of Judah. Seraiah his brother had a considerable employment in the court of king Zedekiah: but himself kept close to the person of Jeremiah the prophet, and was his most faithful disciple, though his adherence to his master drew upon him several persecutions, and a great deal of bad treatment. He served him so long as he lived as his secretary, and never left him till his death. In the reign of Jehoiakim king of Judah, in the year

3398, while Jeremiah was in prison, (Jerem. xxxvi. 1, 2, &c.) this prophet received orders from the Lord to set down in writing all the prophecies which he had published till that time. He sent for Baruch therefore, and dictated them by heart to him. Some time after, he sent him with directions to read them to the people, who were then assembled in the temple. But Michaiah the son of Gemariah, having heard them read, thought himself obliged to give notice of them to the king's counsellors, who were then together in the palace. They commanded Baruch to be sent for, and obliged him to repeat to them what he had read publickly in the temple. This he did, and they, when they had heard him, expressed great surprise; and told him, that they could by no means avoid informing the king of these matters, which he had read to them. They then asked him, how he had written all these particulars? Baruch said that Jeremiah had dictated them by rote to him, with the same ease as any one would peruse them in a book. The king's counsellors hereupon said, Go hide thee, thou and Jeremiah; and let no man know where ye be. They took the book which had been written by Baruch, and deposited it in the chambers of Elishama the scribe.

After this, they waited on the king, and told him what had passed. The king sent Jehudi to bring the book; and having brought it to Jehoiakim, this prince commanded it to be read in his presence, and in the presence of those great men who stood about him; when Jehudi had read four or five pages of it, the king took the book, cut it with the secretary's penknife, and threw it into the fire, which was burning before him. At the same time he ordered some of his people to seize on Baruch and Jeremiah: but, as God would have it, they were not to be found.

Upon burning the book, Jeremiah

was commanded once more to set down his prophecies in the same manner as before. Baruch wrote them as he repeated them to him, and the prophet added several others, which were not inserted in the former book. In the fourth year of king Zedekiah, Baruch went to Babylon with his brother Seraiah, and carried a long letter from Jeremiah, wherein the prophet foretold the misfortunes which should befall Babylon, and promised the captives, that they should one day be set at liberty. Baruch executed the prophet's orders, read Jeremiah's letter to king Jehoiakim, and other captives; after which he threw it into the Euphrates, as the prophet had commanded him. The captives upon hearing Jeremiah's letter read, were touched with compunction, and gave Baruch some money to offer thereby sacrifices to the Lord in his temple at Jerusalem. They wrote likewise a long letter to their brethern at Jerusalem, in all probability by Baruch's hand, which is to be found in the first five chapters of the apocryphal book which bears his name. After his return to Jerusalem, he still continued his constant attendance on Jeremiah, and when Jerusalem was besieged by Nebuchadnezzar, and Jeremiah was thrown into prison, Baruch was confined there also: but after the surrender of the city, Nabuzaradan shewed him great tokens of favour; and setting him at liberty, permitted him to go with Jeremiah wherever he pleased.

The remains of the people who had been left in the country, under the conduct of Gedaliah, having taken a resolution to go into Egypt, finding that Jeremiah opposed this journey, blamed Baruch; pretending that he induced the prophet to declare against it. At last Jeremiah and Baruch, being obliged to follow the people into Egypt, Jeremiah died there, whereupon Baruch retired to Babylon, where the rabbins say he died in the twelfth

year of the captivity. But of what authority the book is which goes under his name, or by whom it was written, and whether any thing related therein be historically true, or the whole of it be a fiction, is altogether uncertain. Grotius, in his commentary upon it, thinks it an entire fiction of some hellenistical Jew, under the name of Baruch. And St. Jerom long before him, in the preface to his exposition of Jeremiah, tells us that the reason why he did not make a comment on this book (though in the edition of the Septuagint it be joined to Jeremiah) was, because it was not deemed canonical among the Hebrews, and contains an epistle which falsely bears the name of Jeremiah. This epistle is annexed to the book, and in the common division of it, makes the last chapter: but the main subject of the book itself is likewise an epistle either sent or feigned to be sent by king Jehoiakim and the Jews, who were in captivity with him in Babylon, to their bretheren the Jews, who were still left in Judah and Jerusalem, as has been already taken notice of. In this letter they recommend to their prayers the emperor Nebuchadnezzar, and his children, that under his dominion they may lead quiet and peaceable lives; herein, they also confess their sins, and ask pardon for what is past; take notice of the threats of the prophet which they had so long despised, and acknowledged the righteousness of God in what he had brought upon them; herein they remind them of the advantages which the Jews had in their knowledge of the law of God, and of true wisdom, above all other nations; and thereupon exhort them to reform their manners, and forsake their evil customs, which would be the only means to bring about their deliverance from the captivity under which they groaned. The whole is introduced with an historical preface, wherein is related, that Baruch being then at



Babylon, did in the name of the captive king, and his people, draw up the same epistle, and afterwards read it to them for their approbation; and that together with it, they sent a collection of money to the high priest at Jerusalem, for the maintenance of the daily sacrifices, as we have already taken notice of. This is the substance of the book itself, and in the letter annexed to it, which goes under Jeremiah's name, the variety of the Babylonish idols and idolatry is set forth at large, and with liveliness enough. Of the whole there are but three copies, one in Greek and the other two in Syriac, whereof one agrees with the Greek, though the other very much differs from it: but in what language it was originally written, or whether one of these be not the original, or which of them may be so, is impossible to tell. See *Prideaux's Connection*, Anno 595, and *Calmet's Preface sur Baruch*.

BARZILLAI, a native of Rogelim in the land of Gilead, (2 Sam. xvii. 27) and an old friend of David, who assisted him in his troubles, when he was forced from Jerusalem by his son Absalom. He came to meet the king at Mahanaim, beyond Jordan, and supplied him with provisions, while he continued there; and hearing that this prince was upon his return to Jerusalem, after the defeat of Absalom, he came to take his leave of him, and attended him as far as Jordan, (2 Sam. xix.) when the king, in gratitude for his kindness, gave him an invitation to court, to pass the rest of his days with him at Jerusalem. Barzillai answered him, How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old, and can I discern between good and evil? My senses are no longer in a condition to distinguish sweet from bitter; nor to take pleasure in eating and drinking; in the sound of instruments, or the voices of musicians. Wherefore then should

thy servant be a burden to my lord the king? Thy servant will go a little way over Jordan with the king: then I will beg permission to return, that I may die in my own city, and be buried by the grave of my father and my mother: but my son, thy servant Chimham, he will have the honour to accompany my lord the king, who may do to him what shall seem good unto him. The king replied, Let Chimham come, and I will grant whatever you shall ask of me. After, therefore, that the king and all the people had passed over Jordan, David embraced Barzillai, and wished him all sorts of blessings: whereupon the old man returned to his own country.

BARZILLAI was also a native of Meholath, in the tribe of Simeon. This Barzillai was the father of Adriel, who married Michal, formerly the wife of David. 2 Sam. xxi. 8.

This was also the name of one of the race of the priests who married one of the daughters of Barzillai the Gileadite. Nehem. vii. 63.

BASCAMA, or BASCA, a town in the tribe of Judah, where Jonathan Maccabæus was killed. 1 Macc. xiii. 23.

BASHAN, one of the most fertile cantons of Canaan, which was bounded on the east by the river Jordan, on the west by the mountains of Gilead, on the south by the brook of Jabbok, and on the north by the land of Geshur. The whole kingdom took its name from the hill of Bashan, which is situated in the middle of it, and has since been called Batanæa; it had no less than sixty walled towns in it, besides villages. It afforded an excellent breed of cattle, and stately oaks, and was in short a plentiful and populous country. *Universal History*, lib. I. c. 7.

Og, king of the Amorites, possessed the kingdom of Bashan, when Moses made the conquest of it.

BASHMATH, the daughter of Elon the

the Hittite, whom Esau married against the consent of his father and mother (Gen. xxvi. 34, &c.) and who was mother to Reuel. Gen. xxxvi. 10.

BASMATH, the daughter of Solomon, who was married to Ahimaaz of the tribe of Naphtali. 1 Kings iv. 15.

BASON, or LAVER. See the article LAVER.

BASTINADO, a punishment used among the Greeks and Romans, some instances whereof we also find among the Hebrews, and consisted in beating or drubbing the criminal with a stick. The Romans called it *fustigatio*, *fustium admonitio*, or *fustibus cædi*, which differed from the *flagellatio*, as the former was done with a stick, the latter with a rod, or scourge. The fustigation was a lighter punishment, and inflicted on freemen; the flagellation a severer, and reserved for slaves. It was also called *tympanum*, because the patient here was beat like a drum. See *Calv. Lex. Jur.* This punishment still obtains among the Turks, and other nations in the east. The criminal is laid upon his belly, his feet are raised, and tied to a stake, held fast by officers for the purpose; in which posture he is beaten by a cudgel on the soles of his feet, back, chin, &c. and sometimes receives to the number of one or more hundred blows. It is said, (2 Macc. vi. 19.) that the good old man Eleazer was led to the torture; and being ready to expire with the blows which he received, said, It is manifest unto the Lord, that I now endure sore pains in the body, by being beaten; and St. Paul (Heb. xi. 35.) says, that some of the saints were tortured (*ἐτυμπαίνοντο*, i. e. suffered the torture of the tympanum) hoping for a better resurrection.

BAT, *Vespertilio*, a genus of quadrupeds, of the order of the feræ, the characters of which are these: the foreteeth of the upper jaw are six in number, acute, and distant from each other; the foreteeth of the lower jaw are also six and acute, but contiguous;

the canine teeth are two above and two below, on each side; the feet have each five toes, and the fore-feet have the toes connected by a membrane, and expanded into a sort of wings: whence this animal has been generally, but with the utmost impropriety, ranked among the birds: for it has the mouth of a quadruped, not the beak of a bird; it has hair on the body, not feathers; and it produces its young alive, not under the form of eggs. The common bat is about the bigness of the mouse, and very much resembles it in shape and colour. The female has two teats, and the young are produced two at a birth; the parent, while they are unable to take care of themselves, flies about with them adhering to her body; and sometimes she takes them from her teats, and hangs them up against a wall, from which they do not get loose. They lay themselves up in winter in the driest apartments of caves, where planting their talons to the roof, they cover their bodies with their wings, and so hanging perpendicularly in great numbers, but so as not to touch each other, they sleep for some months. This species is common in all parts of Europe; we have it about churches and other old buildings in great abundance; it hides itself during the day, and flutters about in the evening, preying on moths and other insects. There are several other species of this creature; some with, and others without a tail. Some speak of bats in Golconda bigger than hens; and in Brasil, travellers speak of a large species, which, if men fall asleep with their legs naked, will make a wound in them so gently, as not to wake them: but so deep, that they will suck the blood at it, and leave the person in danger of bleeding to death. The bat, which the law of Moses classes among the birds, is declared an unclean animal. Lev. xi. 19, and Deut. xiv. 18.

BATH, a measure of capacity for things



things liquid; being the same with the Ephah, (Ezek. xlv. 11.) and containing ten homers or seven gallons and four pints. Some have imagined, without any reason, that there was a sacred measure of this name, different from the common one; the first they tell us contained a bath and a half of the other, which they endeavour to prove by what is said in the first book of Kings (vii. 26.) of Solomon's molten sea, that it contained two thousand baths, compared with what is said in the second book of Chronicles, (iv. 5.) that it held three thousand baths: but this difference is easily reconciled, by saying that the brazen sea contained two thousand baths only, as is mentioned in the first book of Kings: but that the foot of this vessel was hollow, and contained a thousand more, in all three thousand, as the book of the Chronicles has it.

BATH-KOL, or BATH-COL, *the daughter of the voice*, a name whereby the Jewish writers distinguish the revelation of his will, which God made to his chosen people, after that all prophecy had ceased in Israel. After the death of Malachi, the spirit of prophecy ceasing among the Jews, they pretended to this new kind of revelation, which they called Bath-col, the daughter of the voice: because it succeeded the oracular voice, delivered from the mercy-seat, when they consulted God by Urim and Thummim. They pretended that it was a voice from heaven, and some tell us, that it was attended with a clap of thunder. To give an instance out of the Talmud of this kind of oracle, Rabbi Jochanan, and Rabbi Simeon Ben Lachish, desiring to see the face of Rabbi Samuel, a Babylonish doctor, said, Let us follow the hearing of Bath-col. Traveling therefore near a school; they heard the voice of a boy reading these words out of the first book of Samuel (xxv. 1.) 'And Samuel died.' From hence they in-

ferred, that their friend Samuel was dead; and accordingly so it happened, for Samuel of Babylon was just then dead. From hence it appears, as Dr. Prideaux observes, that the bath-col was a phantastical way of divination, invented by the Jews themselves, not unlike the Sortes Virgilianæ among the Heathens: for as with them (Du Cange, Glossar. voc. *Sortes*) the words first dipt into in the works of that poet were a kind of oracle, whereby they predicted future events; so with the Jew, when they appealed to Bath-kol, the first words they heard from any one's mouth, were looked upon as a voice from heaven, directing them in the matter they enquired about. The Christians, when christianity first began to be corrupted, made the same use of the book of Scriptures, as the Pagans did of the works of Virgil. This was as antient as St. Austin, who lived in the fourth century: for he makes mention of it. For an account of several instances wherein it was practised. See *Prideaux's Connect.* part II. book 5.

BATHSHEBA, the daughter of Eliam, or Ammiel, and wife of Uriah the Hittite. King David rising one evening from his bed, whereon he had been sleeping, during the heat of the day, as is customary in warm countries, went up to the top of his palace, to take the fresh air; and thence, in the court or garden of a neighbouring house in which Bathsheba lived, saw her bathing herself. 2 Sam. xi. Bathsheba being a woman of uncommon beauty, the king was instantly smitten with her, and sent to enquire who she was. Being informed that she was Bathsheba, the wife of Uriah, an officer in his own army, who was then with Joab at the siege of Rabbah, David sent for her, lay with her, and then dismissed her. But in a short time, finding herself with child, she apprized the king of it, desiring him at the same time to consult her honour and

and safety, in devising some means to conceal it. Hereupon David sent messengers to Joab, for Uriah to come to him, as if he had something particular to enquire of him: but his whole intent was to give him an opportunity of lying with his wife, that so the child, when it was born, might be reputed his. Uriah came, and after the king had asked him some few questions, concerning the condition of the army, and the advances of the siege, he ordered him to go home and refresh himself after his journey, and sent a handsome collation from his own table for his entertainment. But Uriah, instead of going home, spent the night with the king's guards, at the palace-gate. David being informed of this, was therefore resolved to make use of another expedient. He then invited him to sup at his own table, and prevailed with him to drink such a quantity, as he thought might inflame his appetite, and incline him to go home to his wife: but still he lay in the guard-room, and in excuse for so doing said to the king, that he thought it was his duty so to do, while the rest of his fellow soldiers were incamped in the open fields; so that finding himself still disappointed, the king ordered him at last back to the army, and sent with him letters to Joab, wherein he commanded him to manage matters so, that Uriah should be killed, which orders were but too punctually executed.

Bathsheba, hearing of her husband's death, mourned after the customary manner; and when the season for this ceremony was over, David brought her to his own house and married her; soon after which she was delivered of a son. But this action being extremely displeasing to the Lord, he sent Nathan the prophet unto David, to reproach him with his sin, who by an elegant parable (2 Sam. xii.) represented to the king what he had done, and made him pronounce sentence

against himself, as will be shewn under the article NATHAN.

David having confessed his guilt, and humbly begged pardon of God for what he had done, Nathan informed him, that the Lord had transferred the punishment of his sin; that he should not die, but that the child which Bathsheba brought him in this adulterous congress should not live; that several of his family should come to an untimely death; that some one of his sons should rise up in rebellion against him, and his own wives should be defiled publicly, and in the sight of all the world, because he had given such scandal to his own people, and such occasion to the enemies of God to blaspheme. Nor was it long before part of this sentence was executed upon him: for the child which he had by Bathsheba was taken sick, and died. While it was sick, David fasted and prayed, if possibly he might deprecate the divine vengeance, and intercede for its life: but when it was dead, he acknowledged the justice of God, and cheerfully submitted to his will, made his ardent supplications to him that the remainder of his afflictions might be mixed with mercy. This in some measure was done, for in a proper space of time, he had another son by Bathsheba, who was named Solomon, in confidence of the promise which God had made, that his reign should be crowned with peace; but this did not hinder the divine justice from being true to its threats as well as its promises, as will be shewn under the article DAVID.

Towards the end of David's life and reign, Adonijah having formed a party presumed upon the privilege of his age, and pretended that he ought to reign preferably to Solomon, who was much younger than him. Nathan gave notice of his design to Bathsheba, (1 Kings i.) and advised her to speak of it to the king, promising that he would come himself and se-

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cond what she should say. The conduct of Bathsheba upon this occasion, has been already related under the article ADONIJAH.

From this time we have no more mention of Bathsheba. The first book of Chronicles (iii. 5.) and the second book of Samuel (v. 14.) take notice of other sons which Bathsheba had by David; such as Shammuah, Shobab, and Nathan. Some interpreters are of opinion, that these three were the sons of Uriah: but the generality maintain that they were the sons of David. The text in the second book of Samuel, is very clear for this opinion; and St. Luke gives us the genealogy of Nathan the son of David, as one of the Messiah's ancestors. The passage in the Proverbs, (iv. 3.) where Solomon says, that he was the beloved of his father, and the only son of his mother, proves no more than the very tender affection which David and Bathsheba had for him, by reason of the promises of God, and the favours he vouchsafed to him.

The xxxi. chapter of the Proverbs, is commonly believed to be Bathsheba's instruction to her son Solomon; to consecrate the memory whereof, this prince determined to place it in the collection of his Proverbs or maxims of morality. There are some who go so far as to say, that Bathsheba was inspired, as she intimates in these words, (*ib. i.*) 'the prophecy that his mother taught him;' and if it is acknowledged that this chapter, as it stands in the book of Proverbs, was written by Bathsheba, it must necessarily be owned to be inspiration. But it is very possible that Solomon, to do honour to his mother, might have reduced the instructions which he received from her into this form, and published them as if she herself had either dictated or written them.

BATHZACHARIAS, a place situated in the neighbourhood of Bethsura, celebrated for the battle fought be-

tween Antiochus Eupator, and Judas Maccabæus. 1 Macc. vi. 32 and 33.

BAVAI, the son of Henhadad, one of those who, when the Jews returned from the captivity, contributed towards the building of Jerusalem. Nehe. iii. 18.

BAY TREE, or LAUREL. See the article LAUREL.

BDELLIUM, a gum-resin somewhat resembling myrrh in appearance, brought from the Levant; it is met with in single drops of a very irregular size, some of which are as large as a hazle nut. Its colour is dusky, and its taste bitterish. People are no more agreed about the true nature of bdellium, than they are about the manner how it is produced; and it is much doubted whether the bdellium of the antients be the same with the modern kind. In pharmacy, this gum is allowed to be an emollient and discutient, and to be a powerful aperient and detergent, according to its age: for it is more so when new and fresh, than afterwards. *Hill's Hist of the Mat. Med.*

Moses says, (Gen. ii. 12.) that there was bdellium in the country through which the river Pison runs; and he says, (Numb. xi. 7.) that the manna of the Israelites was of the colour of bdellium.

BEALIAH, one of the thirty brave officers in David's army. 1 Chr. xii. 5.

BEAN. In the first book of Maccabees (v. 4.) it is said, that the children of Bean had been a snare and an offence unto the people of Israel; they having laid wait for them in the way. Who these children of Bean were, is very difficult to determine. Some say, that Bean was the name of an antient king, whose descendants lived in a state of hostility with the children of Israel: but others, with more probability, think it to be the name of a place; and if in the confines of the Dead-Sea there was, as some affirm, a city of this name, without all controversy this was it.

BEAR,

**BEAR**, *ursus*, in zoology, a genus of quadrupeds of the order of the feræ, or beasts of prey; the fore teeth whereof are six each way, and are longer than the other. The feet are formed for walking; and in their usual way of being placed down, the creature treads upon the heel; the penis is bony. This is a large but an uncouth and unsightly animal; it grows to different sizes in different places, from that of a mastiff-dog, to the bigness of a small heifer. The whole creature is covered with a thick and deep fur, in such a manner that it appears rather a shapeless lump than an animal: the feet are divided into five toes, the hinder ones as well as the fore ones; that which answers to the thumb on the human hand, or great toe of the human foot, is situated on the contrary side in the place of the least toe or little finger: it has no tail, but yet it has a lengthened os coccygis. The brain of this animal is in vast quantity; the skull is thin, but firm; the eyes are very small. The bear is a native of America, and many of the northern parts of Europe; towards the pole it is very large and white; in other places it is smaller, and of a black rusty brown. *Hill's Hist. of Animals.*

Aristotle and Pliny say, that bears, when they are first littered, are scarce bigger than a mouse; and that they grow as long as they live: that when littered, they have neither eyes nor hair, and that their claws only appear. The dams go no longer than thirty days, and generally produce five young ones. The bears are of those sort of animals which lye hid, and asleep all the winter. The male continues in this condition forty days, and the female four months; they sleep so soundly for the first fourteen days, that blows will not wake them: during the time they sleep, they are said to have no nourishment but from licking their feet. It is certain that in all this time they eat nothing; and that at the end of it, the males are very fat.

This animal was very common in Palestine. David (1 Sam. xvii. 34, 36.) says, that he had often fought with bears and lions. The prophet Elisha (2 Kings ii. 23, 24.) having cursed some of the children of Bethel, for crying out in an insulting manner, 'Go up, thou bald-pate, Go up, thou bald-pate,' two bears issued from a neighbouring forest, and devoured two and forty of them. The sacred writers, to aggravate the transports of a man in passion, say, he is chafed in his mind as a bear robbed of her whelps; (2 Sam. xvii. 8. Prov. xvii. 12. Hof. xiii. 8.) Isaiah, (xi. 7.) describing the happiness of the Messiah's reign, says, that then the ox and the bear will be seen feeding together, and their young living peaceably in the same stable. By the bear the Gentiles, by the ox the Jews were signified: these two people will be united in the church, and compose but one flock; and the same prophet (lix. 11.) compares the despair of the wicked to the roarings of a bear. Daniel, (vii. 5.) in his description of the four great monarchies, represents that of the Persians under the notion of a bear; and St. John in the Revelations (xiii. 2.) describes the persecution of the church under the idea of a beast with seven heads, the feet whereof resembled those of a bear.

**BEARD**, the hair growing on the chin and adjacent parts of the face, chiefly of adults and males. The fashion of the beard has varied in different ages and countries; some cultivating and entertaining one part of it, and some another. The Hebrews wear a beard on their chin, but not on the upper lip or cheeks. Moses (Lev. xix. 27.) forbids them to cut off intirely the angle or extremity of their beards, that is, to manage it after the Egyptian fashion, who left only a little tuft of beard at the extremity of their chin; whereas the Jews to this day suffer a little fillet of hair to grow from the lower end of their ears to their chins, where, as well as on their lower lips, their



their beards are in a pretty long bunch. While they mourned, they shaved all the hair of their heads and beards, and neglected to trim their beards, that is, to cut off what grew upon their upper lips and cheeks. Isa. xv. 2. Jerem. xli. 5. and xlviii. 37. 2 Sam. xix. 24. and Ezra ix. 3. In times of grief and affliction, they plucked off the hair of their heads and beards, as was the practice of other nations under great calamities. To shave the whole beard, and all the hair; or but half the beard and hair, was an insult: thus Hanun king of the Ammonites designing to insult David's ambassadors, cut off half their beard and half their cloaths; that is, he cut off all their beard on one side of their faces; and David did not permit them to appear at court till their beards were intirely grown again. 2 Sam. x. 4, 5. and 1 Chr. xix. 5. See the article SHAVING.

BEAST, in a general sense, is an appellation given to all four-footed animals fit either for food, labour, or sport; in which sense it is distinguished from birds, fishes, insects and man: but F. Calmet, and others, chuse to define it, an animal destitute of reason, appointed for the service of man and the ornament of the universe; in which sense it is the same with brute, and may be understood as comprehending the whole animal creation, man alone excepted. See the article ANIMAL.

God in the beginning created the fishes of the sea, and the fowls of the air; on the fifth day of the world; (Gen. i. 21, 22, and 23.) he afterwards created the beasts of the earth, and man upon the sixth day; (*ib.* 24, 26, 31.) lastly, he brought the fowls of the air, and the animals of the earth, to Adam, that he might call them by their particular names, and thereby began the exercise of that dominion, which God had granted him over all creatures. *ib.* ii. 19. The Lord blessed man, the fowls, fishes, and beasts of the earth; commanded them to multiply, and gave them all the fruits and herbs of the

earth for their food. *ib.* i. 28, 29. It was not till after the deluge that he granted flesh meat to mankind; and even then he forbade the eating blood; threatening to punish the effusion of it with a penalty answerable; and to chastise even beasts which should shed human blood. *ib.* ix. 3, 5. Accordingly, in the law of Moses, every beast that should have killed a man, or have been made use of in a certain abominable crime, is punished with death. Ex. xxi. 28, 29. and Lev. xx. 15, 16. Cities guilty of apostacy are devoted to the fire, with their inhabitants and cattle. Deut. xiii. 15. When Noah went out of the ark together with his children, and the animals which he had preserved there with him, God said that he had made a covenant with Noah, with his family and descendants, and with all the several creatures which came out thence with him; and that he engaged himself never to send such a deluge again upon the earth. Gen. ix. 10. God, enjoining the rest upon the Sabbath, declares it to be his pleasure, that cattle as well as servants should enjoy the benefit of this repose. Ex. xx. 10. God finote in Egypt the first born of man and beast; and as a memorial of his having spared the Hebrews, he commands the first born of men and beasts to be consecrated to him. Ex. xxii. xxiii. Eve conversed with the serpent, without being at all surprized to hear him speak and reason. Gen. iii. 1. Balaam in like manner discourses with his ass, and replies to her, as he would have done to a reasonable animal. Numb. xxii. 28. After the fall of Adam and Eve, God spoke to the serpent, cursed and punished him, and foretold his misery with as much form, and as many circumstances, as he did to Adam and Eve. Gen. iii. 14. Moses observes, that the serpent was more subtle than any beast of the field; and our Saviour enjoins us to have the prudence of the serpent, and the simplicity of the dove. Matth. x. 16. The wise man refers the idle to the

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the ant; (Prov. vi. 6.) and describes these creatures as composing a little commonwealth, in which abundance of activity and providence was visible. *ib.* xxx. 25. In the prophets, God threatens to extirpate utterly both the people and the cattle of such countries as incurred his indignation. Jer. l. 51. Ezek. xiv. Zeph. i. 1. Jonah (iii. 5, 6.) having preached at Nineveh, that God was ready to display his wrath against the city, the Ninevites covered themselves with sackcloth from the greatest to the meanest; the king himself descended from his throne, and forbade 'both man and beast, to eat or 'drink.' Now it is asked, why beasts are thus required to fast, if they are not capable of reason, of merit or demerit? And when God, moved with the humiliation of the Ninevites, had forgiven their sin, and Jonah (iv. 11.) complained of his indulgence, he was told, 'Why should I not pardon this 'city, wherein there are so many who 'do not know how to distinguish their 'right-hand from their left, and so 'great a number of beasts!' as if this number of animals was a motive to God's forgiving Nineveh.

The Egyptians, among whom the Hebrews dwelt for so long a time, adored beasts; and consequently believed them not only to be reasonable, but likewise to be superior to man. These also, according to the opinion of Calmet, were the principles of the Israelites; the worship they paid to the golden calf in the wilderness, and their continuing to adore the like deities, after Jeroboam's schism, being a proof thereof in some measure. The doctrine of transmigration was common throughout all the east, and even among the Hebrews: this was a doctrine, the remains whereof were visible among the Israelites of our Saviour's time, and even among the apostles before they received the Holy Ghost. This opinion supposes manifestly that beasts are reasonable, because the same souls which animated the wisest and most understanding men,

pass successively into the souls of brutes. The doctrine of transmigration, it is observed, is neither new nor uncommon among the Jews: it is however with some variety observable in Philo and the most celebrated Rabbins.

Philosophers are indeed very much divided about the essential characters of beasts of brute animals. The Platonists allow reason and understanding to them, though in a degree less pure and refined than that of men. Lactantius allows every thing to brute animals which men have, except a sense of religion; and some sceptics have ascribed even sense and religion to brutes. Several speak as if they held beasts to be moral beings, and under the obligation of the law of nature; Ulpian, and other civil lawyers, are supposed to be of this opinion; as also the stoics, from whose school this tenet is said to have been first borrowed.

There are different faculties and degrees of knowledge in different kinds of animals. Some have only the motive and sensitive faculties, as worms; others have also memory, and some imagination and invention, as monkeys and elephants: besides that in the same species, some in docility and ingenuity exceed others; and that the climate, air and food have their influence on beasts as well as on men, so that those of the same species in different countries, are found to have different qualities, of which English horses, dogs, cocks, &c. are sufficient proof. It is hard therefore to define any thing universally concerning beasts. What agrees with the oyster or the star-fish, which differ little from inanimate, will it agree to the oran-outang, which scarce differs, except as to speech, from some species of men? They who agree in ascribing reason to brutes, do not at all ascribe to them the same species or degrees of reason. Galen, for instance, allows brutes internal reason; Porphyry, enunciative; Lactantius only allows them practical reason or prudence; the stoics, speculative reason or sapience;



ence; Pythagoras, reason on the second act exclusive of the first. There is no talent, no virtue among men, but what we see the resemblance of it among beasts, except perhaps curiosity; they only seem to want speech and curiosity; curiosity whereby they might be stirred to make inquiries, and speech by which they might communicate their discoveries. Hobbes insists, that they are incapable of science for want of names and signs only, whereby to denote abstract ideas; they have sensible knowledge, but want intellectual knowledge; they have apprehension, but not reflexion; are capable of prudence, which is only a great pitch of experience, but not of sapience, which can only be the fruit of evidence. The chief operation of a rational soul is judgment, by which we distinguish true from false, to which the memory and imagination are subservient: but this cannot be ascribed to beasts, since they do not make propositions; though from the famous instance of Chrysippus, it would appear that a dog is not destitute of Logic. This philosopher observed, that a hound, coming into a road which divides into three, makes choice of the third by virtue of an induction or syllogism; for that having scented the two ways by which the beast did not pass, he runs straight upon the third without scenting it, where the reasoning is obvious: the beast passed that way, or that way, or this way: but he neither passed that way, nor that way; and therefore, this way. Indeed Hierom Rorarius has attempted to shew, that beasts reason better than men; and Schmidius has a discourse express on the logic of brutes.

Plato seems to allow, that in the reign of Saturn beasts conversed; and St. Basil himself reckons it as one of the beauties of the terrestrial paradise, that brutes spoke. Some have pretended, that they still have a jargon intelligible to one another; and Porphyry relates, that Tiresias and Apollonius Tyanæus understood their language. There is at

least a similitude of speech in brutes; for they know each other by their voices, and have their signs whereby they express anger, joy, and other passions. In fine, as Chauvinus observes, if laughing be peculiar to men, we see the image of it in brutes, signified by the motion of their eyes, ears, mouth, tongue, &c. Lastly, what is so peculiar to man as foresight of futurity; but have not beasts this, which lay up stores with great care in their cells, as the ant, bee, &c.?

The generality of the antient philosophers thought that brutes reasoned; such was Empedocles, Pythagoras, Galen, Cleanthes, Eudoxus, Porphyry, Ælian, Pliny, and many others among the heathens; and among the christians, Lactantius, and the whole body of Machinees and Gnostics; and among the moderns, all Europe, as well philosophers as divines, believed that beasts reasoned before Descartes invented his system of machines: but this system, as it is contrary to the common sense and apprehensions of mankind, is now justly exploded.

But now let us examine the sentiments of Solomon upon this subject, who, whether he proposes his own thoughts, or those of the philosophers and free-thinkers of his time, expresses himself in such a manner, as would seem to persuade people that beasts have understanding, and a reasonable soul. He speaks in this manner, (Eccles. iii. 18, 19, 21.) ‘ I said in my heart concerning the estate of the sons of men, that ‘ God might manifest them; and that ‘ they might see that they themselves ‘ are beasts; for as the one dieth, so ‘ dieth the other; yea, they have all ‘ one breath, so that a man hath no ‘ pre-eminence above a beast.’ The scripture speaks of the death of animals and men much in the same manner in other places; thus, in the Psalms, (civ. 29.) ‘ Thou takest away their ‘ breath, and they die, and return to ‘ their dust;’ and in Job, (xxxiv. 14.) ‘ If he gather unto himself his spirit ‘ and

‘ and his breath, all flesh shall perish together.’

F. Calmet animadverts, that we are not to carry the consequences of these passages too far; and that we are not to infer from them, that beasts are in every respect equal to man; that they reason like him, that they are capable of religion, of knowing God, of attaining to a state of beatitude, and of acting by supernatural views. The knowledge, reasoning, desires, and designs of beasts, our author observes, are limited to the knowledge and discernment of what may contribute to their temporal happiness, the preservation of their bodies, and the propagation of their species. Their souls may indeed judge and distinguish between hot and cold, what is advantageous and dangerous to their health; but will never enable them to discern between moral good and evil, between what is just and unjust, lawful and unlawful: they will be, if any one will have it so, immortal and eternal, because if they think, they must necessarily be spiritual: but this is a privilege which is common to them with bodies and matter, the essence whereof is not liable to decay; nor can their nature perish. Matter may change in figure and situation, be at rest, or in motion, but it cannot be annihilated, nor cease to be, unless God ceases to preserve it; and in this sense the angels themselves, and the souls of men, have no more privilege than matter.

But what becomes of the souls of beasts when separated from matter? To this we can make no reply, because we have no principle either from revelation or experience, to throw any light upon the affair; nor shall reasoning by effects and causes furnish us with any thing certain in this particular.

There are several other particulars concerning the souls of brutes, which being more curious than useful, or applicable to our design, we shall not take notice of. A very late author, in an express essay on this subject, has

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attempted to establish the following three positions relative to the souls of brutes, *viz.* ‘ that brutes have souls;

‘ that what we call instinct, is know-

‘ ledge derived from impressed ideas;

‘ that the mortality of the souls of

‘ brutes may be admitted without any

‘ danger to the immortality of human

‘ souls.’ See *Gent. Mag. for Feb. 1756.*

We shall conclude this article with an extract from the reasonings of Chauvinus upon this subject. Admitting the knowledge of brutes, says that metaphysician, must we not also admit that they have thought, or consciousness, and liberty, which are attributes peculiar to spiritual beings? Thought must be allowed them, since all knowledge, even that called sense in man, and consequently in brutes, is thought. Nor can any reason be alleged why a man should be judged conscious of what he perceives by sense, and a beast not conscious; if both have knowledge of what they feel, we must also allow them liberty both of contrariety and contradiction; since otherwise how should the hope of reward, or fear of punishment, work upon them? On the whole, brutes, if they have knowledge, since they act as perfectly for the attainments of their ends as man, are of consequence as liable to praise or censure, reward or punishment, as man. From whence will also follow, that their souls are immortal, and consequently there must be a future state and proper mansions reserved for them in another world, according as they have behaved in this.

In reality, says our author in another place, if the souls of brutes be spiritual, they must necessarily also be indivisible, and therefore immortal, since there is no argument deducible from the light of reason in proof of the immortality of human souls more than of brutes. And lastly, allowing the souls of brutes to have knowledge, they must also have religion, since an intelligent creature without a duty to God is a contradiction. Certainly if a brute knows any  
P thing



thing truly, it must know itself in the first place; from which knowledge it will naturally be carried to the knowledge of its creator, since one of the first and easiest things it can know is that it did not make itself; from all which it will follow, that brutes are also subject to the stings of conscience, &c.

With regard to the faculties of brutes, M. Buffon observes, (*Hist. Natur.* vol. ii. p. 443.) that the common opinion of the untaught and unprejudiced part of mankind seems to be, that brutes have sense, imagination, memory and passion; but that they are void of understanding and reason; that is, in the language of philosophers, they have the inferior faculties of the soul, but not the superior. Nor will the distinction appear groundless to those who attend to the difference between the objects of the mind and its acts about these objects; as also to the difference between the confused and the distinct comprehension of any thing. Upon the whole that has been said about the faculties of beasts, what a difference is between them and even a child that can speak, reckon, and perform the operations of arithmetic? Some philosophers gravely tell us, that brutes want speech to express themselves, and assign this as a cause of their seeming want of understanding. But will not a parrot brought up in a nursery with children, learn to pronounce words sooner than they: but will he therefore also learn to express his thoughts, reckon, &c. Ought we not therefore to say, that brutes cannot speak or make use of general signs, which is implied in speech, because they have no understanding, instead of saying, they seem to be without understanding because they cannot speak? It is true, beasts do many things from some principle incomprehensible to us, although there are instances of a like principle in man; but does it follow that this principle is understanding and reason? A bee does not make honey,

nor does an infant suck from reason. The like may be said of many other actions of brutes, as building their nests, &c. What the true principles of such actions are, may perhaps be beyond the power of the human faculties to comprehend. But whatever it be, it is far from putting brutes on a level with man. The difference is immense; and those who in other respects admit of insensible gradations from one order of beings to another, must own there is a vast chasm between man and the most perfect of brutes.

**BEBAI.** The children of Bebai returned from Babylon, to the number of six hundred and twenty-three. *Ezra* ii. 11.

**BECAH, or BEKAH.** See **BEKAH.**

**BECHER,** the son of Ephraim, chief of the family of the Bachrites. *Numb.* xxvi. 35. This was also the name of a son of Benjamin, and father of Zemira, &c. *Gen.* xvi. 21. and *1 Chr.* vii. 6, 8.

**BEDAN.** It is said in the first book of Samuel, (xii. 11.) that the Lord sent several deliverers for the preservation of Israel, such as Jerubbaal, Bedan, Jephthah, and Samuel. Jerubbaal and Gideon we know are different names for the same person; but we no where besides in this place find the name of Bedan among the judges of Israel. The Septuagint instead of Bedan read Barak; and some assert, that Bedan is the same with Jair of the tribe of Manasseh, who judged Israel for two and twenty years. *Judg.* x. 3. There was one Bedan great-grandson to Machir, from whose daughter Jair was descended. *1 Chr.* ii. 21, 22. The Chaldee, the Rabbins, and after them the generality of commentators, have affirmed, that Bedan was Samson, who was of the tribe of Dan: but Calmet inclines to their opinion rather who make Bedan and Jair to be one and the same person. The names of Samson and Barak were added in many Latin copies before the corrections of them by the Roman censors were published.

BEE,

**BEE**, a species of *apis*, a genus of four-winged insects with wings intirely membranaceous, and tails furnished with a sting. The common bee, or the hive-bee, is of three sorts. 1. The queen-bee, which is somewhat longer and of a brighter red than the rest; her business being to conduct a new swarm, and deposit eggs for another brood; and so great is her fertility, that she frequently brings forth many thousands of young in a year. 2. The drones, which have no stings, are of a darker colour than the rest, and are thought to be the males. 3. The honey-bees, or working bees, which are by far more numerous than the other two kinds. See **HONEY**. This insect was by the law declared to be unclean. Levit. xi. 23.

**BEEIADA**, one of the sons of David. 1. Chr. xiv. 7.

**BEEL-ZEBUB**, or **BELZEBUB**, or **BAAL-ZEBUB**. See **BAAL-ZEBUB**.

**BEER**, בֵּיר, which signifies a well, is also the name of a city four leagues from Jerusalem, in the way to Schechem, to which place Jotham the son of Gideon retired to prevent his falling into the hands of his brother Abimelech. Judges ix. 21.

**BEERAH**, head of the tribe of Reuben, who was carried away into captivity by Tiglath-pileser. 1 Chr. v. 6.

**BEER-ELIM**, *the well of the princes*, (Isa. xv. 8.) is thought to be the same with that mentioned in the book of Numbers (xxi. 18.) under the same name.

**BEERI**, the father of the prophet Hosea. i. 1.

This was also the name of the father of Judith the wife of Esau. Gen. xxvi. 34.

**BEER-LAHAI-ROI**, a well situated between Kadesh and Shur, thus denominated by Hagar. See **HAGAR**.

**BEEROTH**, a city belonging to the Gibeonites, which was yielded afterwards to the tribe of Benjamin. Josh. ix. 17. and 2 Sam. iv. 2. Eusebius places it at seven miles distance from Jerusalem, in the way to Nicopolis.

**BEEROTH** of *the children of Jaakan*, a station whence the children of Israel marched to Mosera, (Deut. x. 6.) and which Eusebius places at the distance of ten miles from the city Petra. This place, in Numbers xxxiii. 31, 32, is called Bene-Jaakan, instead of Beeroth bene-Jaakan.

**BEERSHEBA**, *the well of an oath*, or the *well of seven*, so called because that Abraham made here an alliance with Abimelech king of Gerar, and gave him seven ewe-lambs, to serve as a monument of that covenant which they had sworn to. See **ABIMELECH** and **ABRAHAM**.

Beersheba was at first given by Joshua to the tribe of Judah, and afterwards a cession of it was made to that of Simeon. Josh. xv. 28. and xix. 2. It was situated twenty miles from Hebron, towards the south. The limits of the holy land are often expressed, From Dan even unto Beersheba. 2 Sam. xvii. 11, &c. Dan was the northern, and Beersheba the southern extremity of the land.

**BEGGAR**, one who begs alms. Moses exhorting the Israelites to almsgiving, says, (Deut. xv. 4, 7.) 'To the end that there be no poor among you: for the Lord shall greatly bless you in the land, which the Lord thy God giveth thee for an inheritance to possess it.' And a little lower, 'If there be among you a poor man of any of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.' We very well know that there have been always poor persons and beggars among the Jews, as well as among other people. God himself, in the same chapter, (ver. 11.) says, 'the poor shall never cease out of the land.' And we see by the gospel, that there were several beggars in Jerusalem and other places in the land. Lazarus was poor, and forced to beg, (Luke xvi. 20.) and so was the man born blind, P 2 who



who was cured by Jesus Christ; (John ix. 8.) and some other blind men at Jericho. Mark x. 46. and Luke xviii. 35. The true sense therefore in the above-cited passage of Moses is, that God will so plentifully bless the land of the Hebrews in the sixth year, that though there be no harvest in the sabbatical year, nevertheless there will be no poor among them, provided they faithfully observe his precepts; or it was his design to recommend charity and alms-giving to them, in such a manner that there should be no poor among them.

Some have been of opinion, that Jesus Christ and his apostles were reduced to such a degree of poverty as to beg; for example, at Jericho, when our Saviour said to Zacchæus; (Luke xix. 5.) Make haste and come down, for to-day I must abide at thy house. But it is certain that this passage does no way prove that Jesus Christ begged on this occasion. Alfred abbot of Rieval, of the cistercian order in England, who lived in the twelfth century, says expressly, that Jesus Christ begged from door to door, during his three days stay at Jerusalem, when he remained there without the knowledge of his parents, when at the age of twelve years: but it is observed, that Alfred's opinion is of no consequence, because it is founded on a conjecture, and a very uncertain fact; and we know indubitably, that our Saviour had some persons who followed him and supplied his wants: 'they ministered unto him of their substance;' (*ibid.* viii. 3.) he had a common purse into which was put whatsoever was voluntarily offered to him: 'Judas had the bag, and bare what was put therein.' John xii. 6. Lastly, Jesus Christ, before his preaching, was of a trade, and worked at it with his father Joseph. 'Is not this the carpenter?' Mark vi. 3. The disciples had also trades, which they exercised even during their preaching. 'These hands,' says St. Paul, (Acts xx. 34.) 'have ministered to my ne-

cessities, and to them that were with me.' See 1 Cor. iv. 12. Eph. iv. 28. Acts xviii. 2, 3, &c.

BEHEMOTH, בְּהֵמוֹת, an animal which Job (xl. 15, &c.) calls by this name, the peculiarities whereof he describes at large. Bochart has been at great pains to make it appear, that this was the hippopotamus or river-horse. Sanctius is of opinion, that by it was meant an ox. The fathers were of opinion it is the devil that is to be understood by the character which Job gives this animal: but the generality of interpreters think that it is the elephant. Behemoth, in the Hebrew, signifies beasts in general, particularly the larger kind of animals, which are fit for service. The Rabbins tell us, that Behemoth is the largest four-footed creature that God has created; that in the beginning he made two, male and female; the female he killed and salted, to reserve it as an entertainment for the elect, whenever the Messiah shall come; the male is still living, but when this time comes, God will kill it and give it to the Israelites, who shall then rise from the dead. They are so fully convinced of the truth of these extravagancies, that they often swear by the share they are to have of Behemoth. *Calmet's Diet.*

BEKAH, or BECAH, half a shekel. Ex. xxxviii. 26. See SHEKEL.

BEL, BELUS, or BAAL. See the article BAAL.

Jeremiah, (l. 2.) speaking of the destruction of Babylon by the Medes and Persians, says, 'Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.' The same prophet in another place says, (*ib.* li. 44.) 'I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.' This prophecy was fulfilled under Cyrus, Darius the son of Hystaspes,

Hystaspes, and the princes who succeeded them. See BABYLON.

The Babylonians worshipped Bel as a living god; they attributed to him the gift of healing diseases, and believed he eat and drank like a living person.

Baruch (vi. 40.) says, that one dumb was presented to him, that he might restore him to the use of speech, as though he were able to understand; and Daniel, in the apocryphal book of Bel and the dragon, relates in what manner he discovered the cheat of Bel's priests, who came every night through private doors to eat what was offered to this false deity. The temple of Belus at Babylon, we have described already, according to the description of Herodotus, under the article BABEL.

BEL and the DRAGON (*the history of*) an apocryphal book of scripture, cut off from the end of Daniel. This history was always rejected by the Jewish church, and is extant neither in the Hebrew, nor in the Chaldee languages; nor is there any proof that it ever was so. St. Jerom gives it no better title than the *fable of Bel and the Dragon*. Selden thinks this little history ought rather to be considered as a sacred poem, or fiction, than a true account: as to the dragon, he observes, that serpents (*dracones*) made a part of the hidden mysteries of the pagan religion, as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. And Aristotle relates, that in Mesopotamia there were serpents which would not hurt the natives of the country, and infested only strangers. Whence it is thought not improbable, that both the Mesopotamians themselves, and the neighbouring people, might worship a serpent; the former, to avert the evil arising from these reptiles; the latter, out of a principle of gratitude. But of this there is no certain proof, nor is it certain that the Babylonians worshipped a dragon or a serpent. See DANIEL.

BELA, the son of Beor, king of Dinhabah, in the eastern part of Edom.

Gen. xxxvi. 32.

This was also the name of a son of Benjamin, and chief of the family of the Belaites. Numb. xxvi. 38.

BELGA, chief of the fifteenth band of priests, established by David. 1 Chr. xxiv. 14.

BELGAI of the sacerdotal family, was one of those who signed the covenant with the Lord, when the Jews returned from Babylon. Nehem. x. 8.

BELIAL, בְּלִיעַל, signifies a wicked, worthless man, one who is resolved to endure no subjection, a disobedient fellow: thus the inhabitants of Gibeah, who abused the Levite's wife, (Judges xix. 22.) have the name of Belial given them. Hophni and Phineas, the high priest Eli's sons, are likewise called sons of Belial, (1 Sam. ii. 12.) upon account of the several crimes they had committed, and the unbecoming manner in which they behaved themselves in the temple of the Lord.

Sometimes the name Belial is taken to denote the devil; for example, St. Paul says, (2 Cor. vi. 15.) 'What concord hath Christ with Belial?' From whence we may learn, that in his time the Jews, under the name Belial, commonly understood the devil in the places where this term occurs in the Old Testament. See the article DEVIL.

BELL. Moses ordained, that the lower part of the blue tunic which the high priest wore, when he performed religious ceremonies, should be adorned with pomegranates and gold bells, intermixed equally and at equal distances. As to the number of the bells worn by the high priest, the scripture is silent; and authors are not very well agreed: but the sacred historian has let us into the use and intent of them in these words: (Ex. xxviii. 33—35.) 'And it shall be upon Aaron to minister, and his sound shall be heard when he goeth into the holy place before



‘ before the Lord, and when he com-  
 ‘ eth out, that he die not.’ The kings  
 of Persia are said to have the hem of  
 their robes adorned like the Jewish high-  
 priests with pomegranates and gold-  
 bells. It was, in the opinion of Cal-  
 met, with a design of giving notice  
 that the high priest was passing by,  
 that he wore little bells on the hem  
 of his robe; or rather it was, as it  
 were, a kind of public notice, that he  
 was going to the sanctuary: for as in  
 the king of Persia’s court, no one was  
 suffered to enter the apartments with-  
 out giving notice thereof by the sound  
 of something, so the high priest, out of  
 respect to the divine presence residing  
 in the holy of holies, did, by the sound  
 of little bells fastened to the bottom  
 of his robe, desire, as it were, permis-  
 sion to enter, that the sound of the bells  
 might be heard, and he not be punish-  
 ed with death for an unmannerly in-  
 trusion.

The figure of these bells is not known  
 to us. The prophet Zachariah (xiv.  
 20.) speaks of bells hung to war horses.  
 ‘ In that day, says the prophet, there  
 ‘ shall be upon the bells of horses Holi-  
 ‘ nefs unto the Lord.’

BELLY is, in scripture, often taken  
 for gluttony. ‘ The Cretians are al-  
 ‘ ways liars, evil beasts, slow bellies.’  
 Tit. i. 12. And elsewhere, (Philip.  
 iii. 19.) ‘ There are many whose God  
 ‘ is their belly.’ And to the Romans,  
 (xvi. 18.) ‘ People of this sort serve  
 ‘ not the Lord Jesus, but their own  
 ‘ bellies.’ Belly is likewise used for  
 the heart, the bottom of the soul.  
 ‘ The words of a tale-bearer go down  
 ‘ into the innermost parts of the belly,  
 ‘ and wound the very bottom of the  
 ‘ soul.’ Prov. xviii. 8. And again,  
 (ib. xx. 27.) ‘ The spirit of man is the  
 ‘ candle of the Lord, searching all the  
 ‘ inward parts of the belly.’ And last-  
 ly, (ib. xxii. 18.) ‘ Preserve the lessons  
 ‘ of wisdom; if thou keep it within  
 ‘ thy belly, in thine heart, it will not  
 ‘ break out upon thy lips.’

The belly of hell is the grave, or some  
 imminent danger of death: the author  
 of Ecclesiasticus (li. 5.) says, that he  
 was delivered ‘ from the depth of the  
 ‘ belly of hell.’ And Jonah, (ii. 2.)  
 that he ‘ cried to the Lord out of the  
 ‘ belly of hell.’

BELSHAZZAR, the last king of  
 Babylon, generally supposed to be the  
 son of Evil-merodach, and grand-son  
 to the great Nebuchadnezzar.

During the time that Babylon was be-  
 sieged by Cyrus, Belshazzar made an  
 entertainment for a thousand of his  
 most eminent courtiers; (Dan. v. 1,  
 &c.) and being heated with wine, or-  
 dered that the vessels of gold and silver  
 which his grandfather Nebuchadnezzar  
 had taken out of the temple at Jerusa-  
 lem, might be brought to the banquet-  
 ing-house, that he and his princes, to-  
 gether with his wives and concubines,  
 might drink out of them, which ac-  
 cordingly was done; and to add to their  
 profaneness, in the midst of their cups,  
 they sang songs in praise of their seve-  
 ral idols: but it was not long before  
 the Lord put a damp to the king’s  
 mirth, by causing an hand to appear  
 upon the wall, which in three words  
 wrote the sentence of his condemna-  
 tion. The king saw the hand that  
 wrote, and being exceedingly affright-  
 ed and troubled at it, he commanded  
 all his wise men, magicians, and astro-  
 logers, to be immediately called, that  
 they might read the writing, and ex-  
 plain its meaning. When they came,  
 the king promised, that whoever should  
 expound this writing, should be cloath-  
 ed with scarlet, should wear a gold  
 chain round his neck, and should be  
 the third person of his kingdom in  
 place and power: but the magi could  
 comprehend nothing of this writing;  
 which increased the disorder and un-  
 easiness that the king was in, together  
 with his whole court: whereupon, at  
 the instance of the queen-mother, Da-  
 niel was sent for. As soon as he came  
 into the king’s presence, his majesty  
 received

received him very courteously, and made him the same offer of honours and presents that he had done to his own magicians, if he would explain the writing. Daniel modestly refused the offers he had made: but having undertook to perform what he required of him, he first reproved the king with great freedom for his ingratitude to God, who had advanced him to the rank of a sovereign, and for the profanation of the vessels, which were consecrated to his service, and then proceeded to the interpretation of the words, which were these, *Mene, Tekel, Upharfin*. *Mene*, says he, which signifies *number*, intimates, that the days both of your life and reign are numbered; or that you have but a short time to live. *Tekel*, which signifies *weight*, intimates, that you have been weighed in the balance of God's justice, and found too light; and *Upharfin*, (or *Peres*, as Daniel has it, and means the same thing) which signifies a *fragment*, intimates, that your kingdom shall be divided, and given to the Medes and Persians: which accordingly came to pass: for that very night, in the midst of their feasting and revelling, the city was taken by surprize, Belshazzar slain, and the kingdom translated to Cyaxares, whom the scripture calls Darius the Mede. Cyrus took Babylon, according to Xenophon, by the following stratagem. Having lain before the town, to little or no purpose, for the space of two years, he understood that a great annual feast was approaching, wherein the Babylonians (in honour, as Prideaux thinks, of their idol Sheshach) were wont to spend the whole night in revelling and drunkenness, he thought this no improper time to attempt to surprize them: to this purpose, he posted one part of his men at a place where the river runs into the city, and another where it comes out, with orders to enter by way of the channel, as soon as they found the river fordable. About the close of the evening he fell to

work, broke down the dams, and turned aside the stream, so that by the middle of the night the river was so drained, that the parties, according to their orders, entered the channel, and finding the gates leading down to the river open, by them ascended into the city, and made directly to the palace, where two deserters, Gadata and Gobyas, having assisted some of the Persian army to kill the guard, and seize upon the palace, they entered the room where the king was, whom they found standing in a posture of defence: but they soon dispatched him, in the year of the world 3466, according to Usher: but according to some late chronologers, in 3449, after a reign of four years. But Berosus and Megasthenes relate, that Nabonidas, or Nebonnedus (who is generally believed to be Belshazzar) was attacked by Cyrus in the seventeenth year of his reign. Nabonidas gave him battle and lost it. He fled with security with some of his troops to Borsippe. Cyrus by this means became master of Babylon, and having demolished the outward walls of it, he marched directly to Borsippe. But Nabonidas did not think proper to stand a siege: he surrendered therefore to Cyrus, who treated him with humanity, and gave him a retreat in Carmania, where he passed the rest of his life. This, doubtless, is very different from what the scripture tells us of Belshazzar.

Hence there is the greatest difference among historians who this Belshazzar (who is generally believed to be the same with Nebonnedus in Berosus, and Labynitus in Herodotus) was. Some will have him to be of the royal blood of Nebuchadnezzar; and others, no way related to him. Some maintain, that he was a Babylonian; and others affirm, that he was a Mede; and of those who allow him to be of the royal family of Nebuchadnezzar, some will have it that he was his son, and others that he was his grandson; and therefore to clear this matter Prideaux



(Connect. anno 555.) observes, 1st, That Belshazzar (be he who he will) was certainly of the seed of Nebuchadnezzar, because he is expressly called his son in several places of the 5th chapter of Daniel; and in 2 Chron. xxxvi. 20. it is said, that Nebuchadnezzar and his children, or offspring, reigned in Babylon until the kingdom of Persia commenced. 2dly, That, according to the prophecy of Jeremiah, (xxvii. 7.) the nations of the east were to serve Nebuchadnezzar, and his son, and his son's son, and therefore he must have had a son and a son's son, successors to him in the throne of Babylon. 3dly, That as Evil-merodach was Nebuchadnezzar's son, of all the kings that reigned after him at Babylon, none but Belshazzar could be his son's son: for Neriglissar was only his daughter's husband, and Laborosoarchod was Neriglissar's son; so that neither of them was either son or grandson to Nebuchadnezzar. 4thly, That according to Herodotus, (*lib. i.*) the last king of Babylon (who without doubt was Belshazzar, because immediately after his death the kingdom was given to the Medes and Persians, Dan. v. 28, 30, 31.) was son to the great queen Nitocris: but now, Nitocris, to have a child that was grandson to Nebuchadnezzar, could be wife to no other than Evil-merodach; and therefore putting all this together, it appears that Belshazzar, the last king of Babylon, was the son of Evil-merodach by Nitocris his queen, and consequently son's son to Nebuchadnezzar; nor must it seem strange that we find him in Daniel (v.) called Nebuchadnezzar's son, and Nebuchadnezzar his father, because it is the usual stile of scripture, to call any ancestor upward father, and any ancestor downward son.

But what variety soever may be observed in the different historians, it is remarkable that the result of their account is always this, that the prophe-

cies against Babylon were literally fulfilled at the death of Belshazzar. The city was besieged by an army composed of Medes, Elamites, and Armenians, according to the prediction of Isaiah, (xiii. 17. xxi. 2. and xiv. 23.) and Jeremiah, (l. 11, 27, 28, 29, 30, 38. and li. 36, 39, 57.) who told, that the fords of the river should be seized; that confusion and disturbance should prevail throughout the city; that the bravest of the inhabitants should be in a consternation; that the river Euphrates should be made dry, and the city taken in a time of rejoicing; that its princes, sages, and captains should be overwhelmed with drunkenness, and pass from a natural to an eternal sleep, out of which they should never awake; that the city, which was formerly so beautiful, powerful, and flourishing, should become a dwelling for bitterns, and birds of bad omen.

BELTESHAZZAR, the name given to Daniel (i. 7.) at the court of Nebuchadnezzar.

BELUS, BEL, or BAAL. See BEL and BAAL.

BELZEBUB, BEEL-ZEBUB, or BAAL-ZEBUB. See BAAL-ZEBUB.

BENAIHAH, the son of Jehoiada, captain of David's guard, who had performed many acts of power and bravery. He (2 Sam. xxiii. 20.) slew two sons of Ariel of Moab, as the Septuagint have it; or the two lion-like men of Moab, as our translators have rendered it; or as F. Calmet understands, this passage from the Hebrew word **אֵרִיָּהּ**, *ariel*, compounded of **אֵר**, which signifies *a lion*, and **יָהּ**, which signifies *God*, He took the two cities of Ar or Ariel, or Ar divided in two by the river Arnon: but Bochart thinks that Ariel was the surname of two brave men of Moab, being thus denominated from their singular courage and strength; and that the additional word God, is expressive of their peculiar fortitude, in the manner as we read the mountains of God, the cedars of God, &c. Le Clerc also translates this

this passage *the two Ariels*. Benaiah also killed a lion that had fallen into a pit in the time of snow. He slew also an Egyptian, (*ib.* 21.) a goodly man, who had a spear in his hand; but Benaiah went down to him with a staff, plucked the spear out of his hand, and with it laid him dead at his feet. Benaiah adhered to Solomon's party against Adonijah; (1 Kings i. 36.) he was sent by Solomon to kill Joab, (*ib.* ii. 29.) and was made generalissimo in his place.

Benaiah was also the name of a son of Pahath-moab, who after his return from Babylon, separated from his wife, whom he had married against the law. Ezra x. 30.

Benaiah the son of Banai, and Benaiah the son of Parosh, were also both Jews, who left their wives after their return from the captivity, for having married them contrary to the law. *ib.* 25 and 35.

BENHADAD, the son of Tabrimon king of Syria, who came to the assistance of Aza king of Judah, against Baasha king of Israel, and obliged Baasha to return and succour his own country, and abandon Ramah, which he had undertaken to fortify, (1 Kings xv. 18.) as has been already related under the articles ASA and BAASHA. This Benhadad is thought to be Hadad the Edomite, who rebelled against Solomon at the end of this prince's reign. *ib.* xi. 25.

BENHADAD, king of Syria, son of the former Benhadad, made war upon Ahab king of Israel, but was defeated by the Israelites: however in the year following, he came with a most powerful army to Aphek, where Ahab having engaged him with his troops, killed an hundred thousand of his people, and the remainder endeavouring to secure themselves in Aphek, the walls of the city fell upon them, and killed twenty thousand more. Benhadad being thus intirely defeated, submitted himself to ask his life of the king of Israel, who not only granted him his request, but gave him his liberty, and

restored him to his crown upon the conditions, and in the manner particularly related under the article AHAB.

Twelve years after this, that is, about the year of the world 3115, the same Benhadad declared war against Jehoram the son and successor of Ahab; (2 Kings vi. 8. & *seq.*) but the prophet Elisha discovered all Benhadad's designs to Jehoram, and thereby disappointed them. Benhadad suspecting some treachery in his affairs, was given to understand, that all his projects were revealed by Elisha to his enemy; whereupon he resolved to lay hold of Elisha; and getting intelligence that he was at Dothan, he sent some of his best troops to invest the city, and seize him: but the prophet struck them with blindness, so that they were not able to distinguish him when he spoke to them, and was in their company. He led them as far as Samaria, before they perceived any thing of it; and when they were there, he prayed God to open their eyes, and desired Jehoram to furnish them with provisions, and dismiss them without offering any violence to them.

But how signal soever this piece of service and generosity was to Benhadad, it did not prevail with him to relinquish the old grudge and malice he had conceived against Israel: for about four years afterwards, he laid close siege to Samaria, and reduced the city to such distress, that the head of an ass, which the Hebrews looked upon to be an unclean animal, was sold for fourscore shekels of silver; and the fourth part of a cab, or three quarters of a pint of pigeon's dung, (or rather of a particular kind of pulse of the nature of chick-pease, as Bochart understands the Hebrew of what our translators have rendered doves dung) for five pieces of silver. Nay, to that extremity was the famine come, that mothers were constrained to eat their own children. Jehoram, being acquainted with these calamities, attributed them to Elisha, and sent orders to put him



him to death : but before his people could get into the prophet's house, he came thither himself ; and Elisha foretold, that the next day, about the same hour, a measure of fine flour would be sold at the gate of Samaria for a shekel, (*ibid.* vii.) which accordingly happened : for in the night-time, a panic fear spread through the Syrian army. They imagined that Jehoram had procured an army of Hittites, and Egyptians, to come to his assistance, and leaving their horses, tents, and provisions, they thought of nothing but saving themselves by a timely and speedy flight.

Four lepers, who were shut without the city, their disease not permitting them to live within the walls, perishing with want, ventured into the Syrian camp, and finding it deserted, and at the same time abounding in all sorts of necessaries and riches, they gave notice of it to Jehoram. The king immediately rose, it being night : but upon some consideration, imagined that the Syrians designed only to draw his people out of the town, and then fall upon them : wherefore he sent out some parties to reconnoitre such places as might be most suspected for ambuscades ; but when they returned, they informed him, that there was no sight to be got of the enemy, only they found the roads strewed with arms and garments, and several bundles of things, which the Syrians had dropt to ease them in their flight.

As soon as this news was confirmed, the people of Samaria went out, pillaged the Syrian camp, and brought in such quantities of provisions, that, agreeable to Elisha's predictions, a measure of fine flour was at the time-specified, sold at the gate of Samaria for a shekel.

The next year, that is, about the year 3120, Elisha being gone somewhere towards Damascus, Benhadad, who was then fallen sick, sent Hazael, (*ibid.* viii. 8, & *seq.*) with presents, to

meet the man of God, and learn from him whether there were hopes of his recovery. Hazael departed therefore from Damascus, with forty camels loaded with the most valuable things that were to be procured in that city, and told Elisha, ' Benhadad thy son, king of Syria, would be glad to know of thee, whether he shall recover of his illness ? ' Elisha answered, Go tell him, thou mayest certainly recover, however, the Lord hath shewed me that he shall surely die. At the same time Elisha foretold to Hazael, that he should himself reign at Damascus, and would do infinite mischief to Israel. Hazael then returning to Damascus told Benhadad, that his health would be restored : but the next day, he took a thick cloth, which he dipped in water, and spread it over the king's face and stifled him. After which, Benhadad having no son, he took possession of the kingdom of Syria, according to the prediction of Elisha.

BENHADAD, the son of Hazael king of Syria, (2 Kings xii. 3.) whom we have been speaking of in the preceding article. Jehoash king of Israel recovered all from Benhadad that Hazael had taken from Jehoahaz his predecessor. Jehoash beat him three several times, and compelled him to surrender all the country beyond Jordan, (*ib.* xiii. 25.) that is, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had made himself master of in the preceding reign.

Josephus (*Ant. lib. viii. cap. 8.*) calls these two last princes Hadad, who in scripture have the name of Benhadad, or son of Hadad, and adds, (*ib.* ix.) that the Syrians of Damascus paid divine honours to the last Hadad and Hazael, in consideration of the benefits of their government, and particularly because they adorned the city of Damascus with magnificent temples.

BENHAIL, one of those whom Jehoshaphat sent to the several cities of

of his dominions, in order to instruct the people, and reclaim them from their idolatry. 2 Chr. xvii. 7.

**BENJAMIN**, the youngest son of Jacob and Rachel. Jacob being on his journey from Mesopotamia, as he was proceeding southward with Rachel in his company, (Genes. xxxv. 16, 17, &c.) she was surprized with the pains of childbearing, about a quarter of a league from Bethlehem, and died after the delivery of a son, whom, with her last breath, she named Benoni, that is, the son of my sorrow: but soon afterwards, Jacob changed his name, and called him Benjamin, that is, the son of my right hand.

During the great famine, which laid waste the land of Canaan and the countries round about, Jacob having sent his sons into Egypt to buy corn there, (*ib.* xlii. and xliii.) kept Benjamin at home, to be a comfort to him, and to prevent any misfortune which might happen to him in the way. Joseph knew his brethren very well, though they did not discover who he was; and finding Benjamin not among them, he enquired, in a very artful manner, whether he was living, and would give them no corn, but upon condition that they would bring him to Egypt; and for the better security of their promise, detained Simeon in custody, till their return. Jacob, with all the reluctance imaginable, at last permitted Benjamin to undertake this journey; for the extremities he was reduced to by famine, and the solicitations of his sons, with great difficulty prevailed upon him: wherefore he committed him to their care, and they set out for Egypt.

Joseph seeing Benjamin with the rest of his brethren, carried them to his house, made them eat with him but not at his own table; because he was not willing to discover himself as yet to them; nor inclinable that the Egyptians should eat with the Hebrews. Joseph appointed his brethren

to be placed according to their age; and, in the distribution he made of the meat which he sent them, took care that Benjamin's portion should be five times larger than that of any of the rest. After this Joseph, as a trial of their fidelity and friendship for their brother Benjamin, commanded his steward to fill their sacks with corn, (*ibid.* xliv.) and in that belonging to the youngest of them, to put the silver cup which he had made use of, and the money which Benjamin brought to pay for the quantity of corn he was to purchase. This order being executed, when Joseph's brethren departed out of the city, he sent his steward after them, who charged them with having carried off with them his lord's cup. The Hebrews pleaded their innocence, and declared, that they were willing that he who should appear to be guilty of this theft, should immediately be put to death, and that the rest should become the slaves of Joseph. The steward answered, that he had to do with him only who should be found to have committed the robbery, that for the rest they would be at liberty to pursue their journey. Then having searched all the sacks, the cup was found in that of Benjamin, whereupon his brethren rent their clothes, and returned to the city. Joseph reproached them for their treachery, and Judah said as much as he was able in their vindication. He conjured Joseph to detain him as his slave in the room of his brother; telling him, that their father was an old man, and would never be able to survive the loss of his son; that moreover he had charged himself with him, and was to be responsible for him. Hereupon Joseph could no longer contain his tears, but discovering himself to them, fell upon Benjamin's neck and kissed him, and in like manner embraced the rest of his brethren. He invited them to come and settle in Egypt, and bring their father thither. He gave to each of them two suits of raiment, that is,



two coats and two cloaks; and to Benjamin five suits with three hundred pieces of silver. He gave them likewise presents for their father, and so dismissed them, recommending peace and union to them. From this time, the scripture says nothing of Benjamin in particular. Jacob on his death-bed says to him, (Gen. xlix. 27.) ' Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.' And Moses, in his last song, (Deut. xxxiii. 12.) says of Benjamin, ' The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders.' These words, Benjamin is a ravening wolf, are generally explained of St. Paul, who was of the tribe of Benjamin; or of the valour of those belonging to this tribe, who carried on a war against all the other tribes in defence of the crime committed by the inhabitants of Gibeah, that violated the Levite's wife as she passed through their city. Judges xix. & seq. See GIBEAH.

BENONI, the name which Rachel gave her son, who was afterwards called Benjamin by his father Jacob, the import of which two names we have already given in the preceding article.

BEON, (Numb. xxxii. 3.) otherwise BEAN, (1 Macc. v. 4.) a city beyond Jordan, which Eusebius says belonged to the tribe of Reuben.

BEOR, the father of Bela, king of Dinhabah in Edom. Gen. xxxvi. 32.

BERA, a king of Sodom who lived in the time of Abraham. This prince was tributary to Chedorlaomer king of Elam. We do not know by what accident the king of Elam, who was so remote from Palestine, subdued the kings of Pentapolis. Shuckford (*Connect.* vol. II. l. 6.) thinks, that since the date of this transaction we are going to relate falls four years

before the death of Ninyas, who then lived in Persia, there are grounds to infer that this Ninyas was the Chedorlaomer of Moses, at that time head of the Assyrian monarchy; and that the kings mentioned as his confederates were only his deputies: nor does he think that there is any absurdity in Moses's calling them kings, since it is observable from what Isaiah (x. 8.) hinted afterwards, that the Assyrian boasted his deputy princes to be equal to royal governors: ' Are not my princes altogether kings?' But however this might be, Bera and four other kings of the neighbouring cities, supported probably by the people round about them, shook off the yoke of the Elamites. Chedorlaomer therefore, with the three other confederate princes, came and attacked Sodom, Gomorrah, Admah, Zeboim, and Zoar: he took and plundered them, and carried off the spoil as far as Hobah, a little beyond the springs of Jordan. Abraham pursued, overtook and dispersed them, recovered the booty, and restored to Bera, and the other kings of Pentapolis, what had been taken from them. Gen. xiv. This is the first war whereof we have any express mention made in scripture; having happened about the year of the world 2092.

BEREA, a city of Macedonia where St. Paul preached the gospel with great success. Acts xvii. 10. 13.

BERENICE, the daughter of Agrippa, surnamed the Great, king of the Jews, and sister to young Agrippa, also king of the Jews. This lady was first of all betrothed to Mark the son of Alexander Lyfimachus, Albarach of Alexandria; afterwards she married Herod king of Chalcis, her own uncle by the father's side. After the death of Herod, which happened in the 48th year of Jesus Christ, a proposal was made with her consent to Polemon king of Pontus, that upon condition he would suffer himself to be circumcised, she would marry him.

Polemon

Polemon accepted this offer, and the match was consummated. But Berenice did not continue long with him; she returned to her brother Agrippa, with whom she lived after such a manner as made them both be spoken of very little to their advantage. (see *Juvenal. Sat. vi. 156.*) She was one day present with her brother Agrippa, (Acts xxv. 13—25.) and heard the discourse which Paul made before Festus at Cæsarea. See AGRIPPA.

BERESCHITH, בְּרֵאשִׁית, *i. e.* in the beginning, the name which the Jews give the book of *Genesis*, because in Hebrew it begins with this word. Solomon Meir, a celebrated cabbalist, who became a convert to Christianity, undertaking to explain the motives of his conversion to David an eminent Jew, took this word for his text, and in this pretended to have discovered all the mysteries of Christianity.

Bereschith is also a name given to the second part of the Cabbala, which includes the study and contemplation of this sublunary world, as the first part called Mercava relates to the knowledge of God's perfections, and of heavenly intelligence. *Maimon. More Nevoch.*

BERIAH, the son of Asher and father of Heber and Malchiel, (Gen. xlv. 17.) from whom the family of the Beriites had their name. Numb. xxvi. 44.

BERITH, or the GOD-BERITH. See BAAL-BERITH.

BERODACH-BALADAN, the son of Baladan king of Babylon, who sent ambassadors to Hezekiah king of Judah, with letters and presents, upon receiving information that he had been sick, and was recovered in a miraculous manner. 2 Kings xx. 1, 2, &c. See HEZEKIAH.

BEROTH, a city of Syria, conquered by David. 2 Sam. viii. 8.

BEROTHAH, a city mentioned in Ezekiel, (xlvii. 16.) thought to be the same with Beroth of Syria.

BERYL, Βήρυλλος, in natural history, called by our lapidaries aqua marina, is a pellucid gem, of a bluish green colour, found in the East-Indies, and about the gold mines of Peru; we have also some from Silesia, but what are brought from thence are more often coloured crystals than beryls; and when they are genuine, they are greatly inferior both in hardness and lustre to the oriental and Peruvian kinds. It never receives any admixture of colour into it, nor loses the blue and green: but has its genuine tinge in the degrees from a very deep and dusky, to the palest imaginable, of the hue of sea-water. The beryl, in its perfect state, approaches to the hardness of the garnet, but it is often softer, and its size is from that of a small tare to that of a pea, a horse bean, or even a walnut. *Hill's Hist. of Fossils.*

This was the tenth stone belonging to the high-priest's pectoral. Ex. xxviii. 10.

BESOR, a brook (1 Sam. xxx. 9.) which falls into the Mediterranean between Gaza and Rhinocorura. This is the brook of the wilderness (mentioned Amos vi. 14.) which many have unadvisedly taken for the brook or river of Egypt, which is spoken of in some places of scripture, as Joshua xv. 4, 47, &c. and is no other than the Nile, or the most eastern branch of it. *Calmet.*

BETAH, a city of Syria taken by David from Hadadezer, (2 Sam. viii. 8.) and thought to be the same with Beten, which Joshua (xix. 25.) sets down as belonging to the tribe of Asher.

BETHABARA, a place beyond Jordan, where John the Baptist baptized. John i. 28. Bethabara, which in the Hebrew signifies the *house of passage*, is thought to be the place where the Israelites passed the river Jordan under Joshua; and it is also believed



believed, that there was the common ford of this river.

BETHANATH, a city of the tribe of Naphtali. Josh. xix. 38.

BETHANY, a considerable place, situated at the foot of mount Olives, about fifteen furlongs eastward of Jerusalem. Here it was that Martha and Mary lived with their brother Lazarus, whom Jesus raised from the dead; (John ix. 18.) and it was here that Mary poured the perfume on our Saviour's head. Bethany at present is but a very small village. One of our modern travellers acquaints us, that at the entrance into it there is an old ruin, called Lazarus's castle, supposed to have been the mansion-house where he and his sisters lived. At the bottom of a descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory or place of prayer. Here going down by 25 steps, you come at first into a small square room, and from thence creep into another that is less, about a yard and an half deep, in which the body is said to have been laid. About a bow-shot from hence, you pass by the place which they say was Mary Magdalen's house; and thence descending a steep hill, you come to the fountain of the apostles, which is so called, because, as the tradition goes, these holy persons were wont to refresh themselves here between Jerusalem and Jericho, as it is very probable they might, because the fountain is close to the road side, and is very inviting to the thirsty traveller. *Whitby's Table, Wells's Geography, and Maundrell's Journey.*

BETH-ARABAH, a city belonging to the tribe of Judah, (Josh. xv. 6.) and afterwards given to that of Benjamin. *ib.* xviii. 22.

BETHARAN, or BETHARAM, (Numb. xxxii. 36. and Josh. xiii. 27.) a fenced city beyond Jordan, towards the Dead-Sea, called Livias. *Josep. Antiq. lib. xviii. c. 3.*

BETHAVEN, the same with Bethel. This city, upon the revolt of the ten tribes, belonged to the kingdom of Israel, and was therefore one of the cities, where Jeroboam set up his golden calves: whence the prophet Hosea (iv. 15.) in derision calls it כִּתְּחָוִי, *Bethaven, the house of Vanity or Idols*, instead of בֵּית-אֵל, *Bethel, that is, the house of God*, the name which Jacob formerly gave it, when he had the vision there of the mysterious ladder, (Gen. xxviii. 19.) ascending and descending from heaven to earth. See BETHEL.

BETH-BAAL-MEON. (Josh. xiii. 17.) the same with Baal-meon. See BAAL-MEON.

BETH-BARA, a place beyond the river Jordan, (Judges vii. 24.) thought to be the same with Bethabara.

BETH-BASI, a city in the tribe of Judah, which the two Maccabees Simon and Jonathan fortified, (1 Macc. ix. 62, 64.) and where Bacchides besieged them without any success.

BETH-CAR, a city of the tribe of Dan. 1 Sam. vii. 11.

BETH-DAGON, *i. e.* the house or temple of Dagon, a city in the tribe of Asher. Josh. xix. 27.

BETHEL, a city which lay to the west of Hai, about eight miles to the north of Jerusalem, in the confines of the tribes of Ephraim and Benjamin. The patriarch Jacob flying from the anger of his brother Esau, and going into Mesopotamia, arrived at sun-set in a certain place, where he had a mind to pass the night, and taking one of the stones that lay there, he placed it under his head and fell asleep. Gen. xxviii. 11. &c. Jacob rising up early in the morning, took the stone which he had made his bolster, and (on account of the vision which he had in this place, and which will be related under the article JACOB) he set it up for a pillar, poured oil upon the top of it, and called the name of that place Bethel, or the house

house of God : the name of it formerly was Luz, which signifies an *almond*, and, as Dr. Patrick observes, might very likely be obtained from the many groves of almond-trees which were hereabouts ; under some of which it is not unlikely Jacob might take up his lodgings, because the largeness of their leaves in that country would afford no incommodious shelter from the weather. This city was in after-times called Bethaven. See BETHAVEN.

The rabbins tell us that the stone on which Jacob rested his head at Bethel, was put into the sanctuary of the temple, which was built after the return from the captivity ; that the ark of the covenant was placed upon this stone, and that long after the ruin of the temple, the Jews had a custom of lamenting their calamities upon it. The Mahometans believe their temple at Mecca to be founded on this very stone, and have a great veneration for it.

BETH-EMEK, a frontier city of Asher. Josh. xix. 27.

BETHER. There is mention of the Mountains of Bether in the song of Solomon, ii. 17, and viii. 14. The word Bether, which, in the second chapter of the Canticles, our translators of the Bible, and the author of the Vulgate, have retained, is by the Septuagint rendered κοιλάματα ; that is, the Hebrew passage על תרי כתר, *bal bare Bether, upon the mountains of Bether*, they translate ἐπὶ ὄρη κοιλωμάτων, which translation Le Clerc does not think just to copy ; and some Latin copies of the Bible read Bethel instead of Bether. But in the eighth chapter of the Canticles, *the mountains of Bether*, as the Hebrew has it, is by our translators, as well as by the Septuagint and the author of the Vulgate Bible, rendered the *mountains of Spices*.

Enquiry has been made what this Bether is, and how it is situated ; some take it to be Bethoron, called Bether in Eusebius, Bethara in Josephus, and

Bethra in an old itinerary. There is frequent mention of Bether in the writings of the Hebrews. It was taken by the emperor Adrian in the rebellion of Barchochebas. ' The number of Jews inclosed in it was so great,' says the Gemara, ' that the blood which run from the dead bodies into the sea, carried stones along with it as large as four seahs, (the seah being a measure that held a peck and a pint) and that it ran four miles into the sea.' Several, as has been observed, are of opinion, that this is the same with Bethoron ; others will have it to be Betharis, between Cæsarea and Diospolis, set down in the antient itinerary already spoken of. Calmet takes it to be upper Bethoron, or Bethara, between Diospolis and Cæsarea. Eusebius speaks of Betharim near Diospolis ; and when he mentions Bether, which was taken by Adrian, he says it was in the neighbourhood of Jerusalem. But it is observed, that there were two cities of this name, one twelve, and the other, two and fifty miles from Jerusalem.

BETHESDA, called in the Greek, κολυμβηθρα προβατικῇ, and thence in the Vulgate, Piscina Probatice, because, according to some, the sheep were washed in it, which were appointed for sacrifices, was the Hebrew name for a pool or public bath, which had five porticos, piazzas, or covered walks, around it. This bath, for its singular usefulness, was called Bethesda, בית חסדה, *Beth Chesda*, or the *house of Mercy*, because, as Pool, in his Annotations, observes, the erecting of baths was an act of great kindness to the common people, whose indispositions in hot countries required frequent bathing ; though the generality of expositors think that it had this name rather from God's great goodness shewn to his people, in giving such healing virtues to waters as this pool had. However some will have the word Bethesda to be בית אשרה, or the



the *sink-house*, or *drain*, because the waters which came from the temple, and the place where the victims were washed, flowed thither. From the Greek word *κολυμβήθρα* being used by Josephus (*Antiq.* xv. 3.) to denote the baths at Jericho, Mr. Macknight, in his *Harmony of the Gospels*, concludes, that their opinion seems to be without a proper foundation who affirm, that this pool served for washing the sheep designed for sacrifice, before they were driven into the temple; and for washing the entrails of the beasts sacrificed there; besides, he thinks it inconsistent with the situation of Bethesda, *near the sheep-gate*, (or *market*, as our English translators have rendered the Greek *ἐπὶ τῇ προβατικῇ κολυμβήθρα*, though some copies have it, *ἐν τῇ*, &c.) in the south east wall of the city; or, according to the compilers of the *Universal History*, in that which was on the north east, a great way from the temple.

However this may be, we are told (John v. 2, 3, &c.) that in the porticos of this bath, at the time of a certain feast (which is generally supposed to have been the passover) there lay a multitude of impotent folk, such as the blind, halt, and withered, waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water; that is, moved it in a sensible manner. Whosoever then first, after the troubling of the water, stepped into it, was made whole of whatever disease he had. Some writers confine the miracle of the pool of Bethesda to the season of this particular feast mentioned in verse 1 of this chapter, because they understand *κατὰ καιρὸν*, by *times* (verse 4.) which our translators render at *a certain season*, meant *at that season*; that is, the season mentioned verse 1. and since the evangelist does not say, that the waters of Bethesda had their sanative quality at any other feast, we are at liberty to make what supposition seems

most convenient. Perhaps the silence of Philo and Josephus upon this miracle may induce some to think, that it happened only at one passover: for though many infirm people lay in Bethesda, if the angel, as is probable, descended frequently during that solemnity, the miracle would be no sooner known, than multitudes would come and wait at the pool to be cured by the moving of the waters: however, if the number of the sick who gathered on this occasion, and the phrase *κατὰ καιρὸν*, shall incline any person to believe that the waters of Bethesda had an healing quality at other passovers also, Mr. Macknight observes, that the silence of the writers before mentioned needs not be much regarded; it being well known that they have omitted greater transactions which they had an opportunity to know, viz. that multitude and variety of miracles, which our Lord performed in the course of his ministry. That the waters of Bethesda should at this time have obtained a miraculous healing quality was, without doubt, as that writer remarks, in honour of the personal appearance of the son of God on earth. Perhaps it was intended to shew that Ezekiel's (xlvi.) vision of waters issuing out of the sanctuary was about to be fulfilled, of which waters it is said, (*ib.* verse 9.) 'They shall be healed, and every thing shall live whither the river cometh.'

But it must be observed, that the fourth verse of this chapter of St. John is not in the Cambridge MS. which formerly was Beza's, nor in one or two more of great authority. See Dr. Mill's judgment of it in that part of his *Prolegomena* to which he refers the reader in his note on the text. But though it should be rejected, the difficulty for which some would have it cancelled, Mr. Macknight observes, remains still: because the seventh verse implies that cures were performed in this pool, and that only one at a time was cured,

cured, and consequently that these cures were miraculous. If so, it is as easy to conceive that an angel moved the water, and gave it its healing quality, as to fancy those cures were performed miraculously any other way. Grotius thinks, that the angel is said to have descended, not because he was ever seen to do so, but because the Jews were persuaded that God brought such things to pass by the ministration of angels; so that from that violent motion of the water, and the cure following it, the presence of an angel was with reason supposed.

Our learned Dr. Hammond supposes, that the waters became medicinal by being impregnated with a healing warmth from the blood and entrails of the sacrificed beasts that were washed there; and that the ἄγγελος, *angel*, or *messenger*, in the text, is not to be understood of those celestial beings that are usually distinguished by that name, but only of a common messenger, viz. an officer or servant of the priest, who at a proper season was sent by him to stir the pool. The great Bartholine supposes that these waters were naturally medicinal, and that this commotion was occasioned by an extraordinary fermentation of some mineral in them; and therefore he makes the angel no more than a divine power, which originally gave this efficacy, though it was exerted in a natural way. But to this it is objected, that be the waters impregnated with what ingredient we will, had their operation been mechanical, they must necessarily have cured more than one person at every commotion or fermentation; and yet they can never be supposed of efficacy enough to cure all manner of diseases in an instant, at one single immersion, as the waters of Bethesda are represented to do. See *Whitby's Annotations*, and *Bp. Smallbrooke's Vindication*.

BETH-GAMUL, a city of the Moabites, in the tribe of Reuben. Jerem. xlviii. 23.

VOL. I.

BETH-HACCEREM, (Jerem. vi. 1.) a city situated on an eminence between Jerusalem and Tekoah. Malchiah the son of Rechab was prince of Beth-haccerem. Nehem. iii. 14.

BETH-HOGLA, the name of two places; one, part of the tribe of Judah, (Josh. xv. 6.) fixed by Eusebius at the distance of eight miles from Gaza; the other (*ibid.* xvii. 21.) St. Jerom places at the distance of two miles from Jordan, and will have it to belong to the tribe of Benjamin.

BETH-HORON. There is express mention made in scripture of two cities of this name: for we are told (1 Chr. vii. 24.) that a woman of the tribe of Ephraim, by name Sherah, built Bethoron the nether and the upper. It is accordingly agreed on among writers, that they both lay within the bounds of the tribe of Ephraim: but it is not agreed in what part of the tribe each lay; some placing Bethoron the upper in the northern border of the tribe, and Bethoron the nether in the southern border; whilst others place them nearer to one another, and both in the southern border.

BETH-JESHIMOTH, a city in the tribe of Reuben. Josh. xiii. 20. It was afterwards possessed by the Moabites. Ezekiel (xxv. 9.) foretold the destruction of this as well as of other cities of Moab. Eusebius places this city ten miles from the river Jordan.

BETH-LEBAOTH, a city in the tribe of Simeon (Josh. xix. 6.) sometimes called Lebaoth. *ib.* xv. 32.

BETHLEHEM, a city in the tribe of Judah, (Judges xvii. 7.) different from another of the same name in the tribe of Zebulun. Josh. xix. 15. It is likewise called Ephrath, (Gen. xlviii. 7.) or Ephratah; (Micah v. 2.) and its inhabitants Ephrathites. Ruth i. 2, and 1 Sam. xvii. 12. This city was not at all considerable for its extent or riches; but was infinitely so on the score of the Messiah's birth. Micah, (*ibid. cit.*) extolling this advantage peculiar to Bethlehem, says, 'Thou  
Q Beth-



‘ Bethlehem Ephratah, though thou  
 ‘ be little among the thousands of  
 ‘ Judah, yet out of thee shall he come  
 ‘ forth unto me, that is to be ruler  
 ‘ in Israel, whose goings forth have  
 ‘ been of old, from everlasting.’ He  
 had no design certainly of describing  
 David, who was born at Bethlehem  
 so many ages before, but Jesus Christ,  
 who came into the world many ages  
 after. However, several difficulties are  
 proposed to this prophecy of Micah,  
 which foretells the birth of the Messiah  
 at Bethlehem. In the first place, St.  
 Matthew (ii. 6.) reads, ‘ And thou  
 ‘ Bethlehem of Judah, art not the least  
 ‘ among the cities of Judah ;’ whereas  
 the text of Micah runs as already  
 quoted, ‘ And thou Bethlehem, though  
 ‘ thou be little among the thousands  
 ‘ of Judah.’ It is therefore objected,  
 that there is a contrariety between St.  
 Matthew and Micah, one of whom  
 says, that Bethlehem is too small to  
 be reckoned among the most consi-  
 derable cities of Judah ; the other, on  
 the contrary, that it is not one of the  
 smaller cities of Judah. But to this  
 it is answered, that St. Matthew  
 might have read the text of Micah  
 with an interrogation, and thus had  
 very well explained the sense of the  
 prophet. Besides, some critics main-  
 tain that the Hebrew word *Ṣṭṭṭ*,  
*Zehir*, which is generally translated  
*small*, signifies likewise the contrary,  
 and for a proof of it, Jeremiah (xlviii.  
 4, and xlix. 20.) and Zachariah (xiii.  
 7.) are cited ; in each whereof *Zehir*,  
 as the Jews agree, signifies heads,  
 principal of the people. Lastly, St.  
 Jerom and several others after him  
 are of opinion, that St. Matthew pro-  
 duced the passage in Micah histori-  
 cally, not as it was written in that  
 prophet, but as it had been proposed  
 by the priests, with an intention, by  
 the way, of reflecting on their igno-  
 rance and negligence.

In the second place, Micah, in the  
 context or remaining part of the pas-  
 sage already quoted, says, ‘ Out of

‘ thee (viz. Bethlehem) shall he come  
 ‘ forth unto me, that is to be ruler in  
 ‘ Israel, whose goings forth have been  
 ‘ from of old, from everlasting.’ The  
 Jews with respect to this part of the  
 prophecy are ready to acknowledge,  
 that the Messiah should come out of  
 Bethlehem ; but they maintain that  
 this Messiah is not Jesus, and that  
 the prophecy of Micah has no regard  
 either to Jesus or the Messiah. He  
 whom Micah speaks of, shall be ruler  
 in Israel ; and verse 3. ‘ The rem-  
 ‘ nant of his bretheren shall be con-  
 ‘ verted and reunited with the chil-  
 ‘ dren of Israel.’ Jesus, say they, never  
 reigned in Israel, and if he is God,  
 can have no brethren. Besides, to  
 confine the kingdom of the Messiah  
 to Israel, they think, would be too  
 much a limitation of it. The an-  
 swer to this is, that Jesus, as God,  
 had no brethren ; but, as the son of  
 Mary, he had. The prophet in this  
 place distinguishes very well his tem-  
 poral birth at Bethlehem from his  
 eternal birth ; ‘ His goings forth have  
 ‘ been from of old, from everlasting.’  
 It is no more derogatory from the  
 greatness of the Messiah, to say, that  
 he will reign over Israel, than it is  
 for God to call himself, as he does,  
 in many places of scripture, the God  
 of Israel. This does not exclude the  
 dominion either of the one or of the  
 other over the rest of mankind, and  
 over other creatures.

Bethlehem is situated upon the decli-  
 vity of a hill, about two leagues from  
 Jerusalem. It is generally visited by  
 pilgrims, and at present is furnished  
 not only with a convent of the Latins,  
 but also with one of the Geeks, and  
 another of the Armenians. Here are  
 shewn you the very place where our  
 Saviour was born, the manger in  
 which he was laid, and the cave or  
 grot, in which the blessed virgin hid  
 herself and her divine babe from the  
 malice of Herod, for some time be-  
 fore their departure into Egypt. The  
 grot is hollowed in a chalky rock, but  
 this

this whiteness they will have to be not natural, but occasioned by some miraculous drops of the blessed virgin's milk, which fell from her breast, when she was suckling the holy infant; and so much are the inhabitants of Bethlehem possessed with that opinion, that they believe the chalk of this grotto to have a miraculous virtue, for increasing women's milk; and it is taken very frequently for that purpose. Here are shewn you likewise the chapel of St Joseph the supposed father of our Lord, the chapel of the innocents, and also those of St. Jerom, St. Paula, and Eustochium. About half a mile eastward from the town, you see the field where the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ; and not far from the field, the village where they dwelt.

Bethlehem of the tribe of Zebulun is scarce otherwise known, than by its bearing the same name with that city which gave birth to David, and afterwards to Jesus Christ.

BETH-MEON, a city belonging to the Moabites in the tribe of Reuben Jer. xlviii. 23.

BETH-NIMRAH, a city in the tribe of Gad. Numb. xxxii. 36.

BETH-PALET, according to Joshua, (xv. 27.) or Beth-phelet, according to Nehemiah, (xi. 26.) was a city situated in the most southern part of the tribe of Judah; and one of those which was yielded up to the tribe of Simeon.

BETH-PAZZEZ, a city in the tribe of Issachar. Josh. xix. 21.

BETH-PEOR, a city of Moab given to the tribe of Reuben, (Deut. iv. 46.) where the God Peor was worshipped.

BETH-PHAGE, a small village of the priests, situated in mount Olivet, and, as it seems, somewhat nearer Jerusalem than Bethany. Jesus being come from Bethany to Bethphage, commanded his disciples to seek out

an ass for him that he might ride, in his triumphant entrance into Jerusalem. Mat. xxi. 1, &c. The distance between Bethphage and Jerusalem is computed at fifteen furlongs.

BETHSAIDA, a city whereof there is no mention in the Old Testament, though it frequently occurs in the New, the reason whereof is, that it was but a village, as Josephus tells us, till Philip the Tetrarch built it up to the appearance of a magnificent city, and gave it the name of Julias, out of respect to Julia, the daughter of Augustus Cæsar. Its original name in Hebrew imports a place of fishing or of hunting, and for both these exercises it was very commodiously situated. As it belonged to the tribe of Naphtali, a country remarkable for plenty of deer, (Gen. xlix. 21.) it was excellently well situated for the latter of these pastimes; and as it lay on the north end of the lake Gennesareth, just where the river Jordan runs into it, it was so commodious for the former, that we find Peter and Andrew, who were inhabitants of this city, (John i. 44.) were fishermen by trade. *Wells's Geography of the New Testament.* See BETHZAIDA.

BETH-SHAN, or BETHSHEAN, a city belonging to the half tribe of Manasseh, on the west of Jordan, and not far from that river. It was a considerable city in the time of Eusebius and St. Jerom, and was then, as it had been for several ages before, called Scythopolis, or the city of the Scythians, as the Septuagint (Judges i. 27.) read it. It is supposed to take its name from some remarkable occurrence here when the Scythians made an inroad into Syria. It is said, (2 Macc. xii. 29.) to be six hundred furlongs from Jerusalem. After the battle on mount Gilboa, the Philistines took the body of Saul and fastened it to the wall of Bethshan. 1 Sam. xxxi. 10.

BETH-SHEMESH, a city of the tribe



tribe of Judah belonging to the priests, Josh. xxi. 16. The Philistines having sent back the ark of the Lord, it was brought to Bethshemesh, (1 Sam. vi. 12.) where some of the people having out of curiosity looked into it, the Lord destroyed seventy of the principal men belonging to the city, and fifty thousand of the common people. *ib.* 19.

This was also the name of a city in the tribe of Issachar, (Josh. xix. 22.) and there are some who take notice of a third city of this name in the tribe of Naphtali. *ib.* 38. and Judg. i. 33.

BETH-SHITTAH. Gideon pursued the Midianites to this place. Judg. vii. 22.

BETHSURA, or BETHZUR. See BETHZUR.

BETH-TAPPUAH, a city in the tribe of Judah, (Josh. xv. 53.) situated in the way to Egypt, fourteen miles from Raphia.

BETHUEL, the son of Nahor and Milcah, was Abraham's nephew, and father to Laban, and Rebekah Isaac's wife. Gen. xxii. 20, and 23.

BETHUL, a city in the tribe of Simeon. Josh. xix. 4. See the next article.

BETHULIA, a city celebrated for enduring the siege of Holofernes, at which he was killed by Judith. See JUDITH and HOLOFERNES.

Our modern travellers to the Holy Land, do almost unanimously agree that Bethulia is situated in the tribe of Zebulun, about a league from Tiberias, towards the west, where they pretend that some marks of Holofernes's camp are still to be seen: but this however is certain, that both Judith and her husband were of the tribe of Simeon; (Judith viii. 1. and ix. 2.) and for what purpose they should remove to so great a distance from their own inheritance, and settle in a different tribe, is not easy to find out. Since therefore the scripture takes notice of a place in the tribe of Simeon

named Bethul, a place dependant on Gaza of the Philistines, and famous for its temples, which were very remarkable both for their antiquity and fine structure, (from whence not unlikely it had the name Bethul, or the house of the Lord) there is much more reason to conclude, in the opinion of Calmet, that this was the place, since the other which travellers talk of in the tribe of Zebulun, must be of too modern a date to be the city intended here, because we find neither Joshua, nor Josephus, nor Eusebius, nor St. Jerom, make any mention of it. *Calmet's Dissert. & Comment. sur le Livre de Judith.*

BETHZAIDA or BETHSAIDA. See the article BETHSAIDA.

Here our Saviour cured a blind man, by putting spittle on his eyes, (Mark viii. 22, &c.) and wrought a great many other miracles; but the inhabitants were not converted by these miracles, nor benefited by the instructions which he gave them, the consideration whereof obliged him, one day, to say, (Luke x. 13.) 'Wo unto thee, Chorazin; wo unto thee Bethsaida; for if the mighty works had been done in Trye and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.'

BETH-ZUR, or BETHSURA, a city belonging to the tribe of Judah, (Josh. xv. 53.) being opposite to south Edom, and, being a place of great strength, defending the passage into Judah on the south side of Idumea. We read in the second book of Maccabees (xi. 5.) that Bethsura was only five furlongs from Jerusalem: but this is an obvious mistake; Eusebius places it at the distance of twenty miles from Jerusalem, in the way towards Hebron. Rehoboam king of Judah (2Chr. xi. 7.) fortified this city, which, in the time of the Maccabees especially, was a fortress of great importance. Lyfias, regent of the kingdom of Syria, under young Antiochus, the son

of Antiochus Epiphanes, laid siege to Bethzur, with an army of sixty thousand foot, and five thousand horse. 1 Macc. iv. 28, &c. Judas Maccabæus coming to succour the place, Lyfias was obliged to raise the siege, and to retreat with a very considerable loss: however, the following year Lyfias returned before Bethsura, attacked it again and took it. *ib.* vi. 50. From this time the city Bethzur continued in the hands of the Syrians, till the government of Jonathan Maccabæus, who recovered it from them in the year of the world 3860. *ib.* xi. 66.

BETOMESTHAM, or BETOMASTHEM, (Judith iv. 6, and xv. 4.) a city of Judah over against Esdraelon, near Doathim.

BETONIM, a city of the tribe of Gad, (Josh. xiii. 26.) towards the north extremity of this tribe, and bordering on Manasseh.

BETROTHING. See the article MARRIAGE.

BEYOND, עַבְרָה, This Hebrew word, which is generally translated *beyond*, signifies likewise *on this side*; at least we find it in many places, wherein, by the context, it appears that we should read, *on this side*: for example, Gen. i. 10. 'And they came to the threshing-floor of Atad, which is *beyond* Jordan.' The floor of Atad was to the west of Jordan: it appears therefore that it should be translated *on this side* the river, with respect to Palestine, where the Jews dwelt: however it may be said, that Moses when he wrote this was eastward of Jordan, and consequently with regard to him Atad was beyond Jordan. Again, the Septuagint (Num. xxii. 1.) read, *παρὰ τὴν Ἰορδάνην κατὰ Ἰεριχῶ*, i. e. *on the other side, Jordan by Jericho*; and the Vulgate has it still stronger, *Trans Jordanem Jericho fixa est*, i. e. *Jericho is situated beyond Jordan*, though we know that this city lay to the west of the river, and this example F. Calmet produces

from the Vulgate, to prove that this preposition is capable of a contrary meaning, and ought to be explained here, *on this side*. However, that our translators of the Bible were convinced that the Hebrew word *Heber* admitted of the translation *on this side*, appears from their having given it that exposition in this very place, viz. *on this side Jordan by Jericho*; and the learned Le Clerc has it, *cis Jordanem e regione Jerichuntis*. But still to countenance the usual translation of this word *Heber* here, it may be said, as well in this place as in the former, that Moses was eastward of Jordan: yet it is observed that Joshua, who dwelt on this side or westward of that river, expresses himself in the same manner as well with respect to the countries which lay on this, as those beyond the Jordan: thus Chap. xii. 1. 'These are the kings of the land which the children of Israel smote and possessed their land on the *other side* Jordan, towards the rising of the sun.' After this he names Sihon and Og, whose dominions were indeed beyond the Jordan, and to the east of it; so far the reading is just, but in the same chapter, verse 7, he says, according to the Septuagint and Vulgate, 'And these are the kings of the country which Joshua and the children of Israel smote *beyond* Jordan on the west:' however, our translators have rendered it '*on this side Jordan*;' and Le Clerc has it *cis Jordanem ad occasum*. Then he names the kings of Jericho, &c. who dwelt westward on this side Jordan. Now from these examples of the Vulgate Bible only, with which it must be confessed the Septuagint agree in these particulars, F. Calmet concludes that this Hebrew preposition ought to be taken both for *in* and *trans*; or rather that it signifies *ultra*, and only the passage of the river, without our being able to conclude that it means this or the other side, unless the author further explains himself.



BEZEK, a city in the tribe of Judah, whither the men of Judah after the death of Joshua marched against the Canaanites, and where, by the direction of God, they attacked them and killed ten thousand men. Judges i. 4—7. Here they found Adonibezek, the capital of whose kingdom this city is thought to have been; and treated that cruel prince in the manner related under ADONIBEZEK.

Saul, before he marched to Jabesh Gilead, (1 Sam. xi. 8.) reviewed his men at Bezek. Eusebius and St. Jerom say, that there were two cities of this name in their days, pretty near one another, about seventeen miles from Sichem, in the way to Scythopolis or Bethshan. Calmet is of opinion that Bezek was situated near the passage of the river Jordan at Bethshan; and Wells thinks, that there was no more than one city of this name in the tribe of Judah.

BEZER, or BOZRA, or BOSTRA, a city beyond Jordan, given by Moses to the tribe of Reuben, (Deut. iv. 43.) and designed by Joshua (xx. 8.) to be a city of refuge to those who had committed involuntary murder. It was made over to the Levites of Gershon's family, (*ib.* xxi. 27, and 36.) to be a place of habitation for them. The scripture speaking of Bezer, generally adds, *in the wilderness*; because it lay in Arabia Deserta, and the eastern part of Edom, encompassed on all sides with deserts. Isaiah (xxxiv. 6.) threatens Bozra with very great calamities, and describes a conqueror coming from Bozra (*ib.* lxiii. 1.) with his garments all dyed in blood. This conqueror is believed to be Judas Maccabæus, who took this city, and made great ravages in it, killing all the males he found there, plundering the city, and then setting fire to it. Jeremiah (xlviii. 24, 25, and xlix. 13, 22, &c.) likewise threatens Bozra in a terrible manner; and it is likewise believed by some, that these menaces were accomplished when Nebuchad-

nezzar carried his arms into Edom, and the neighbouring provinces, five years after the taking of Jerusalem. Eusebius places Bozra at four and twenty miles distance from Adraa or Edrai. This city is said to belong sometimes to Reuben, sometimes to Moab, and sometimes to Edom, because, as it was a frontier town to these three provinces, it sometimes was in the hands of one, and sometimes of the other, as force or the chance of war decided. There are bishops of Bosra, whose names are subscribed to the decrees of several councils. Some geographers allow of several cities of this name.

BEZETH, a city on this side Jordan, which Bacchides surprized, and threw all the inhabitants into a great pit. 1 Macc. vii. 19.

BIBLE, *βιβλος*, the book, a name applied by Christians, by way of eminence or distinction, to the collection of sacred writings, or the holy scriptures of the Old and New Testament; known also by various other appellations, as the Sacred Books, Holy Writ, Inspired Writings, Scriptures, &c. The Jews stiled the Bible (that is, the Old Testament) *מִקְרָא mikra*, which signifies *Lesson*, or *Lecture*. See the article TESTAMENT.

This sacred book is that on which both the Jewish and Christian religions are founded. The Jews, it is true, acknowledge only the books of the Old Testament, the collecting and publishing of which is unanimously ascribed, by the Jews and Christians, to Ezra. Some of the ancient fathers, on no other foundation than that fabulous and apocryphal book, the second book of Esdras, pretend, that the scriptures were entirely lost and destroyed at the Babylonish captivity, and that Ezra restored them all again by divine revelation. What is certain is, that in the reign of Josiah there was no other book of the law extant besides that found in the temple by Hilkiah; from which original, by order

order of that pious king, copies were immediately written out, and search made for all the other parts of the scriptures; (2 Kings xxii.) by which means copies of the whole became multiplied among the people, who carried them with them into their captivity. After the return of the Jews from the Babylonish captivity, Ezra got together as many copies as he could of the sacred writings, and out of them all prepared a correct edition, disposing the several books in their proper order, and settling the canon of scripture for his time. These books he divided into three parts.

1. The Law. 2. The Prophets. 3. The Cetubim, or Hagiographia, *i. e.* *The holy writings.* Josephus mentions this division, when he says, 'We have only twenty-two books which we believe to be of divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes king of Persia, the prophets who succeeded Moses have written in thirteen books: the remaining four books contain hymns to God, and moral precepts for the conduct of life.'

In this division,

I. The Law contains, 1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy.

II. The writings of the PROPHETS are, 1. Joshua. 2. Judges with Ruth. 3. Samuel. 4. Kings. 5. Isaiah. 6. Jeremiah with his Lamentations. 7. Ezekiel. 8. Daniel. 9. The twelve minor Prophets. 10. Job. 11. Ezra. 12. Nehemiah. 13. Esther.

III. And the HAGIOGRAPHIA consist of, 1. The Psalms. 2. The Proverbs. 3. Ecclesiastes. 4. The song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their Alphabet, which amount to twenty-two. At present the Jews reckon twenty-four books in their canon of scripture, in dispos-

ing of which the law stands as it did in the former division, and the prophets are distributed into the former and latter prophets.

The former prophets are, Joshua, Judges, Samuel, Kings.

The latter prophets are, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

And the Hagiographia consist of, The Psalms, the Proverbs, Job, the song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles.

Under the name of Ezra they comprehend Nehemiah. It is true this order hath not always been observed, but the variations from it are of little or no moment.

The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself: but others with more probability ascribe it to Ezra. The design of this division was that one of these sections might be read in their synagogues every sabbath day. The number was liv, because in their intercalated years, a month being then added, there were liv sabbaths. In other years, they reduced them to lii, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the law, but the reading of it being then prohibited, they substituted in the room of it liv sections out of the Prophets; and when the reading of the law was restored by the Maccabees, the section which was read every sabbath out of the law, served for their first lesson, and the section out of the prophets for their second. These sections were divided into verses, of which division, if Ezra was not the author, it was introduced not long after him, and seems to have been designed for the use of the Targumists, or Chaldee interpreters; for, after the return of the Jews from the Babylonish captivity, when the Hebrew lan-



guage had ceased to be their mother tongue, and the Chaldee grew into use, instead of it, the custom was, that the law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language, for which purpose these shorter sections or periods were very convenient. *Buxtorf, Tiberias*, cap. 11. The division of the scriptures into chapters, as we at present have them, is of much later date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first dominican that was ever raised to the degree of cardinal. This Hugo flourished about the year 1240. He wrote a comment on the scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided. But the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi, named Mordecai Nathan, about the year 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his invention as to the subdivision,

and contrived that by verses: this being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy scriptures into chapters, from the Christians, in like manner, the Christians borrowed that of the chapters into verses from the Jews. *Id. Præfat. ad Concor. Bib. Heb.*

The order and division of the books of the Bible, as well of the Old as the New Testament, according to the disposition made by the council of Trent, by decree I. session iv, are as follow; where we are to observe, that those books to which the asterisks are prefixed, are rejected by the protestants, as apocryphal. See the article APOCRYPHA.

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges and Ruth,  
1 Samuel, or 1 Kings,  
2 Samuel, or 2 Kings,  
1 Kings, otherwise called iii. Kings,  
2 Kings, otherwise called iv. Kings,  
1 Chronicles,  
2 Chronicles,  
1 Esdras, (as the LXX. and Vulgate call it) or the book of Ezra.  
2 Esdras, or (as we have it) the book of Nehemiah.  
\* Tobit,  
\* Judith,  
Esther,  
Job,  
Psalms,  
Proverbs,  
Ecclesiastes,  
Song of Solomon,  
\* The book of Wisdom,  
\* Ecclesiasticus,  
Isaiah,  
Jeremiah and \* Baruch,  
Ezekiel,  
Daniel,

Hosea,

Hosea,  
Joel,  
Amos,  
Obadiah,

Nahum, which we place immediately  
after Micah, before Habakkuk.

Jonah, which we place immediately  
after Obadiah.

Micah,  
Habakkuk,  
Zephaniah,  
Haggai,  
Zechariah,  
Malachi,

\* 1 Maccabees,

\* 2 Maccabees.

The books of the New Testament  
are,

The Gospel of { St. Mathew,  
St. Mark,  
St. Luke,  
St. John,

The Acts of the Apostles.

The Epistle of { the Romans  
St. Paul to { the Corinthians I.  
the Corinthians II.  
the Galatians,  
the Ephesians,  
the Philippians,  
the Colossians,  
the Theſſalonians I.  
the Theſſalonians II.  
Timothy, I.  
Timothy, II.  
Titus,  
Philemon,  
the Hebrews.

The general { St. James,  
Epistle of { St. Peter, I.  
St. Peter, II.  
St. John, I.  
St. John, II.  
St. John, III.  
St. Jude.

The Revelations of St. John.

The apocryphal books of the Old  
Testament, according to the Roma-  
nists, are, the book of Enoch, (see  
Jude 14.) the third and fourth books  
of Esdras, the third and fourth books of  
Maccabees, the prayer of Manasseh,

the testament of the twelve Patriarchs,  
the Psalter of Solomon, and some  
other pieces of this nature.

The apocryphal books of the New  
Testament are the epistle of St. Bar-  
nabas, the pretended epistle of St.  
Paul to the Laodiceans, several spu-  
rious gospels, Acts of the Apostles, and  
Revelations; the book of Hermas, in-  
titled the Shepherd, Jesus Christ's let-  
ter to Abgarus, the epistles of St. Paul  
to Seneca, and several other pieces of  
the like nature, as may be seen in the  
collection of the apocryphal writings of  
the New Testament made by Fa-  
brius.

The books which are now lost, and  
cited in the Old Testament, are these,  
the book of the *Righteous*, or of Jasher,  
הַיָּשָׁר, as our version of the Bible has  
it; (Josh. x. 13, and 2 Sam. i. 18.) the  
book of the wars of the Lord; (Numb.  
xxi. 14.) the annals of the kings of  
Israel, so often cited in the books of  
the Kings and Chronicles. The authors  
of these annals were the prophets,  
who lived in the kingdoms of Judah  
and Israel. We have likewise but a  
part of Solomon's three thousand pro-  
verbs, and his thousand and five  
songs; (1 Kings iv. 32.) and we have  
entirely lost what he wrote upon  
plants, animals, birds, fishes and rep-  
tiles. *Ibid.* 33. See Book.

Ezra, in the opinion of most learned  
men, published the scriptures in the  
Chaldee character: for that language  
being grown wholly into use among  
the Jews, he thought proper to change  
the old Hebrew character for it, which  
hath since that time been retained only  
by the Samaritans, among whom it is  
preserved to this day.

Prideaux is of opinion that Ezra made  
additions in several parts of the Bible,  
where any thing appeared necessary  
for illustrating, connecting, or com-  
pleating the work; in which he ap-  
pears to have been assisted by the same  
spirit in which they were first written.  
Among such additions, are to be rec-  
oned



labeled the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no ways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and instead of them put their new names, by which they were then called in the text. Thus it is that Abraham is said to have pursued the Kings who carried Lot away captive, as far as Dan; whereas that place in Moses's time was called Laish; the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it.

The Jewish canon of scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since mention is made in that book of Jaddus, as high-priest, and of Darius Codomannus, as king of Persia, who were at least an hundred years later than Ezra. It may be added, that in the first book of Chronicles, the genealogy of the sons of Zerubabel is carried down for so many generations as must necessarily bring it to the time of Alexander, and consequently this book could not be in the canon in Ezra's days. It is probable, the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the just, the last of the men of the great synagogue. *Prideaux's Con. P. 1. l. 5. 1. 2. p. 447. seq.*

As the Jews were very backward in having any intercourse with strangers, it was a long time before their sacred books came to be known and read in

other nations. Josephus ascribes the little that is said of the Jews by pagan writers to this, that the latter had no opportunity of being acquainted with their historians, for want of a translation of their books into the Greek language. Aristeas indeed pretends, that there was an imperfect version of the scriptures before the time of Demetrius Phalereus; and that Theopompus intending to insert a part of them in his verses, was deprived of his understanding; but of this there is no proof.

The Jews upon their return from the Babylonish captivity, having brought with them their Chaldaic or Assyrian language, which from that time became their mother tongue, gave birth to the Chaldee translations, or rather paraphrases of the Bible, called targum. See TARGUM.

Greek BIBLE. Du Pin observes, that it is a matter of dispute among authors, whether there was a Greek version of the Old Testament more antient than the Septuagint. Clemens Alexandrinus and Eusebius among the antients, and Belarmine, Serarius, and others among the moderns, are of opinion there was. They ground their opinion first upon the testimony of Aristobulus, reported by Eusebius, which imports, that before Alexander conquered the Persians, some authors had translated what concerned the departure of the Jews out of Egypt; the most considerable of what had befallen them; the taking of their country, and the explication of their law: this would imply that the pentateuch at least had been translated into Greek before the Septuagint. Secondly, upon this, that some heathen philosophers more antient than the Septuagint, particularly Plato, seem to have borrowed several things from the books of Moses. On the other hand, St. Augustin, Philo, and Epiphanius, seem to be persuaded that the Septuagint were the first who translated the sacred books into Greek. This is

likewise

likewise the opinion of Baronius and others. They rely chiefly on the testimony of Aristeas, who supposes that there was no Greek version of the Law before that of the Septuagint: for had there been any, it must have been known to the Jews, and to Ptolomy's library-keeper, who sought every where for books; nor is it likely in that case, they would have given themselves the trouble of making a new one. For an account of the Septuagint itself, see the article SEPTUAGINT.

Before our Saviour's time, there was no other Greek version of the Old Testament, besides that which went under the name of the Septuagint: but after the establishment of Christianity, some authors undertook new translations, under pretence of making them more conformable to the Hebrew text. The first who performed this design was the Jewish proselyte Aquila, of the city of Synope in Pontus, disciple to Rabbi Akiba, who put it in execution the twelfth year of the emperor Adrian, A. D. 128. St. Epiphanius pretends, that being excommunicated after his conversion, for addicting himself to judicial astrology, he set about this version out of hatred to the Christians, and with a wicked design of corrupting the passages of the prophets relating to Jesus Christ. St. Jerom says, his version is made word for word, and with too scrupulous a nicety.

The second Greek version after the Septuagint, is that of Symmachus, a Samaritan by birth, who first turned Jew, then Christian, and at last Ebionite. He composed it, according to Epiphanius, in the reign of the emperor Severus. His version was more free than the rest; for he applied himself chiefly to the sense, without translating word for word; wherefore his version comes nearer the Septuagint than that of Aquila. The third Greek version is that of Theodotion of Ephesus. It is said he was a disciple of Marcion, and that having had some difference with those of his sect, he turned Jew. The

version of this author was the best of the three, because he kept a just medium between Aquila and Symmachus, not confining himself so servilely to the letter as the first did, nor wandering so far from it as the second did. *Du Pin's Can. of Scrip.*

There were, besides these, three other Greek versions, whose authors are unknown.

**Syriac BIBLE.** The Syrians have in their language a version of the Old Testament, which they pretend to be of great antiquity. A great part of it, they say, was made in Solomon's time, and the rest in the time of Abgarus king of Edeffa. They relate, that Hiram, king of Tyre, desired Solomon to communicate the use of letters and writing to the Syrians, and to get translated for them the sacred books of the Hebrews; which Solomon complied with, and sent them the Pentateuch, Joshua, Judges, Ruth, Samuel, Psalms, Proverbs, Ecclesiastes, Solomon's Song, and Job, which were the only books then extant; the remaining books of scripture, they add, were translated into Syriac after the death of Christ, by the care of Abgarus king of Edeffa. But this account is looked upon as fabulous. It is true, the Syriac version which we have now must be very antient, since it is often cited by the fathers. Dr. Prideaux is of opinion, it was made within the first century; that the author of it was some christian of the Jewish nation; and that it is the best translation of the old testament. This version is not always agreeable to the original; but in some places is more conformable to the Samaritan Pentateuch, and in some to the version of the Septuagint. In the Psalms, the translator has taken the liberty to leave out the antient titles and inscriptions of each Psalm, instead of which he gives an abstract of the contents of each Psalm.

**Latin BIBLE.** It is past dispute, that the Latin churches had even in the first ages a translation of the Bible in their lan-



language, which being the vulgar language, and consequently understood by every one, occasioned a vast number of Latin versions. Among all these, there was one which was generally received, and called by St. Jerom the vulgar, or common translation. St. Austin gives this version the name of the Italic, and prefers it to all the rest: but we reserve a distinct article for this version. See *VULGATE*.

St. Jerom undertook to revise and correct the Latin version of the Bible; but having afterwards attained to a more perfect knowledge of the Hebrew language, he set about a new translation of some books of the old testament from the Hebrew; and continuing, at the solicitation of his friends, to translate the rest, he at last perfected an intire new version of all the books contained in the Hebrew canon. In his translation, he followed, as nearly as he could, the version of the Septuagint, and retained the very expressions of the antient vulgar Latin, as far as was consistent with purity of stile and true Latinity. This translation was so highly applauded by the christian church, that some authors have pretended it was brought to perfection by the inspiration of the Holy Ghost. But St. Augustine looked upon the author to be so well skilled in the Hebrew language, as to be able to undertake, and bring to perfection such a work by the strength of his own abilities. St. Jerom's version was soon received in many churches, and in the sixth century it became as general, and in as great esteem, as the antient Vulgate.

It was not till the sixteenth century that any new Latin translations were made of the Bible from the Hebrew text. Sanctes Pagninus, a Dominican monk, was the first who undertook a new version of the books of scripture from the modern Hebrew text. His design was encouraged by pope Leo X. and his version made its first appearance at Lyons in the year 1527. It adheres too scrupulously to the words

of the text, which makes it obscure, and favour of barbarity in many places. He is likewise often misled as to the sense, having affected too much to follow the explications of the Jewish Rabbins. It is however a very useful work, and very proper to explain the literal sense of the Hebrew text. Arias Montanus, when he compiled the edition of the *Biblia Polyglotta*, revised this translation of Pagninus.

Cardinal Cajetan, though not versed in the Hebrew, undertook a translation of some parts of the Bible by the assistance of two persons well skilled in that language, the one a Jew, the other a Christian. After him Isidore Clarius, a monk of Mount Cassin, set himself to reform the vulgar version of the Bible after the Hebrew text; in the doing of which he pretends to have corrected above eight thousand passages of the Bible. Besides these translations made by catholic authors, there are some likewise performed by protestant translators, the first of whom was Sebastian Munster. His version is more intelligible, and in much better Latin, than that of Pagninus. Huetius bestows on him the character of a translator well versed in the Hebrew, and whose stile is very exact and conformable to the original. The translation of Leo Juda, a Zuinglian, printed at Zurich in 1543, and afterwards by Robert Stephens in 1545, is written in a more elegant stile than that of Munster; but he often departs from the literal meaning of the Hebrew text for the sake of an elegant Latin expression. However in this he has not taken so great a liberty as Sebastian Castalio, who undertook to give the world an elegant Latin version of the Bible: but there are critics who censure him for departing from the noble simplicity and natural grandeur of the original, and deviating into an affected effeminate stile, overcharged with false rhetoric, and not always true Latinity. The version of Junius and Tremellius, has much more of the true natural simplicity:

licity: the chief hebraisms are preserved in it, and the whole is strictly conformable to the Hebrew text. We must not forget the version of Theodore Beza, a protestant divine of Geneva, in the sixteenth century. Sebastian Castalio found fault with this version, and Beza wrote an apology for it about the year 1564. *Du Pin, ubi supra.*

**Arabic BIBLE.** The Arabic versions of the Bible are of two sorts; the one done by Christians, the other by Jews. There is one of the Old Testament, whose author is supposed to be Saadiah Gaon, a Jew of Babylon, who wrote the same about the year of Christ 900. Of this whole work the Pentateuch alone is printed. The Jews have another Arabic version in Hebrew characters, which Erpenius published in Arabic characters at Leyden in the year 1622. Among the Arabic translations done by Christians, there is one printed in the Polyglots of Paris and London; but both the author, and the time when it was written, are unknown. It must have been made since the publication of the Koran, because the author, in many places, has evidently followed it. In this version the Pentateuch is translated from the Hebrew text; Job, from the Syriac; and the rest from the Septuagint, and two other versions of the Pentateuch, the manuscripts of which are in the Bodleian Library. There are also some Arabic translations of the Psalms; one printed at Genoa in 1516, the other at Rome in 1619; and there is a manuscript version of the prophets in this language preserved in the Bodleian Library. *Du Pin, ubi supra.*

The gospel being preached in all nations, there is no doubt, but that the Bible, which is the foundation of the christian religion, was translated into the respective languages of each nation. St. Chrysostom and Theodoret both testify, that the books of the Old and New Testament had been translated into the Syrian, Egyptian, In-

dian, Persian, Armenian, Ethiopic, Scythian, and Samaritan languages. Socrates and Sozomen tell us, that Ulphilas bishop of the Goths, who lived about the middle of the fourth century, had translated the holy scriptures into the Gothic language; and pope John VIII. gave his approbation to the version of the holy scriptures made into the Slavonian.

**Ethiopic BIBLE.** The Ethiopic version of the Old Testament is made immediately from the Greek text of the Septuagint; and there is a very plain agreement between this translation, and the Alexandrian manuscript: the order of the chapters, the inscriptions of the Psalms, and every thing else being exactly alike. The Ethiopians attribute this version to Frumentius, the apostle of Ethiopia, sent thither by Athanasius bishop of Alexandria. *Ludolf. Hist. Ethiop. lib. iii. cap. 4.*

**Coptic or Egyptian BIBLE.** The Coptic or Egyptian translation is likewise made from the Greek of the Septuagint, in which the Egyptian translator so punctually followed the Greek text, that he refused to make use of the labours of Origen and others, who had been at the pains to compare the Greek version with the Hebrew text. We are quite in the dark as to the author and the time of this version, but probably it is very antient, since we cannot suppose the Egyptian church was long without a translation of the scriptures in their mother tongue. *Renanodot. Liturg. orient. tom. i. Comment. in Liturg. copt.*

**Persian and Turkish BIBLE.** There are several versions of the Bible in the Persian language, most of which are in manuscript. There is a translation of the Psalms by one father John, a Carmelite; and another of the same book done from the Latin by the Jesuits. Walton, in the London Polyglot, has published the gospels translated by one Simon the son of Joseph, a christian of Persia, who lived in the year 1341. We have likewise some manu-



manuscript translations of the Bible in the Turkish language, particularly a version of the New Testament printed at London in the year 1666. *Jac. le Long Bibl. sacr. t. i. p. 230.*

**Armenian and Georgian BIBLE.** The Armenians have an old translation of the scriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it, in the time of the emperor Arcadius, viz. Moses surnamed the Grammarian, David the philosopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amsterdam, under the direction of an Armenian bishop. Another was printed at Antwerp in 1670, by the procurement of Theodorus Patræus, and the New Testament separately in 1668. *Jac. le Long, ubi supra.*

The Georgians have likewise a translation of the Bible in the old Georgian language: but as this language is known only to a very few persons, and the people of the country are extremely ignorant, there is scarce any one who either reads or understands this version.

Whilst the Roman empire subsisted in Europe, the reading of the scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where. But since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people; and this has produced as many different versions of the scriptures in the modern languages, as there are different nations professing the christian religion. Hence we meet with French, Italian, Spanish, German, Flemish, Danish, Sclavonian, Polish, Bohemian, and Russian or Muscovite Bibles; besides the Anglo-Saxon and modern English and Irish Bibles.

**French BIBLE.** The oldest French Bible we hear of is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French in the reign of Charles V. king of France, about the year 1380. Besides these, there are several old French translations of particular parts of the scripture. The doctors of Louvain published the Bible in French at Louvain, by order of the emperor Charles V. in 1550. There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has been often reprinted. As to the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte of the oratory, composed by the direction of some French prelates, and printed with annotations in the year 1666, 1667, and 1670. The author pretends he had been at the pains to search all the libraries in Europe, and collate the oldest manuscripts. But in examining his work, it appears that he has produced no considerable various readings, which had not before been taken notice of either in the London Polyglot or elsewhere. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's licence, made a great noise in the world. It was condemned by pope Clement IX. in 1668, and by pope Innocent XI. in 1679, and in several bishoprics of France at several times. The New Testament published at Trevoux in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a jesuit, with the assistance of F. F. Michael Tellier, and Peter Bernier, jesuits likewise, published a translation of the New Testament in 1697: but this translation is for the most part harsh and obscure, which was owing

to the author's keeping too strictly to the Latin text from which he translated. *Le Long, ubi supra. Calmet, Dict. Bib. article Bible.*

There are likewise French translations published by protestant authors, one by Robert Peter Olivetan, printed at Geneva in 1535, and since often reprinted with the corrections of John Calvin and others; another by Sebastian Castalio, remarkable for particular ways of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text than translates it. Faber Stapulensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly, M. John Le Clerc published a New Testament in French at Amsterdam in 1703, with annotations taken chiefly from Grotius and Hammond; but the use of this version was prohibited in Holland by order of the States-General, as tending to revive the errors of Sabellius and Socinus. *Calmet, ubi supra.*

**Italian BIBLE.** The first Italian Bible published by the Romanists, is that of Nicolas Malerme, a benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Brucioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati in 1607 and 1641, and another of Maximus Theophilus in 1551, dedicated to Francis de Medicis duke of Tuscany. The Jews of Italy have no intire version of the Bible in Italian; the inquisition constantly refusing to allow them the liberty of printing one. *ibid.*

**Spanish BIBLE.** The first Spanish Bible that we hear of, is that mentioned by Cyprian de Valera, which he says was published about the year 1500. The Epistles and Gospels were publish-

ed in that language by Ambrose de Montefin in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the emperor Charles V. by Francis Enzinas, otherwise called Driander, in 1543. The first Bible which was printed in Spanish for the use of the Jews, was that printed at Ferrara in 1553, in Gothic characters, and dedicated to Hercules d'Est duke of Ferrara. This version is very antient, and was probably in use among the Jews of Spain before Ferdinand and Isabella expelled them out of their dominions in 1492. *ibid. ubi supra.*

**German BIBLE.** The first and most antient translation of the Bible in the German language, is that of Ulphilas bishop of the Goths, about the year 360. This bishop left out the books of Kings, which treat chiefly of war, lest it should too much encourage the martial humour of the Goths. An imperfect manuscript of this version was found in the abbey of Verden, near Cologne, written in letters of silver, for which reason it is called *Codex Argenteus*; and it was published by Francis Junius in 1665. The oldest German printed Bible extant, is that of Nuremberg, printed in 1447: but who the author of it was, is uncertain. John Emzer, chaplain to George duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Eckius in 1537, with Emzer's New Testament added to it; and one by Ulembergius of Westphalia, procured by Ferdinand duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in translating the Old and New Testament, published the Pentateuch in 1522, the historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the Prophets in 1531, and the other books in 1530: he published the New Testament in 1522. The learned agree, that his language is pure, and the version clear, and free



from intricacies : it was revised by several persons of quality, who were masters of all the delicacies of the German language. The German Bibles which have been printed in Saxony, Switzerland, and elsewhere, are for the most part the same as that of Luther, with very little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius : but his turn of expression is purely Latin, and not at all agreeable to the genius of the German language : the Anabaptists have a German Bible printed at Worms in 1529. John Crellius published his version of the New Testament at Racovia in 1630, and Felbinger his, at Amsterdam, in 1660. *ibid.*

*Flemish Bible.* The Flemish Bibles of the Romanists are very numerous, and for the most part have no author's name prefixed to them, till that of Nicolas Vinck, printed at Louvain in 1548. The Flemish versions made use of by the Calvinists till the year 1637, were copied principally from that of Luther. But the synod of Dort having in 1618 appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till the year 1637. *ibid.*

*Danish Bible.* The first Danish Bible was published by Peter Palladius, Olaus Chrysoftom, John Synningius, and John Maccabæus, in 1550, in which they followed Luther's first German version. There are two other versions, the one by John Paul Resenius bishop of Zealand, in 1605 ; the other, being the New Testament only, by John Michel, in 1524.

*Swedish Bible.* In 1534 Olaus and Laurence published a Swedish Bible from the German version of Martin Luther. It was revised in 1617, by order of king Gustavus Adolphus, and was afterwards almost universally followed.

*Bohemian, Polish, Russian or Muscovite, and Sclavonian Bibles.* The

Bohemians have a Bible translated by eight of their doctors, whom they had sent to the schools of Wittemberg and Basil, on purpose to study the original languages. It was printed in Moravia in the year 1539. The first Polish version of the Bible, it is said, was that composed by Hadewich wife of Jagellon, duke of Lithuania, who embraced christianity in the year 1390. In 1599, there was a Polish translation of the Bible published at Cracow, which was the work of several divines of that nation, and in which James Wieck, a jesuit, had a principal share. The protestants in 1596, published a Polish Bible from Luther's German version, and dedicated it to Uladislaus IV. king of Poland. The Russians or Muscovites published the Bible in their language in 1581. It was translated from the Greek by St. Cyril, the apostle of the Sclavonians ; but this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible in the Sclavonian ; who dying in 1705, the Czar Peter appointed some particular divines to finish the translation : but whether it was ever printed, we cannot say.

*English-Saxon, and modern English Bibles.* If we enquire into the versions of the Bible of our own country, we shall find that Adelm bishop of Sherburn, who lived in 709, made an English-Saxon version of the Psalms ; and that Eadfrid, or Ecbert, bishop of Lindisferne, who lived about the year 730, translated several of the books of scripture into the same language. (*Balæus Script. Brit.*) It is said likewise, that Venerable Bede, who died in 735, translated the whole Bible into Saxon. But Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the Gospel ; and says nothing of the rest of the Bible. (*Foxius Præf. in Ewan. Ang. Sax. &c. Acta SS. Ord. S. Bened.*) Some pretend, that king Alfred, who lived

lived in 890, translated a great part of the scriptures. We find an old version in the Anglo-Saxon of several books of the Bible, made by Elfric abbot of Malmesbury: it was published at Oxford, in 1699. There is an old Anglo-Saxon version of the four Gospels, published by Matthew Parker, archbishop of Canterbury, in 1571, the author whereof is unknown. Dr. Mill observes, that this version was made from a Latin copy of the old Vulgate.

As to the English versions of the Bible, the most antient is that of John de Trevisa, a secular priest, who translated the Old and New Testament into English, at the request of Thomas lord Berkley: he lived in the reign of Richard II. and finished his translation in the year 1357. The second author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III. and Richard II. The manuscript of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The bishops found great fault with this translation; upon which a motion was made in convocation for an English translation of the Bible, to be set up in all churches. This motion, though opposed by bishop Gardiner and his party, succeeded at last. The king gave orders for setting about it with all possible haste, and within three years, the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it; for which Cranmer wrote his thanks to Cromwell, 'rejoicing to see the work of reformation now risen in England, since the word of God did now shine over it all without a cloud.' Cromwell likewise gave out injunctions, requiring the clergy to set up Bibles in all their churches, and to encourage the people to read them. In 1542, an act passed for restraining the use of the Bible. The preamble sets

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forth, that, 'many seditious and ignorant people had abused the liberty granted them for reading the Bible, and that great diversity of opinions, animosities, tumults and schisms had been occasioned by perverting the sense of the scripture. To retrieve the mischiefs arising from hence, it is enacted, that a certain form of orthodox doctrine be set forth, as a standard of belief; and that Tindal's false translation of the Old and New Testament be suppressed, and forbidden to be read in any of the king's dominions.' In the reign of Edward VI. Fuller mentions another translation of the Bible, printed in two editions; the first in 1549, the other in 1551, but neither of them divided into verses.

In the reign of queen Elizabeth came out the Bishops Bible, so called, because several of that order were concerned in that version. The work was divided into several parcels, and assigned to men of learning and character. Most of the divisions are marked with great initial letters, signifying either the name, or the titles of the persons employed. Archbishop Parker had the principal direction of this affair; he revised the performance, and perhaps put the finishing hand to it. He likewise employed several critics in the Hebrew and Greek languages, to review the old translation, and compare it with the original. *Collier's Eccles. Hist.*

The last English Bible is that called King James's Bible, which proceeded from the Hampton-court conference in 1603, where many exceptions being made to the Bishops Bible, king James gave orders for a new one, not, as the preface expresses it, for a translation altogether new, nor yet to make of a bad one a good one, but to make a good one better; or of many good ones, one best. Fifty-four learned persons were appointed for this office by the king, as appears by his letter to the archbishop, dated in 1604, which  
R being



being three years before the translation was entered upon, it is probable seven of them were either dead or had declined the task, since Fuller's list of the translators makes but forty-seven, who being ranged under six divisions, entered on their province in 1607. It was published in 1610, with a dedication to king James, and a learned preface, and is commonly called King James's Bible. After this all the other versions dropped, and fell into disuse, except the Epistles and Gospels in the Common-Prayer book, which were still continued, according to the bishops translation, till the alteration of the Liturgy in 1661, and the Psalms and hymns, which are to this day continued as in the old version.

The judicious Selden, in his Table-Talk, speaking of the Bible, says, 'The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the bishops Bible, as well as king James's. The translators in king James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.'

King James's Bible is that now read by authority in all the churches of England.

*Irish Bible.* Towards the middle of the sixteenth century Bedell bishop of Kilmore set on foot a translation of the Old Testament into the Irish language; the New Testament and the Liturgy having been before translated into that language. The bishop appointed one King to execute this work, who, not understanding the oriental languages, was obliged to translate it from the English. This work was re-

ceived by Bedell, who after having compared the Irish translation with the English, compared the latter with the Hebrew, the lxx. and the Italian version of Diodati. When this work was finished, the bishop would have been himself at the charge of the impression, but his design was stopped upon advice given to the lord lieutenant and the archbishop of Canterbury, that it would prove a shameful thing for a nation to publish a Bible translated by such a despicable hand as King. However the manuscript was not lost, for it went to press in the year 1685.

*BIBLIOTHECA*, a library. The scripture (Ezra v. 17. and vi. 1.) speaks of a library of the kings of Persia, which some imagine to have consisted of the historians of that nation, and of memoirs of the affairs of state: but in effect it appears rather to have been a depository of laws, charters and ordinances of the kings. *Chambers's Dict. voc. Library.* The Hebrew text calls it *the house of the treasures*, and afterwards, *the house of the rolls*, where the treasures were laid up; but the Septuagint have it *ἐν ταῖς βιβλιοθήκαις*, i. e. *in the Bibliotheca's, or Libraries.* We do not read, that there were any libraries formed among the old Hebrews before the time of Nehemiah and Judas Maccabæus. But Calmet thinks, that the annals of the kings of Judah and Israel, which are mentioned after so summary a manner in the books of Kings and Chronicles, may be considered as so many libraries. Solomon complained so early as his time, that there were no end of making books. He himself had indeed written a great many; (Eccl. xii. 12. and 1 Kings iv. 32, 33.) and among other effects of his magnificence, it is thought very probable, that he did not forget to compose a large and royal library. It is particularly remarked in the second book of Maccabees, (ii. 13.) that Nehemiah founded a large library in Jerusalem, composed of the acts of the kings, the prophets, and of David, and the epistles of

of the kings concerning the holy gifts. Judas Maccabæus (*ibid.*) imitated the diligence of Nehemiah. He collected what the war with Antiochus Epiphanes had dispersed, and repaired what that had destroyed.

**BICHRI**, the father of Sheba, who was remarkable in his rebellion against David. 2 Sam. xx. 1, 2, &c.

**BIDKAR**, captain of the guards to Jehu king of Israel. He was commanded by this prince to cast the body of Jehoram, son of Ahab, into the field of Naboth the Jezreelite. 2 Kings ix. 25.

**BIGAVI**, the name of two men who returned from Babylon. Ez. ii. 2. and viii. 14.

**BIGTHAN**, an officer of the guards to Ahasuerus, who having conspired against the king his master, was discovered by Mordecai. Est. ii. 21.

**BILDAD**, the Shuite, one of Job's friends, descended from Shuah, the son of Abraham by Keturah.

**BILEAM**, a city in the tribe of Manasseh, on the other side of Jordan. It was given to the Levites of Kohath's family. 1 Chr. vi. 70.

**BILGAH**, principal of the fifteenth band of priests established by David. 1 Chr. xxiv. 14.

**BILHAH**, Rachel's handmaid given by her to her husband Jacob, as a concubinary wife, that, at least, through her means, she might have a son. Gen. xxx. 3, 4, &c. Bilhah conceived and brought forth Dan, so named by Rachel; and in a proper space of time another, whom she called Naphtali.

**BIND**. To *bind* and *loose*, are taken in scripture for condemning and absolving. 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.' Matt. xvi. 19. By binding and loosing in the language of the Jews, is understood likewise permitting and forbidding; or declaring any thing in a judicial manner to be

permitted or forbidden; and in the promotion of their doctors, they put keys into their hands, with these words, Receive the power of binding and loosing. To bind is used for putting in bonds and in prison. 'We are come to bind Samson,' (Judges xv. 10.) that is, to make him a prisoner. To bind the law upon one's hand for a sign, (Deut. vi. 8.) and (Prov. vi. 21.) 'Bind my commandments upon thine heart, and tie them about thy neck;' and again, (vii. 3.) 'Bind them upon thy fingers, and write them upon the tables of thine heart.'

**BINNUI**, an Israelite who separated from his wife, having married her contrary to the law. Ezra x. 30.

**BIRD**, one of the six general classes of animals, the characters of which, according to Linnæus, are, that their body is covered with feathers, and that they have two legs, two wings, and a beak of a firm bony or horny texture; add to this, that the females are all oviparous. The knowledge of birds, of the orders and genera into which they are subdivided, and of their natures, uses, figures, &c. constitutes a particular science under the name of ornithology.

The structure and oeconomy of birds are in many respects different from those of their fellow-biped man, and of their fellow brutes the quadrupeds; having some parts which those want; and being without others, which they have; besides great variations in the contrivance of parts, which are common to both, all wisely adapted to their different conditions and manners of life. Among the parts peculiar to birds, Drake reckons first the bill, which serves them both in lieu of lips and teeth, wherewith the rapacious tear their meat, the granivorous crack their seeds, and, separating the pulp with the tongue, throw out the husk. Secondly, a horny membrane to draw over and cover the eyes, and save them from the annoyance of thorns and bushes, much like that which frogs are furnished



furnished with, to secure their eyes from mud and dirt. To which may thirdly be added, feathers and wings, for cloathing and flight.

The parts not to be found in birds are teeth, lips, and an external ear; lacteal vessels; kidneys, and a bladder of urine, which they can be without, as they have but little moisture in their bodies, do but rarely drink, and this only to moisten their food; a septum transversum, the want of which is supplied by the peculiar disposition of the lungs.

Birds have been usually divided into terrestrial and aquatic, or land and water birds: but this subdivision is too general, as well as indeterminate; a much more certain distinction of birds is founded on the different shapes and structure of their beaks, from which alone they are naturally arranged under the six following orders. 1. The accipitres, or those which have the beak uncinated or hooked. 2. The picæ, or those with convex and compressed beaks. 3. The anseres, or those with dentated or ferrated beaks. 4. The scolopaces, or those furnished with sub-cylindric and obtuse beaks. 5. The gallinæ, comprehending such birds as have the beak of a conic form, but crooked, and the upper chap imbricated. 6. The passeres, or those with conic and attenuated beaks. *Linnaei Syst. Nat.*

We meet with several other distinctions of birds taken from their manner of feeding; as carnivorous ones, or birds of prey; frugivorous and granivorous birds, or such as feed on fruits, and the seeds of various plants; insectivorous birds, or those which feed principally on insects, and so in other cases.

Among the Hebrews, birds were offered in sacrifice upon many occasions: for example, in the sacrifice ordained for sin, he who had not a lamb or a kid, might offer two turtles, or two young pigeons; one for a sin-offering, the other for a burnt-offering. Lev. v. 7, 8, 9, 10. These he presented to the

priest, who offered that first which was for the sin-offering, and wrung off his head from his neck, but did not divide it asunder; the other he was to offer for a burnt-offering according to the manner. In another place, (Lev. i. 14, 15, 16.) Moses relates more at length the manner wherein the sacrifice of fowls was performed. The priest took that which was appointed for the burnt-offering, brought it unto the altar, wrung off its head, and burnt it on the altar; and the blood thereof he wrung out at the side of the altar; and he plucked away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: and he clove it with the wings thereof, but did not divide it asunder; and he burnt it upon the altar, upon the wood that is upon the fire.

Some interpreters will have it, that the head of the bird was pulled off: (*ib.* 15.) but others maintain, that there was only a hole opened with the nails between the head and the throat, without separating intirely the head from the body. The text of Moses does not intimate what was done with the body thus separated; and it is observed, that when Abraham offered birds for a burnt-offering, he did not cut them asunder, (Gen. xv. 10.) but placed them intire upon the other victims which he sacrificed. In the other places where Moses speaks of the sacrifices of birds, he does not command the heads to be plucked off. See Lev. v. 7, 8. When a man, who had been smitten with a leprosy, was healed, he came to the entrance into the camp of Israel, and the priest went out in order to discover whether he were well cured. Lev. xiv. 3, 4, 5, 6, 7. After this, the leprous person came into the door of the tabernacle, and offered two sparrows, or two birds alive and pure, whereof it was lawful to eat; he made a wisp with the branches of cedar and hyssop, tied together with a thread, or scarlet ribbon; he filled an earthen pot with running water, so that the blood

of the bird was mingled with it; then the priest, dipping the bunch of hyssop and cedar into the water, sprinkled the leper with it, who was healed, after which he let the living sparrow loose, that it might fly where it pleased.

Moses, (Deut. xxii. 6, 7.) in order to inspire the Israelites with humanity, requires them, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and take the young only; that, says he, 'it may be well with thee, and 'that thou mayst prolong thy days.'

As to what relates to the distinction of clean and unclean birds, according to the law, the reader is desired to consult Leviticus xi. 13—24. and Deut. xiv. 11, 12. and what has been said of each particular bird mentioned in scripture, under its proper head in the course of this work.

**BIRSHA**, king of Gomorrah, who was at war with Chedorlaomer and his allies. Gen. xiv. 2. See the article **CHEDORLAOMER**.

**BIRTH**, besides its literal signification of being born and brought forth, (Matt. i. 18.) is taken figuratively, for one's natural and sinful state; as in Ezekiel xvi. 3. 'Thy birth and nativity is of Canaan;' that is, thy root whence thou didst spring, the rock whence thou wast cast, the place where thou grewest up, the company and commerce thou didst use, all were of the land of Canaan; thy original is no better than the worst of nations, thou hast their vicious natures, manners and practices, and art as vile and as obnoxious to my curse as they are. This word is also taken mystically for the solicitous endeavours and strivings of the christian primitive church, to propagate the christian religion and true holiness: as in Rev. xii. 2. 'And she 'cried travailling in birth.'

**BIRTH-RIGHT**, or **PRIMOGENITURE**, the right of the first-born, or eldest son or child. Esau returning one day from hunting, quite spent with hunger and fatigue, earnestly desired

Jacob (Gen. xxv. 29. *seq.*) to give him a mess of some lentil-pottage, which he had prepared for himself: but this Jacob denied him, but upon condition of resigning over his birth-right to him, which Esau agreed to, as will be seen more particularly under the article **ESAU**.

The birth-right, or right of primogeniture, had many privileges annexed to it. The first-born was consecrated to the Lord, (Ex. xxii. 29.) had a double portion of the estate allotted him, (Deut. xxi. 17.) had a dignity and authority over his bretheren, (Gen. xlix. 3.) succeeded in the government of the family or kingdom, (2 Chr. xxi. 3.) and as some, with good reason, imagine, succeeded to the priesthood or chief government in matters ecclesiastical. Jacob had a right to challenge the particular blessing of his dying parent; he had the covenant which God made with Abraham, that from his loins Jesus Christ should come, consigned to him. And what is more, these prerogatives were not confined to his person only, but descended to his latest posterity, in case they comported themselves so as to deserve them. *Pool's Annot.* and *Le Clerc's Comment.*

The prerogative of his birth-right was forfeited to Reuben, by the express sentence of his father Jacob, in his benediction to all his children, (Gen. xlix. 1. &c.) for the crime of incest in polluting his father's bed, whereby his tribe continued all along in obscurity, while the priesthood was conferred on Levi, the government on Judah, and the double portion on Joseph, to descend to their respective tribes. See **REUBEN**.

**BISHLAM**, one of the king of Persia's officers on this side the Euphrates, who with several others wrote to king Artaxerxes, desiring him to give his orders to the Jews, not to proceed any farther with the building of the temple. Ezra iv. 7.

**BISHOP**, in Hebrew, **פֶּקִיד**, *Pekid*, in Greek **ἐπίσκοπος**, and in Latin *Episcopus*,  
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*copus*, signifies an overseer, or one who has the inspection and direction of any thing. Nehemiah (xi. 22.) speaks of the overseer of the Levites at Jerusalem, which the lxx translate *Επίσκοπος Λευιτών*, and the author of the Vulgate *Episcopus Levitarum*. The Athenians gave this name to the person who presided in their courts of justice, and the digest to those magistrates who had the inspection of the bread-market, and other things of this nature. But the most common notion of the word bishop, is that which occurs to us in the Acts, (xx. 28.) and in St. Paul's Epistles, (Philip. i. 1. 1 Tim. iii. 2. Tit. i. 7.) where it signifies the principal and first pastor of some considerable church, with other inferior and subordinate pastors under him.

St. Peter, in his first Epistle, (ii. 25.) calls Jesus Christ the shepherd and bishop of our souls; and St. Paul (1 Tim. iii. 1, 2, &c.) describes the qualities requisite in a bishop after this manner:

‘ If a man desire the office of a bishop,  
 ‘ he desireth a good thing. A bishop  
 ‘ then must be blameless, the husband  
 ‘ of one wife, vigilant, sober, of good  
 ‘ behaviour, given to hospitality, apt  
 ‘ to teach, not given to wine, no striker,  
 ‘ not greedy of filthy lucre, but patient,  
 ‘ not a brawler, not covetous,’  
 &c.

BITTERN, in ornithology, the *ardea Stellaris* of zoologists, a singular bird, about the size of the common heron, but very different in the colouring; the crown of the head is black, and there is also a black spot on each side about the angle of the mouth; the back and upper part are elegantly variegated with black, brown, and grey, in a beautiful arrangement. For the generical characters of this bird, see the article HERON.

This species is common in fen-countries, but not so elsewhere; it is met with skulking among the reeds and sedge; and its usual posture is with the head and neck erect, and the beak pointed directly upwards; it will suffer

persons to come very near it without rising, and has been known to strike at boys and at sportsmen, when wounded and unable to make its escape. It flies principally towards the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till it is quite out of sight. It makes a very odd noise as it is among the reeds, and a very different one, though sufficiently singular one too, as it rises on the wing in the night. *Willoughby's Ornithology*, &c.

Isaiah, (xiv. 23.) prophesying the destruction of Babylon, says, that the Lord ‘ will make it a possession for the  
 ‘ bittern, and pools of water;’ and Zephaniah, (ii. 14.) prophesying against Nineveh, says, ‘ and the flocks shall  
 ‘ lie down in the midst of her; all the  
 ‘ beasts of the nations, both the cornorant and the bittern shall lodge  
 ‘ in the upper lintels of it; their voice  
 ‘ shall sing in the windows.’

BITUMEN. See ASPHAR.

BLASPHEMY, an immediate offence against God, either by ascribing to him any thing unbecoming his divine nature, or by derogating from his attributes, in ascribing that to the creature which is only due to the creator. St. Augustin takes blasphemy to consist in speaking evil or reproachful words of the Deity; and Wood (*in his Institutes*) defines blasphemy, a detracting from God that power or goodness which belongs to his nature; or attributing to God something that is not agreeable to his essential attributes.

This sin was punished among the Jews, by stoning the offender. ‘ He that  
 ‘ blasphemeth the name of the Lord  
 ‘ shall surely be put to death, (Lev. xxiv. 16.) and all the congregation  
 ‘ shall certainly stone him.’ After conviction, the criminal was led to execution without the camp, where the witnesses were first to lay their hands upon his head, in testimony of the truth of their evidence, which ceremony was peculiar to the punishment of this offence. They used at the same time  
 this

this form, ' Let thy blood be upon thy own head, which thou hast brought upon thyself, by thy own guilt.' After which the blasphemer was stoned to death by the whole congregation.

What the blasphemy against the Holy Ghost is which is pronounced unpardonable, (Matt. xii. 31.) has been much controverted. Some hold it to be lapsing into idolatry; others, denying Christ; others, opposing the divinity of the Holy Ghost; others, in attributing the miraculous works of the Holy Ghost to the operation of the devil; of this last opinion is Mr. Broughton. If we consider the scripture account of that sin, says this author, (*Dict. of Relig. voc. Blasph.*) nothing can be plainer, than that it is to be understood of the Pharisees imputing the miracles wrought by the power of the Holy Ghost to the power of the devil. Our Lord had just healed one possessed of a devil; upon which the Pharisees gave this malicious turn to the miracle. ' This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.' *ib.* ver. 22. This led our Saviour to discourse of the sin of blasphemy, and to tell his disciples, ' Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto them.' The Pharisees therefore were the persons charged with this sin; and the sin itself consisted in ascribing what was done by the finger of God to the agency of the devil; and the reason why our Lord pronounced it unpardonable is plain, because the Jews, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will follow, that no person can now be guilty of the sin against the Holy Ghost, in the sense in which our Saviour originally intended it, though there may be sins which bear a very near resemblance to it.

BLESSING, or BENEDICTION, a word whereby the Hebrews often understand the present usually sent from one friend to another. Thus, when Achsah, the daughter of Caleb, (Josh. xv. 19.) petitioned her father to give her a field, she said, ' Give me a blessing.' When Abigail carried David a present, (1 Sam. xxv. 27.) she called it a blessing, which his handmaid had brought. The reason whereof is thought to be, that presents are usually attended with good wishes and compliments. Besides these instances of private blessings among the Jews, there are others of a more public and solemn nature. Thus Moses directs Aaron the high priest to bless the people. ' On this day shall ye bless the children of Israel, saying unto them; The Lord bless thee, and keep thee, the Lord make his face to shine upon thee; the Lord lift up his countenance upon thee, and give thee peace.' Numb. iv. 23. The prophetic writings are full of blessings. The patriarchs on their death-bed blessed their children and their families. Gen. xxvii. 49. God ordained, that when the children of Israel should arrive in the promised land, the whole multitude should assemble between mount Ebal and mount Gerizim, and that blessings should be pronounced, from mount Gerizim, on those who observed the law; and curses, from mount Ebal, on those who violated it. Deut. xi. 29. This Joshua (viii. 30, 31.) performed, after he had conquered part of the land of Canaan. Blessing likewise signifies abundance. Jacob wishes his son Joseph ' the blessings of heaven above,' or rain and dew in abundance; ' blessings of the deep, that lieth under,' or water from the springs; ' blessings of the breasts, and of the womb,' fruitful women and cattle. Gen. xlix. 25. For the ceremony of pronouncing the blessings and curses from the mounts Ebal and Gerizim, see the article EBAL.



**BLINDNESS.** Moses forbids the putting any thing before the blind with a design of making them fall. 'Thou shalt not put a stumbling block before the blind,' (Lev. xix. 14.) which may be understood simply and literally; or as if Moses had thereby recommended that humanity and charity which should be shewn to them who want light and counsel, to put those in the way who are in danger of going out of it; to instruct the ignorant, and not to offend the poor and weak. Moses seems to explain his meaning in Deuteronomy (xxvii. 18.) where he says, 'Cursed be he that maketh the blind to wander out of his way.'

The Jebusites, in the way of insult to David and his army who besieged Jerusalem, called out to him in these words, (2 Sam. v. 6.) 'Except thou take away the blind and the lame, thou shalt not come in hither;' thereby signifying, that they desired none but the blind and the lame to defend the place; and as if in reality they trusted the defence of their city to these alone; and in order to shew their contempt of David and his army the more, they produced such persons upon the walls. Jerusalem notwithstanding was carried, and David forgave none of those blind and lame people who insulted him: 'He smote the lame and the blind that were hated of David's soul.' Job (xxix. 15.) says, that he had been eyes to the blind, that he had given good advice to those who stood in need of it, that he had taken pains to set them right, who, through want of light and understanding, had gone astray. Our Saviour, almost in the same sense, says, (Matt. xv. 14.) that if the blind lead the blind, they shall both fall into the ditch. His design was to describe the presumption of the Pharisees, who, as blind as they were in the way of God, yet pretended to lead others. Again, he tells them in another place, (John ix. 40, 41.) that he

came into the world to the end, 'that they who see not might see, and that they who see might be made blind;' and as the Pharisees perceived that this saying was aimed at them, they replied, 'Are we blind also?' He answered them, 'If ye were blind, ye should have no sin: but now ye say, We see, sin remaineth.' That is, if you had been sincere and humble enough, to acknowledge that you wanted light, and had you addressed yourselves to him who is the light of the world, you might have avoided sin, &c.

One of the principal characters of the Messiah, taken notice of in the prophets, (Isai. xxix. 18. xxxv. 5. xlii. 16.) is, that the blind shall be enlightened by him. This therefore Jesus Christ proposed to the observation of John's disciples, who came from their master to be informed whether he were the person they expected. Tell John, says he to them, what you have seen and heard; (Matt. xi. 5.) 'The blind see, the deaf receive their hearing,' &c. The evangelists have preserved the memory of more miraculous cures than one which were wrought by our Saviour on the blind.

**BLOOD,** a red liquor, circulating through the arteries, veins, and other vessels of animal bodies; and serving for the support of life and nourishment of all their parts. God from the beginning of the world forbade the eating of blood alone, or of blood mixed with flesh; that is to say, creatures suffocated and killed, without drawing their blood from them, because the soul of the creature is in its blood: (Gen. ix. 4—6. Lev. xvii. 10—14, and Deut. xii. 23, 25.) that is to say, the animal life does so depend upon the blood, that no creature can live without it. Dr. Willis endeavours to prove, that the blood being animate, this animation of life depends upon its being kindled, inasmuch as the common affections of fire and flame belong to the blood, though

though its vital flame do not appear to fight, by reason its form is subordinate to another superior form, viz. the soul of the animal. Hence proceed the several acceptations of the word blood in the scriptures. 1. It is taken for life, 'God will require the blood of man,' that is to say, will punish murder in what manner soever it shall happen; 'His blood shall be upon us,' let them impute his death to us. 'The voice of Abel's blood crieth unto the Lord,' the murder committed upon his body requireth vengeance, &c. 2. Blood is taken for relation or natural descent. John i. 13. 3. Blood is applied to the menstrual disorder common to women; (Lev. xx. 18. xv. 24.) and also to those incidents natural to them at the time of delivery. *ib.* xii. 4. 4. Flesh and blood are often set in opposition to prudence and reason; thus, (Matt. xvi. 17.) 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven:' and (1 Cor. xv. 50.) 'Flesh and blood cannot inherit the kingdom of God,' &c. 5. Wine is called the 'pure blood of the grape;' (Deut. xxxii. 14.) and it is said, (Gen. xlix. 11.) 'That Judah shall wash his garment in the blood of grapes.' 6. David said he would not drink the blood of his heroes, (1 Chr. xi. 19.) who had exposed their lives to bring him water from the well of Bethlehem; that is to say, he would not drink that water which was so likely to cost them their lives. 7. Zipporah, (Ex. iv. 25, 26.) when she had circumcised her sons, in order to preserve them from death, calls her husband Moses a husband of blood, that is, a cruel and sanguinary man, who was the innocent cause of the effusion of his sons blood.

The word blood is taken in various other significations in holy writ, as 'to build a town with blood,' (Heb. ii. 12.) that is to say, with oppression, and the blood of the unhappy; 'to wash one's feet in blood,' (Psal. lvi. 11.)

10.) to obtain a signal and bloody victory. The moon shall be changed into blood, (Joel ii. 31.) that is, it shall appear red like blood. 'I said unto thee, even when thou wast in thy blood, Live:' (Ezek. xvi. 6.) I saw thee all over polluted with the blood of thy birth, and said unto thee, notwithstanding this impurity which is upon thee, I will give thee life. 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein there is no water,' Zechar. ix. 11. The prophet here speaks of Jesus Christ. The interpretation, according to F. Calmet, is as follows. Thou hast delivered thy captives, the holy fathers who were in hell; thou hast redeemed them with the blood of thy covenant which thou hast shed for them. This is generally the sense of popish commentators upon this place, but the generality of protestant commentators understand these as the words of Christ to the Jewish church. Some explain it of the deliverance of the Hebrews out of Egypt. God relieved them out of this prison by the blood of his covenant, of his paschal lamb. That blood is in any one's hands, upon any one's head, &c. it is observed, are expressions which are all better understood by the particular energy that goes along with them, than by all the comments that can be made to explain them.

The blood of Jesus Christ is the price of our salvation; it is by his blood that he hath purchased his church. Acts xx. 28. It is by the merit of his blood, that we acquire justification and the remission of our sins. 'We are justified by his blood;' (Rom. v. 9.) and again, 'We have redemption through his blood.' Eph. i. 7, and Coloss. i. 14. By his blood he hath pacified all things in heaven and earth: 'And (having made peace through the blood of his cross) by him to reconcile all things,' &c. Coloss. i. 20. By his blood he hath entered



entered heaven, and procured admission for us; ' By his own blood he ' entered in once into the holy place, ' having obtained eternal redemption ' for us.' Heb. ix. 12. His blood is the blood of the new and everlasting covenant, shed for the sins of mankind, which is drank by us, and is an earnest to us of immortality. *Ib.* xiii. 20.

BOANERGES, the name given by our Saviour to the sons of Zebedee, James and John, (Mark iii. 17.) on account, it is thought, of their request to him, that he would call fire from heaven and reduce certain villages belonging to the Samaritans to ashes, which had refused to entertain them. Luke ix. 53, 54. The term Boanerges, it is observed, is neither Hebrew nor Syriac. There is some reason to believe that the Greek translators have not copied it exactly, and that instead of boanerges, it should be *Bane-regem*, i. e. *Son of thunder*, or *Bane-reges*, *Son of tempest*, or lastly, that Boanerges may be a corrupt way used by the Galilæans of pronouncing *Bane-reges*.

BOAR, commonly signifies a male swine, that has not been gelt. This beast was by the law declared unclean. The Psalmist (lxxx. 13.) complains that the boar out of the wood doth waste the Lord's vine; which is understood of Sennacherib, or Nebuchadnezzar, or Antiochus Epiphanes, who ravaged Judea.

BOAZ, BOHAZ, or BOOZ. See the article BOOZ.

BOCHIM, the place of weepers. ' And an angel of the Lord came from ' Gilgal to Bochim.' Judg. ii. 1. There is mention of the same place in 2 Sam. v. 24. ' When thou hearest ' the sound on the top of Bochim, ' thou shalt bestir thyself.' Lastly, the Psalmist (lxxxiv. 6.) seems to speak of the same place, when he says, ' Who going through the vale of Baca ' or misery.' Others translate the Hebrew Bochim, *Mulberry-trees*, or *Pear-*

*trees*, and instead of the vale or place of tears, read the vale or place of mulberry-trees. The difficulty consists in fixing the situation of Bochim, whether we understand by it mulberry-trees, or weepers. Some fix it at Shiloh, because they sacrificed unto the Lord at the place where the angel found them. Now it was not lawful to sacrifice any where, but at the tabernacle, which then was at Shiloh. Others place Bochim near Jerusalem. It is certain that the battle between David and the Philistines in the valley of Bochim, (2 Sam. v. 24.) was fought near Jerusalem; wherefore, unless two places are distinguished by the name Bochim, it must be allowed that this was near Jerusalem.

BODY. An assembly or community is frequently termed a body in scripture; for instance, all the faithful make but one body. 1 Cor. x. 17. St. James (iii. 6.) says, that the tongue pollutes the whole body; or that in all the sins that we commit, it influences us, by the other members of the body. Thus our Saviour in the gospel, (Matt. vi. 22.) ' If thine eye be ' single, thy whole body shall be full ' of light.' If thy intentions are right, thy whole conduct will be agreeable to God. Or otherwise, ' If thine eye ' be single,' if thou art liberal and beneficent, all the rest of thy actions will be good; at least thou wilt avoid many sins which are the consequence of avarice and a too great fondness for earthly things.

St. Paul (1 Cor. xv. 44.) speaks of a spiritual body in contradistinction to a natural one. The body which we animate, and returns to the earth, is a natural one: but that which will rise again will be spiritual, will be no gross, heavy or frail body, subject to the wants which we are now sensible of. Body is put in opposition to shadow or figure. ' Which are a shadow of things to come, but the ' body is of Christ.' Col. ii. 17. The ceremonies of the law, the festivals of

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the Jews, are but figures and shadows, which are realized in Jesus Christ, and the Christian religion. The Jewish passover, for example, is but the figure of the Christian passover: the sacrifice of the paschal lamb is but a shadow of the sacrifice of Christ; the fullness of the Godhead resides bodily in Jesus Christ. 'For in him dwelleth all the fullness of the Godhead bodily,' (*ib.* 9.) that is really and essentially, and not allegorically, figuratively, and cursorily, as God is said to dwell in his saints, as in his temple, by his spirit, his light, and his grace. Body is often used in the way of opposition to spirit. 'The body is dead, because of sin: but the spirit is life, because of righteousness.' Rom. viii. 10. We are born sinners, but Jesus Christ restores us to life, and merits eternal happiness for us by his death and grace, if we persevere in the practice of what is good.

**BONDAGE.** See the article CAPTIVITY.

**BONNET**, a covering for the head, worn by the Jewish priests. Ex. xxviii. 40, &c. The Hebrew word *מצנפת* *Misnepheth*, which is translated *mitre*, and *מגבעות* *mygbaoth*, which is translated *bonnet*, the rabbins say, signify the same thing. According to them the bonnet used in general by the priests was made of a piece of linen cloth, sixteen yards long, which covered their heads, like an helmet, or a turbant; and they allow no other difference to be between the high-priest's bonnet, and that of the other priests, than this, that one is flatter, and made in the form of a turbant, whereas the other worn by ordinary priests, rose something more in a point. Josephus says, that the bonnet worn by private priests was composed of many rounds of linen cloth, turned in and sown together, so as to appear like a thick crown made of linen, wove together. The whole was entirely covered with a piece of linen

cloth, which came as low as the forehead, so that the deformity of the seams might be concealed. As to the high-priest's bonnet, he says, it was like that which has been already described, only that another was put over it of a violet colour, which covered the hinder part of the head, and the two temples, and was encompassed with a triple crown of gold, wherein were small buttons of hen-bane flowers. This circle of flowers was interrupted in the fore part of the tiara, by the plate of gold whereon the name of God was engraved. See AARON.

**BOOK** is defined, a writing composed on some point of knowledge by a person intelligent therein, for the instruction or amusement of the reader. With regard to the origin of books, we have nothing that is clear; the books of Moses are doubtless the oldest of all that are extant: but there were books before those of Moses, who cites several. Some authors talk of books before the deluge, written by the patriarchs Adam, Seth, Enos, Cainan, Enoch, Methusalem, Lamech, Noah, and his wife. &c. besides others by Dæmons, or angels: but they appear all to be the dreams of idle writers, or the imposture of fraudulent ones. A book of Enoch is indeed cited in the epistle of Jude (14, and 15.) from which some endeavour to prove the reality of the antediluvian writings; but the book cited by that apostle is generally allowed, both by antient and modern writers, to be spurious. *Chambers's Dict.*

Several sorts of materials were formerly used in making books: plates of lead and copper, the barks of trees, bricks, stone, and wood were the first matter employed to engrave such things and monuments upon, as men were willing to have transmitted to posterity. Josephus speaks of two columns, one of stone, the other of brick, upon which the children of Seth wrote their inventions, and astronomical discoveries.



coveries. Hesiod's works were at first written upon tables of lead. God's laws were written upon stone, and Solon's upon wooden planks.

The king of Pergamus, in collecting his library, fell upon the invention of parchment made of the skins of beasts. With the leaves of this parchment or vellum, two sorts of books were made, the one being rolls, composed of several leaves sewed or glewed at the end, and written upon one side only. The others were like our books made up of many leaves fastened to one another, written on both sides, and opened like our books. The Jews still make use of rolls in their synagogues, and the Bibles which they use there, in a solemn manner, are made after the manner of the old volumes.

*The book of the wars of the Lord* is cited by Moses in Numbers, (xxi. 14.) where he is speaking of his passing the river Arnon with the Israelites, in their way to the country of the Amorites. This particular passage is generally translated as follows. 'Wherefore it is said in the book of the wars of the Lord, what he did in the Red-sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.' Now the question is, what this book of the wars of the Lord was. The learned Diodati with several other interpreters think it might be some poem or antient writing upon the subject of the people's journies; but they are in doubt whether it was a sacred book written by any prophet or not. Some other commentators think, that this was a work of greater antiquity than Moses, and that it contained a summary of those wars which the Israelites had begun or carried on in Egypt, or out of Egypt, before they withdrew out of that country under Moses; and it is observed, that it is not natural to

quote a book which is not more antient than the author who is writing, particularly when any extraordinary and miraculous fact is to be supported and confirmed. The Hebrew of this passage already quoted, it must be owned, is very perplexed. The learned Le Clerc translates it as follows. *Ideoque memorantur, narratione bellorum Jehovæ, Vaheb in Supha, torrentes Arnonis, & defluxus torrentium qui declinat ad habitationem Haris & præterlabitur fines Moabi*: thus what is translated, *in the book of the wars, &c.* this expositor has rendered *in the narration of the wars, &c.* This interpretation, he tells us, he chose rather to give the Hebrew word סֵפֶר *sepher*, in a book, than to feign any other book besides that of Moses: because he finds, that *sepher* may properly signify a narration, as being derived from סָפַר *saphar*, which signifies to relate, whereof he gives examples. Several rabbins, who are of the same opinion with our great commentator, that the book of the wars of the Lord, is no other than the book of Numbers, where this passage is cited, or that of Joshua, or Judges, translate it *in the narration of the wars of the Lord, &c.* Now this Vaheb in Supha, which our translators, the authors of the Vulgate, and several other Bibles, have rendered the Red-sea, in another part of this passage, has afforded great variety of opinions. Le Clerc thinks, that Vaheb, as well as Arnon, are the names of the first settlements which the Israelites had made in the Land of Canaan, which he thinks appears from this chapter, Vaheb only being mentioned in verse 18, under another name. As to Supha, he observes that Moses makes mention of it in Deuteronomy, i. 1. as a place near the camp, in which he composed the book of Deuteronomy; and here too it is observable, that the translators of our Bible have rendered it the Red-sea.

Some think that Vaheb was the name of

of a prince, who had the government of the country watered by the river Arnon, and was defeated by the Israelites, before they came out of Egypt; and others think that Vaheb was a certain king of Moab, who was overcome by Sihon king of the Amorites. Grotius, instead of Vaheb, reads Moab, and translates it *Sihon beat Moab at Supha*; but Calmet thinks, that instead of *Vaheb*, we should read *Zared*, after this manner, 'As it is written in the book of the wars of the Lord, the Hebrews came from Zared and encamped at Supha, and about the stream of the brook of Arnon, which reaches as far as the dwelling of Ar, and leaneth upon the frontiers of Moab.' From Zared (see verse 12, 13.) they came to Supha, and from thence to the brook Arnon, which flows down to Ar. But with respect to this book of the wars of the Lord in question, we shall only farther observe, that Tostatus will have it and the book of Jasher referred to in Joshua (x. 13.) to be the same; and Cornelius a Lapide conjectures, that this place and citation are here added to the text of Moses, and that the book of the wars of the Lord contained the wars which the Israelites carried on under the conduct of Moses, Joshua, Judges, &c. and that therefore it was much later than Moses.

The same difficulties almost are proposed concerning the *book of Jasher*, or the *Upright*, mentioned Joshua x. 13. and 2 Sam. i. 18. as concerning the book of the wars of the Lord, whereof we have just been speaking; and with which some will have this book of Jasher to be the same. Joshua, after having related the miracle of stopping the course both of the sun and moon, adds, 'Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down, about a whole day.' Grotius is of opinion that this book was a triumphant song made with a design to celebrate the success of Joshua, and

the prodigy attending it; and M. Du Pin declares for this opinion, as the most probable, because the words cited by Joshua from this book, are poetical expressions, not very proper for historical memoirs; and secondly, because a book under the same title is referred to in the passage of Samuel above-mentioned, where David's song is repeated upon the death of Saul and Jonathan. For these reasons he is persuaded that the work here in question did not contain annals.

As this book of Jasher is mentioned in the book of Samuel, if it is the same that is mentioned in that of Joshua, it must have been collected or compiled after the time of David, and consequently long after that of Joshua: this perhaps may have led some people to doubt whether the citation from the book of Jasher was inserted by Joshua himself, or by those who digested his memoirs, and put his book into the form wherein we now find it. Hence perhaps Le Clerc takes this book to have been a collection of hymns, or songs, composed upon the subject of the martial exploits of the Hebrews, made and collated at different times, wherein the renowned victory of Joshua was celebrated among others, either by Joshua's contemporaries, or other poets who lived after him. Thus, as our author has shewn, neither the Psalms of David, nor the Proverbs of Solomon, were collected at one and the same time.

*The book of Chronicles, or days*: in the Hebrew דְּבָרֵי יָמִים, *Deberei Jamim*, i. e. *the words of days*, contained the annals and journals which were written in the kingdoms of Israel and Judah. These memoirs or journals are not now in being any more than the two preceding books, but this book is quoted in almost every page of the books of King and Chronicles, which are composed chiefly from such old memoirs as the author had in his possession, and which in all probability were still subsisting even after the re-

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turn of the Jews from the Babylonish captivity, as appears by F. Calmet's preface to the two books of Chronicles, and those of Kings. The authors of the book of *the Days* or *Chronicles* were generally prophets and inspired persons.

*The book of the Lord, the book of the Living, the book of Life*, (Ex. xxxii. 32. Psal. lxix. 28, and cxxxix. 16. Phil. iv. 3. Rev. iii. 6, &c.) F. Calmet thinks probable are several ways of speaking, frequent in scripture, which are taken from the custom observed generally in the courts of princes, of keeping a list of all those who are in their service, of the provinces which obey them, of the officers of their armies, of the number of their troops, and sometimes even the names of their soldiers. Thus Moses begging of God, rather to blot him out of his book than reject his people Israel, is the same almost as St. Paul's expression, when he declared, (Rom. ix. 3.) that he would consent in some measure to be accursed, separated from the company of the saints, and struck out of the book of the Lord, if thereby he might be able to procure the salvation of his people. And when it is said, that any one is written in the book of life, nothing more is meant by it, than that such a one in a particular manner belongs to God; that he is in the number of his friends and servants; and, on the contrary, when any one is said to be blotted out of the book of life, it is signified, that he is rased out of the list of God's friends and servants; in like manner as those who die, or are guilty of any sort of treachery, for which they are dismissed the court, are struck off the roll of officers belonging to the prince. The same is likewise the opinion of Le Clerc upon this subject. Daniel, (vii. 10.) speaking of God's judgment, says, The judges were seated, and the books opened, or the judgment was set and the books were opened. This is an allusion to what is practised when

a prince calls his servants to account. The accounts are produced, and what every one owes is enquired into. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what happened, the services which were done the king, and the rewards given to those who had performed them, as we see in the history of Ahasuerus and Mordecai. Esth. iv. 12. 34. When therefore the king sits in judgment, the books are opened: he obliges all his servants to reckon with him; he punishes those who have been deficient in their duty, or erases their names out of his register; he compels those to pay who are indebted to him, and rewards those who have done him any important service. There will be in proportion the same way of proceeding at the day of God's final judgment.

*Book* is sometimes put for letters, memoirs, an edict or contract; in short, the Hebrew word which should be translated book, is put oftentimes for all these. Thus the letter, as the English translators render it, which Rabsakeh delivered from Sennacherib to Hezekiah, is called *Sepher*, a book; and the lxx. render it βιβλίον Isai. xxxvii. 14. The contract which Jeremiah (xxxii. 12.) confirmed for the purchase of a field, is called by the same name. Ahasuerus's edict in favour of the Jews is likewise in Hebrew called a book, (Esth. ix. 20. 30. &c.) though our translators have called it *Letters*; and the writing which a man gave to his wife when he divorced her, was in Hebrew called a book of divorce. Deut. xxiv.

*The book that is sealed*, mentioned by Isaiah, (xxix.) and the book with seven seals spoken of in the Revelations, (v. 1, 2, 3.) are Isaiah's and St. John's prophecies, which were written in a book or roll after the manner of the antients, and were sealed; that is to say, were unknown, enigmatical, obscure and mysterious; had respect to things

things remote, and events that were to come, so that no knowledge could be had of them till after that which was foretold should happen, and the seals were taken off.

*The Book or flying roll*, spoken of in Zechariah (v. 1, 2.) twenty cubits long and ten wide, was one of those old rolls composed of many skins of parchments, glewed or sewed together at the end. This volume, which appeared to Zechary in a vision, it is observed, in all probability, never had any real existence. Though some of these volumes were very long, yet none were ever made of such a size. This book contained the curses, menaces, and calamities which should fall upon the Jews. The extreme length and breadth of it shew the excessive enormity of their sins, and the terrible nature of the evils with which they were threatened.

*The Book of the Generation of Adam*, (Gen. v. 1.) signifies the history of his life, in like manner as the book of the generation of Noah, or of Jesus Christ, signifies, in the stile of the Hebrews, their history, what has happened to them, and what they have done. In short, book among the Hebrews signified all sorts of writings, letters, ordinances, rolls, registers, memoirs, &c. Solomon (Ecclef. xii. 52.) said, so long ago as his time, that there was no end of composing books, that is to say, that to write upon all sorts of subjects was an infinite work: but it was a grand point, and the sum of all, to fear God and observe his precepts.

We read in Psalm xl. 7, 8. 'Then said I, Lo I come: in the volume of thy book it is written of me: I delight to do thy will, O my God.' St Paul has left us no room to question the sense of this passage, since he applies it to the incarnation of Jesus Christ.

For the sacred or canonical books of the Bible, as also the apocryphal

books, the reader is desired to consult the articles BIBLE and APOCRYPHA. And a separate and particular account of each of these books the reader may find under its proper name.

BOOTY, SPOIL, or PREY. Num. xxxi. 32, &c. The law of Moses (*ib.* 27.) requires that the booty taken from the enemy, should be divided equally between those who were in the battle, and the rest of the people; that is, that the whole booty should be divided into two parts, the first whereof was for those who had been in the action, the other for the people, who continued in the camp. Thus, suppose the army which fought consisted only of twenty thousand men, and they who remained in the camp of forty thousand, the former had one whole moiety of the spoil, though fewer considerably in number. The law farther requires, (*ib.* 28—30.) that they should separate the Lord's share which should be taken out of the whole booty belonging to the men of war, and that of every five hundred men, oxen, asses, or sheep, they should take one and give it to the high-priest; these being the Lord's first fruits. As to the other moiety, which should belong to the children of Israel, who did not fight, out of every fifty men, oxen, asses, or sheep, or other animals whatsoever, they should give one to the Levites who had the charge of the tabernacle of the Lord.

The rabbins pretend, that under the kings of Israel, another rule was followed in the distribution of the spoil. First, every thing was given to the king, which belonged to the conquered king; his tent, his slaves, his cattle, his spoils, his treasure. After this the rest of the booty was divided into two equal parts, whereof the king had one moiety, and the soldiers, who were concerned in the engagement, the other. This last part was distributed equally between the



the soldiers, who were in the action, and those who were continued behind to guard the camp. They assert, that these rules had been in force ever since the time of Abraham. It is difficult indeed to prove it, but we know that Abraham offered to the Lord the tenth part of what he had taken from the five kings, and made a present of it to Melchizedeck. Gen. xiv. 20.

BOOZ, or BOAZ, the son of Salmon and Rahab: Ruth iv. 21. &c. Matth. i. 5, &c. Rahab we know was a Canaanite of Jericho; (Josh. ii. 1.) Salmon, who was of the tribe of Judah, married her, and had Booz by her, one of our Saviour's ancestors, according to the flesh. Some say there were three of this name, the son, the grandson, and the great grandson of Salmon: the last Booz was Ruth's husband and the father of Obed. They pretend, that the scripture can no other way be made reconcileable with itself, since it reckons the space of three hundred and sixty-six years between Salmon's marriage and the birth of David, and owns there were but three persons between Salmon and David, viz. Booz, Obed, and Jesse. But Le Clerc observes, that this cannot be the case, since the genealogy of David, (1 Chr. ii. 11, 12.) nor that of Jesus Christ, (Matt. *ibid.*) reckons no more: besides, if any name was dropt in this genealogy, it must have been so omitted before the time of the writer of the Chronicles, while the Jews were in captivity, as it is not probable but that, while the kingdom of Judah stood, an accurate genealogical table of their princes was preserved; and Calmet remarks, that though it be difficult to fill up such a space as that of three hundred and sixty-six years with four persons, from father to son, succeeding one another, and it is uncommon to see four persons in the same family living very long, and having children in a far advanced age, yet there is nothing absolutely impossible in the

thing. Salmon, he thinks, at the age of an hundred and twenty, might beget Booz, about sixty years after the Israelites had entered into the land of promise. Booz, suppose at the age of an hundred, might beget Obed, who at something more or less than this, might have Jesse; and lastly, Jesse, when an hundred years old, might possibly have David.

BOOZ, or rather BOAZ, בּוֹז, i. e. *strength, firmness*, was the name of one of those two brazen pillars, which Solomon erected in the porch of the temple, the other column being called Jachin. This last pillar was on the right hand of the entrance into the temple, and Booz on the left. 1 Kings vii. 21. They were together thirty-five cubits high, that is to say, each separately seventeen cubits and a half. 2 Chr. iii. 15. The text of the first book of Kings, (vii. 15.) and of Jeremiah, (lii. 21.) says eighteen cubits: but it is believed that the sacred writers chose to set down a round rather than a broken number. The thickness of these columns was, as Jeremiah (*ibid.*) informs us, four fingers for they were hollow. The circumference of them was twelve cubits, or four in diameter: the chapter of each was in all five cubits high. 1 King *ib.* 16, &c. Jer. lii. 22. These chapters in different parts of scripture are said to be of different heights; of three, four, or five cubits, because they were composed of different ornaments, which were considered sometimes separately, and sometimes as united with the chapter. The body of the chapter was of three cubits; the ornaments wherewith it was joined to the shaft of the pillar were of one cubit: these make four cubits; the row which was at the top of all the chapter was also of one cubit, in all five cubits. From the different accounts in scripture of the height of these pillars some have fancied two different cubits, one double of the other. See the article CUBIT.

Mr. Hutchinson has an express treatise on these two columns before the temple, attempting to shew that the system of this world was represented on these supporters; which he insists was given in writing by God to David, and by him to Solomon; and wrought by Hiram upon the pillars. See *Hutchinson's Works, Vol. XI.*

**BOSOM.** We put the things which we most value in our bosom. The wife of thy bosom, or her who rests in thy bosom, is an expression very familiar in scripture, to signify a lawful wife. Lazarus was carried into Abraham's bosom, (Luke xvi. 22, 23.) as a favourite child is received within the arms and bosom of his father. St. John (i. 18.) tells us, that the son of God is in the bosom of the father, thereby describing his perfect union with him. The beloved apostle (John xiii. 23.) lay with his head leaning on our Saviour's bosom, at his last supper with his apostles: it was then customary to lie down at table with the head turned towards it, and the feet from it. Thus St. John, who was below Jesus, had his head near him, and reclined it on his bosom.

**BOTTLE,** among the antient Hebrews, was a cag, made generally of goat's skin, with the hair on the inside, well pitched and sewed together, wherein oil and other liquors were kept, and the mouth whereof was through one of the animal's paws. There is frequent mention of bottles in scripture. When Abraham dismissed Hagar, (Gen. xxi. 14 and 15.) he gave her and her son bread, and water in a bottle, for their journey. The Gibeonites, the better to deceive Joshua (ix. 4. 13.) and the elders of the people, shewed them their old bottles, telling them, that they had brought them new from their own homes, thereby hoping to convince them that they came from some remote country. Jael, the wife of Heber the Kenite, opened a bottle full of milk, and offered Sisera some of it

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to drink. Judges iv. 19. Our Saviour says, (Matt. ix. 17.) 'That men do not put new wine into old bottles, else the bottles break and the wine runneth out.' His apostles, before the descent of the Holy Ghost upon them, were not capable either of comprehending or practising all the perfections which Jesus Christ came to teach mankind, and in that case were justly compared to old bottles.

**BOW,** a weapon of defence, made of wood, horn, or other elastic matter, which, after being strongly bent, by a string fastened to its two ends, in returning to its natural state, throws out an arrow with great force. See the article **ARROW.**

The bow is the most antient and universal of all weapons: it has been found to obtain among the most barbarous and remote people, and who had the least communication with the rest of mankind. David (Psalm. xviii. 34.) thanks God, for teaching his hands to war, so that a bow of steel is broken by his arms; whereby is to be understood his military skill and power. In like manner, when the Hebrews would say, that God would destroy the power of any people or nation, they frequently use the expression, God will break their bow; as in these words, 'I will break the bow of Israel in the valley of Jezreel.' Hosea i. 5. A deceitful bow (*ib.* vii. 16.) signifies one that is not well strung.

**Rain-BOW.** See **RAINBOW.**

**BOWELS.** The bowels are the seat of mercy, tenderness and compassion. Joseph's bowels were moved at the sight of his brother Benjamin; (Gen. xliii. 30.) he perceived himself to be softened and concerned. The true mother of the child whom Solomon commanded to be divided into two parts, (1 Kings iii. 26.) felt her bowels to be moved at this proposition, and consented that he should be given to her who was not his real mother. She was touched with compassion. St. Paul



Paul recommends it to the faithful, to have bowels of mercy for their brethren; (Colof. iii. 12.) he praises Philemon (7.) for having refreshed the bowels of the saints; and begs of him, (*ib.* 12.) to receive Onesimus as his own bowels. The Hebrews likewise sometimes placed wisdom and understanding in the bowels. 'Who hath put wisdom in the inward parts?' (or in the bowels) says Job. xxxviii. 36. 'Thy law,' says the Psalmist, (xl. 8.) 'is in the midst of my bowels,' or within my heart, &c.

BOZEZ, the name of a rock, which Jonathan the son of Saul climbed up, when he went to attack the Philistines. 1 Sam. xiv. 4.

BOZRA, or BEZER, or BOSOR. See BEZER.

BRANCH, a name sometimes applied by the prophets to the Messiah. 'Behold the man whose name is the Branch,' says Zachariah; (vi. 12.) and again, (*ibid.* iii. 8.) 'Behold I will bring forth my servant, the Branch.' The Messiah is called likewise by the same name in Isaiah; iv. 2. and Jeremiah; xxiii. 5, and xxxiii. 15. being the branch of the house of David; and having this denomination also by way of prophecy of his miraculous birth of a virgin.

BREAD, in the scripture stile, is taken for all sorts of food; thus, 'In the sweat of thy face shalt thou eat thy bread.' Gen. iii. 19. 'I will fetch a morsel of bread; and comfort ye your hearts,' says Abraham to his guests. *ib.* xviii. 5. 'If God will give me bread to eat,' said Jacob when he made his vow at Bethel. *ib.* xxviii. 20. 'Call him that he may eat bread,' that is, invite him that he may come and eat with us, &c. Ex. ii. 20. Manna is called bread from heaven. *ib.* xvi. 15. God, in giving it, says, that he feeds his people with bread, that he gives them bread in abundance, &c.

The antient Hebrews had several ways of baking bread. They often baked

it under the ashes. Abraham served three angels whom he received into his tent with cakes baked upon the hearth. Gen. xviii. 6. The Hebrews, at their departure out of Egypt, baked some of these unleavened cakes for their journey. Ex. xxii. 39. Elijah in his flight found a cake at his bolster, which had been baked upon the coals, and a cruse of water. 1 Kings xix. 6. The same Elijah (*ib.* xvii. 13.) desired the widow of Zarephath to make a cake for him.

The Arabians, and other eastern people among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eat the same day: but the crust is black and burnt; and retains a smell of the materials that were used in baking it. This may serve to explain a passage in Ezekiel, iv. 9, 10, 12, 13. The Lord commands this prophet to take wheat, barley, beans, millet, and fitches, and to make bread thereof, and bake that bread with human excrements, in the sight of all the people. The prophet expressing an extreme reluctance to this, God permitted him to bake it with cow-dung instead of human dung, as the Arabians do at this day, as we learn from *D' Arvieu Coutumes des Arabes*. c. 14.

During the whole octave of the passover, the Hebrews use only unleavened bread, as a memorial that at the time of their departure out of Egypt, they wanted leisure to bake leavened bread; and having left the country with precipitation, they were content to bake bread which was not leavened. Ex. xii. 8. See PASSOVER.

The practice of the Jews at this day, with relation to the use of unleavened bread, is as follows, according to Leo of Modena. They are forbid to eat or have in their houses, or any place belonging to them, either leavened bread, or any thing else that is leavened.

leavened. That they may the better observe this rule, they search into all the corners of their houses, with the most scrupulous exactness, for all bread or paste, or any thing like them that is leavened. After they have thus well cleansed their houses, they whiten them, and furnish them with kitchen and table utensils all new, and with others which are to be used only on that day. If they are moveables, which have served only for something else, and are made of metal, they have them polished, and put into the fire, to take away all the impurity which they may have contracted by touching any thing leavened. All this is done on the 13th day of Nisan, or on the vigil of the feast of the passover, which begins with the 15th of the same month, or the 14th day in the evening: for the Hebrews reckon their day from one evening to another.

On the 14th of Nisan, at eleven o'clock, they burn the common bread, to shew that the prohibition of eating leavened bread is then commenced; and this action is attended with words, whereby the master of the house declares, that he has no longer any thing leavened in his keeping; that at least he believes so. Immediately after this, they set about making unleavened bread, and make as much as they shall have occasion for during the whole octave of the passover. They take care that the meal they use has been neither heated nor moistened; and lest their bread should rise, they put it speedily into the oven; and when they take it out, they keep it in some very clean place. Thus their bread is made in flat heavy cakes, of different figures. They knead them together with milk, sugar, and eggs, but always take particular care not to have leaven in them. Moses (Numb. xv. 20.) enjoined the Israelites, upon their arrival in the promised Land, to offer up a cake of the first of their dough, for an heave-offering in their

generations. These first fruits of bread or dough were given to the priest or Levite, who dwelt in the place where the bread was baked; and if there was no priest or Levite there, the first part of the dough designed for the Lord or his minister was thrown into the fire, or the oven. The quantity of bread to be given for first fruits was not settled by the law, but custom and tradition had determined it to be between the fortieth part of the whole mass at most; or at least the sixtieth, according to St. Jerom. Philo remarks, that something was set apart for the priest as often as they kneaded, but does not say how much this was.

*Shew BREAD*, the name given to those twelve cakes of bread which the Hebrew priests placed every sabbath day upon the golden table in the sanctuary. Ex. xxv. 30, and Levit. xxiv. 5—9. The Hebrew term literally signifies *Bread of Faces*; these cakes being square, and having as it were four faces or sides. They were called shew-bread by the Greek and Latin writers, because they were exposed to public view before the ark. The table on which they were placed was called the table of shew-bread. The shew-bread consisted of twelve cakes, according to the number of the tribes. These were served up hot on the sabbath day, and at the same time the stale ones, which had been exposed during the whole week were taken away. It was not lawful for any one to eat of this bread, but the priests only. David however, compelled by urgent necessity, broke through this restriction; 1 Sam. xxi. 3, 4. and our Saviour (Matt. xii. 4.) makes use of this example to justify his apostles, who eat ears of corn, and bruised them on the sabbath day. This offering of the shew-bread was accompanied with salt and frankincense, which was burnt upon the table, at the time when they set on fresh cakes. Authors are not agreed as to the man-



ner in which the cakes of shew-bread were ranged upon the table. Some think there were three piles of them, of four in each; others say there were but two piles, of six cakes in each. The rabbins tell us, that between every two cakes, or loaves, there were two golden pipes supported by forks of the same metal, whose end rested upon the ground, to convey air to the loaves and hinder them from growing mouldy.

It appears from some places in scripture, (Ex. xxix. 32, and Numb. vi. 15.) that there was always near the altar, a basket full of bread, in order to be offered together with the ordinary sacrifices. Of the different sorts of bread, which were offered in the temple, as well with the sacrifices as with the offerings of flour, cakes, loaves, grains, &c. we shall speak of them under the article OFFERING.

Moses forbids the priests (Levit. xxii. 25.) to receive bread from the hands of strangers; or any thing else that they would give: because all these gifts are corrupted. There are different opinions concerning the intention of this law: Some, as Tostatus, Cajetan, and others, pretend, that under the name of bread we are to understand all sorts of sacrifices and offerings: because the victims that are slain, are in scripture sometimes called the *Bread of God*. Others, that God forbids the receiving sacrifices of any kind, or any real offering immediately from the hands of infidel people, but only money, wherewithal to purchase offerings and victims: but Le Clerc observes, that this last opinion has been confuted by Selden *de Jure N. & G.* lastly, others explain it literally of offerings of flour, bread, or cakes, that none of these are to be received in the temple from the hand of an idolater or infidel.

God threatens to break the staff of bread; (Levit. xxvi. 26, &c.) that is, to send the scourge of famine among the Israelites. To eat or devour any

one like bread (Numb. xiv. 9.) is to destroy him without resistance, without scruple, and with ease.

Bread and water are used for all sustenance in general. Thus it is said, (Deut. ix. 9. 18.) that Moses continued forty days upon mount Sinai without eating bread, or drinking water. God complains of the Moabites and Ammonites, (Deut. xxiii. 4.) because they did not meet the Israelites with bread and water. Nabal, in answer to David's message, said, 'Shall I take my bread and my water, and give them to men whom I know not?' Obadiah, the governor of king Ahab's house, (1 Kings xviii. 13.) fed an hundred prophets of the Lord with bread and water.

The bread of affliction and the water of affliction (1 Kings xxii. 27, and 2 Chr. xviii. 26.) are the same thing as a little bread and a little water. As the Hebrews generally made their bread very thin, and in the form of little flat cakes or wafers, they did not cut it with a knife, but brake it, which gave rise to that expression so usual in scripture of *breaking bread*, to signify eating, or sitting down to table.

By the bread of tears, (Psal. lxxx. 5.) and by the bread of sorrow, (*ib.* cxxvii. 2.) are to be understood continual sorrows and tears, which make us lose the thoughts and desire of eating and drinking. By the bread of wickedness, and the bread of deceit (Prov. iv. 17, and xx. 17.) are meant any acquisition by criminal and fraudulent practices. 'Cast thy bread upon the waters, for thou shalt find it after many days,' says Solomon: (Ecclef. xi. 1.) that is to say literally, sow thy corn in a soil that is well watered, and thou shalt reap a plentiful harvest; or in a moral sense, Be liberal of thine alms; do not refuse thy assistance to any one, and thou shalt receive a reward suitable to thy generosity, and the extent of thy charity.

The eucharist, or sacrament of the Lord's

Lord's supper, is often denominated in the New Testament by the word bread, bread of life, bread which giveth life, the bread which we break; and the holy communion is mentioned under the term breaking of bread. In the institution of the Eucharist, our Saviour broke the bread, which he had consecrated, and distributed it to his apostles; (Matt. xxvi. 26.) from whence it is, that to break bread, and the breaking of bread, in the books of the New Testament, are used likewise for celebrating the holy Eucharist.

BREAST-PLATE, or BREAST-PLATE of *Judgment*, called also PECTORAL, and RATIONAL, one part of the priestly vestments, antiently

worn by the Jewish high-priests. It was about ten inches square, (Ex. xxviii. 13—31.) and consisted of a folded piece of the same rich embroidered stuff, of which the ephod was made. It was wore on the high-priest's breast, and was set with twelve precious stones, on each of which was engraven the name of one of the tribes. They were set in four rows, three in each row; and were divided from each other by the little golden squares or partitions in which they were set. The names of these stones, and that of the tribes engraven on them, as also their disposition on the breast-plate, were as follows.

<i>Sardine,</i> REUBEN.	<i>Topaz,</i> SIMEON.	<i>Carbuncle,</i> LEVI.
<i>Emerald,</i> JUDAH.	<i>Sapphire,</i> DAN.	<i>Diamond,</i> NAPHTALI.
<i>Ligure,</i> GAD.	<i>Agate,</i> ASHER.	<i>Ametbyst,</i> ISSACHAR.
<i>Beryl,</i> ZEBULUN.	<i>Onyx,</i> JOSEPH.	<i>Jasper,</i> BENJAMIN.

This breast-plate was fastened at the four corners, those on the top to each shoulder, by a golden hook or ring, at the end of a wreathen chain; and those below to the girdle of the ephod, by two strings or ribbons, which had likewise two rings and hooks. This ornament was never to be severed

from the priestly garment; and it was called the memorial, to put the priest in mind how dear those tribes ought to be to him, whose names he wore on his breast. It was also called the breast-plate of judgment, because it had the divine oracle of Urim and Thummim annexed to it. See the  
S 3 articles



articles URIM and THUMMIM, and EPHOD.

BROOK is distinguished from a river, by its flowing only at particular times; for example, after great rains, or the melting of the snow; whereas a river flows constantly at all times. However, this distinction is not always observed in scripture; and one is often taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and other rivers, the name of brook. Thus the Euphrates (Isaiah xv. 7.) is called the brook of willows. It is observed, that the Hebrew word נחל *Nachal*, which signifies a brook, is also the term for a valley; whence the one is often placed for the other in different translations of the scriptures; thus that which the Septuagint translate *the brook of Cords*, (Joel, iii. 18.) and the authors of the Vulgate, *the brook of Thorns*, our translators of the Bible have rendered *the valley of Shittim*, and is thought to be the brook Kidron, which running between the city of Jerusalem and the mount of Olives, discharges itself into the Dead-Sea. The course of the brook Besor has already been taken notice of under its proper name. The brook Eshcol, Calmet is of opinion lay to the south of Judah, and the lot of Simeon, not far from the valley of Sorek. Other brooks, whose courses and directions will be taken notice of in their proper places, are the brook Zered, the brook Arnon, the brook Jabbok, the brook Kishon, the brook Cherith, and the brook Gaash.

BROTHER is understood in scripture not only in the common and particular signification of the word, but likewise in general, for a relation, a man of the same country, of the same nation; and still more general, for a man of whatever country. Brother is likewise used sometimes for one who resembles another in either good or evil qualities: thus the Proverbs (xviii. 9.) 'He that is slothful in his work,

' is brother to him that is a great waster: and Job, xxx. 29.' I am a brother to dragons, and a companion to owls; that is, I have imitated them in their doleful cries, &c. Brother is likewise to be understood for friend or husband; as sister, for wife. 'O! that thou wert as my brother, that suckled the breasts of my mother!' Cant. viii. 1. And, (*ibid.* iv. 9.) 'Thou hast ravished my heart, my sister, my spouse.' According to the law of Moses, the brother of a man who died without children was obliged to marry the widow of the deceased, to raise up children to him, that his name and memory might not be extinct in Israel. Deut. xxv. 7. See the article WIDOW.

To BUILD. Besides the common and proper signification of this word, it is used in scripture to denote the production of a numerous posterity; thus Nathan the prophet (2 Sam. vii. 27.) promises David, on the part of God, that he would build his house for him; that is, he would give him children and successors.

BUKKI, an high-priest of the Jews, the son of Abishua, and father of Uzzi. 1 Chr. vi. 5.

BUL, the eighth month of the ecclesiastical year of the Jews, though but the second month of the civil year. It answers to our October, and consists of twenty-nine days. On the sixth day of this month, the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah in the presence of their unhappy father, whose eyes, after they had been witnesses of this sad spectacle, he ordered to be put out. 2 Kings xxv. 7. We find the name of this month mentioned in scripture but once, viz. in 1 Kings. vi. 38.

BULL. By this word we generally understand the male of the ox kind, and which being castrated, we call an ox, or bullock. But the ancient Hebrews having never cut or castrated any

any creature, (Lev. xxii. 24.) had no particular term for what we call a bull, distinct from that of an ox or bullock: wherefore, wherever we meet in scripture with the word ox, we are to understand a bull by it. This animal was reputed by the Hebrews to be clean, and was generally made use of by them for sacrifices. The beauty of Joseph is compared to that of a bullock. Deut. xxxiii. 17. The Egyptians had a particular veneration for this animal. They paid divine honours to it; and the Jews imitated them in their worship of the golden calves or bulls in the wilderness, and in the kingdom of Israel. See CALF.

A bull in a figurative and allegorical sense is taken for powerful, fierce, and insolent enemies. 'Many bulls have compassed me, strong bulls of Bashan have beset me round,' says the Psalmist; (xxii. 12.) and again, (lxviii. 30.) 'Rebuke the company of spearmen, the multitude of the bulls.'

BURIAL, the act of interring a dead body, and depositing it in the ground. The Hebrews have at all times been very careful in the burial of their dead, and to be deprived of it was reputed the last and severest of punishments. Burial was denied to none, not even to enemies: but it was not allowed to self-murderers, till after sun-set; and the souls of such persons were believed to be plunged into hell. This mighty concern for burial proceeded from the persuasion they had of the soul's immortality. *Tacit. Hist. l. v. c. 5.*

The scripture threatens the wicked with a deprivation of burial, as one of the greatest dishonours that could be thrown upon them: thus, (Eccles. vi. 3.) 'If a man beget an hundred children, and live many years, so that the days of his years may be many, and his soul be not filled with good, and also that he have no burial, I say that an untimely

'birth is better than he.' Jeremiah (viii. 2.) threatens the kings, priests, and false prophets, who had adored idols, that he would have their bones thrown out of their graves, like dung upon the earth. The same prophet (xxii. 18, 19.) foretold that Jehoiakim king of Judah, who built his house by unrighteousness, and gave himself up to avarice, violence, and all manner of vice, should be buried with the burial of an ass; that he should be cast out of the gates of Jerusalem into the common sewer.

There was nothing determined particularly as to the place of burying the dead. There were graves in the town and country, upon the highways, in gardens, and mountains. Those belonging to the kings of Judah were in Jerusalem and the king's gardens. Ezekiel intimates, that they were dug under the mountain which the temple stood upon; since God says, that for the future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in his garden.

The Kings of Israel had their burying places in Samaria. Samuel was interred in his own house; Moses, Aaron, Eleazar and Joshua in mountains; King Saul, Deborah, and Rebekah's nurse, under trees. It is affirmed that the sepulchres of the people of Jerusalem were in the valley of Kidron. Therelike were the burying places for foreigners.

We are told by Leo of Modena, that what we term a church-yard, the Jews call *the house of the living*, to shew their belief of the immortality of the soul, and of the resurrection; and when they come thither bearing a dead body, Buxtorf tells us, that they address themselves to those who lie there, as if they were still alive, and say, 'Blessed be the Lord who hath created you, fed you, brought you



‘ up, and at last in his justice taken  
‘ you out of the world. He knows  
‘ the number of you all, and will in  
‘ time receive you. Blessed be the  
‘ Lord, who causeth death, and re-  
‘ stores life.’

When the Jews are come with the funeral to the burying-place, the blessing directed to the dead, as above mentioned, is repeated, the body is put down upon the ground, and if it be a person of distinction, a kind of funeral oration is read over him; then they walk round the grave, reciting a pretty long prayer, which they call the *righteousness of judgment*: because therein, they return thanks to God for having pronounced an equitable judgment, concerning the life and person of the deceased. It begins with these words in Deuteronomy, (xxxii. 4.) ‘ He is the rock, his work ‘ is perfect:’ then a little sack full of earth is put under the dead person’s head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his cloaths: the dead body is laid down into the grave, with his face turned towards heaven; and they cry to him, *Go in peace*; or rather, *Go to peace*, according to the Talmudists. The nearest relations are the first that throw earth upon the body. After them all who are there present do the same with their hands, or with shovels. This done, they retire walking backwards, and before they go out of the burying ground, they pluck bits of grass three times, and cast them behind their backs, saying, ‘ They shall flourish ‘ like grass of the earth.’ Psa. lxxii. 16. Monuments were erected in memory of a king, a hero, and prophet, or a warrior: but it does not appear that there were any epitaphs inscribed upon the tombs of the antient Hebrews. However, we find that king Josiah, destroying the tombs of the false prophets of Baal, and of the priests belonging to

the golden calf, took notice of a sepulchral inscription: for he said (2 Kings xxiii. 17.) ‘ What title is that ‘ I see? And the men of the city told ‘ him, It is the sepulchre of the man ‘ of God, which came from Judah, and ‘ proclaimed those things which thou ‘ hast done against the altar of Bethel.’

BURNING BUSH, that wherein the Lord appeared to Moses at the foot of mount Horeb. Ex. iii. 2. Not far from hence, as Moses was feeding his father-in-law Jethro’s flocks, he saw a bush on fire; and, as he thought, flaming a considerable while, but not in the least damaged, or consumed. This raised his curiosity to go a little nearer, and see if he could discover the cause of it: but as he approached, he heard a voice out of the bush calling unto him, ‘ Put off thy ‘ shoes from off thy feet, for the place ‘ whereon thou standest is holy ‘ ground.’ Justin Martyr, in his second apology, is of opinion that the custom of putting off the shoes, both among the Jews and Gentiles, before they began to officiate in holy things, took its rise from this precept given to Moses: but our learned Mr. Mede seems to be off a different opinion, viz. that Moses did not give the first occasion to this rite, but that it was derived from the patriarchs before him, and transmitted to future ages from that antient, general tradition. It is certain that Pythagoras, who took his institutes chiefly from the Egyptians, delivers it as a rule in his rubric, *Ὁὖν χρὴ ἀνυποδίσσον, καὶ πρὸς ἱερὰ προσέειναι*, i. e. *he who sacrifices should put off his shoes, and so approach to the holy ordinance*; and therefore God, in compliance to an ancient custom then in practice among the Egyptians, might speak to Moses, who was a person well acquainted with their ceremonies, to decalceate, as very well knowing that it would be a means to create in him a greater reverence to the divine presence, and a more awful attention to what he was going

to say. *Patrick's and Le Clerc's Commentaries.*

As to the person that appeared in the bush, the text says, (*ibid.*) 'That the angel of the Lord appeared unto him in a flame of fire, out of the middle of the bush:' but whether it was a created angel, speaking in the person of God, or God himself, or (as the most received opinion is) Christ the son of God, has been matter of some controversy among the learned. Those, who suppose it no more than an angel, seem to imply that it would be a diminution of the majesty of God, to appear upon every occasion, especially when he has such a number of celestial ministers, who may do the business as well. But considering that God is present every where, the notification of his presence by some outward sign in one determinate place, (which is all we mean by his appearance) is in our conception less laborious (if any thing laborious could be conceived of God) than a delegation of angels upon every turn from heaven, and seems in the main to illustrate rather than debase the glory of his nature and existence. But however this be, it is plain that the angel here spoken of was no created being, from the whole context, and especially from his saying, 'I am the Lord God, the Jehovah,' &c. since this is not the language of angels, who are always known to express themselves in such humble terms as these, 'I am sent from God; I am thy fellow servant,' &c. It is a vain pretence to say, that an angel as God's ambassador may speak in God's name and person; for what ambassador of any prince ever yet said, 'I am the king?' Since therefore no angel, without the guilt of blasphemy, could assume these titles, and since neither God the father, nor the Holy Ghost, are ever called by the name of angel, *i. e.* a messenger, or person sent, whereas God the son is called by the prophet Malachi

(chap. iii. 1.) 'The angel of the covenant,' it hence seems to follow, that this angel of the Lord was God the son, who might very properly be called an angel, because in the fulness of time he was sent into the world in our flesh, as a messenger from God, and might therefore make these his temporary apparitions, presages, and forerunners, as it were, of his more solemn mission. *Pool's Annotations.*

BUTTER is taken in scripture, as it has been almost perpetually in the east, for cream, or liquid butter. (See *Calmet's Commentary upon Genesis xviii. 8. and the supplement at the end of the Revelations.*) Bochart shews that children were fed with butter and honey; (Isaiah vii. 15. 22.) that is to say, with milk-diet, with cream and honey, which was very common in Palestine.

BUZ, the son of Nahor and Milcah, and brother to Huz. Gen. xxii. 21. Elihu, one of Job's friends, was descended from Buz the son of Nahor. The scripture (Job xxxii. 2.) calls him the Buzite of the kindred of Ram, Ram being put for Aram. The prophet Jeremiah (xxv. 23.) threatens the Buzites with the effects of God's wrath. They dwelt in Arabia Deserta.

This was also the name of the son of Abihail, and father of Jahdo of the tribe of Judah. 1. Chr. v. 14.

BUZI, a priest, the father of the prophet Ezekiel. i. 3.

BYSSUS, *בִּיץ* Butz, *Byssos*, a word which frequently occurring both in the Old and New Testament, the translators of our English Bible, together with some others, have constantly rendered by *fine linen*. But by this word is generally understood of a fine sort of thready matter, produced in India, Egypt, Judea, and about Elis in Achaia, of which the richest apparel was antiently made, especially that wore by the priests, both Jewish and Egyptian. There are some versions of



of the Bible, as Calvin's and the Spanish, -printed at Venice in 1556, that explain the word by silk; and yet Byssus must have been different from our silk, as appears from a multitude of antient writers, and particularly by Julius Pollux. M. Simon, who renders the word by fine linen, adds a note to explain it, viz. There was a kind of fine linen very dear, which the great lords alone wore in this country, as well as in Egypt: this agrees perfectly well with the account given by Hesychius as well as what is observed by Bochart, that the Byssus was a finer kind of linen, which was frequently dyed of a purple colour.

Mr. Bradley will have the Byssus to be the same with our cotton; others take it to be the *linum asbestinum*; and a late author takes it for the lock, or bunch of silky hair, found adhering to the pinna marina, by which it fastens itself to the neighbouring bodies. Calmet observes, that we are carefully to distinguish between three sorts of things which are generally confounded, and are comprehended under the name of linen. 1. The Hebrew **כֹּתֵן**, *bad*, which signifies linen. 2. **שֵׁשׁ**, *Seesch*, which signifies cotton; and 3. **בֹּז**, *Buz*, or *Butz*, which is what we commonly call byssus, and is the silk growing on a certain shell-fish called pinna. Nevertheless, our author

owns, that he has some doubt concerning this last interpretation, because we do not find the name buz in the Hebrew text of Moses, though the Greek and Latin interpreters have made use of the word Byssus, to signify the fine linen of certain habits belonging to the priests. There is therefore room to believe that it was not the design of Moses to speak of it. The word Buz is not to be met with in the Bible, excepting in the places following. In the first Chronicles (xv. 27.) we find David dressed in a mantle of Buz, with the singers and all the Levites; as they were also said to be in 2 Chr. v. 12. *ib.* ii. 14. We find the cunning man sent by Hiram king of Tyre to Solomon, skilled to work in purple, in blue, and buz, &c. *ibid.* iii. 14. Solomon uses buz in the vails of the temple and sanctuary. In Esther (i. 6.) we read that Ahasuerus's tents were upheld by cords of buz; and (*ib.* viii. 15.) that Mordecai was clothed with a mantle of purple and buz, when king Ahasuerus honoured him with the first employment in the kingdom. In Ezekiel (xxvii. 16.) we have buz enumerated among the rich merchandize of Tyre that was bought by the Syrians. Lastly, it is observed, that there was a manufacture of buz in the city of Beersheba in Palestine. 1 Chr. iv. 21.

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**C**AB, or KAB, an Hebrew measure of capacity, containing the sixth part of a seah, or an eighteenth of an epha: the cab of wine contained two English pints; and the cab of corn  $2\frac{5}{8}$  pints corn-measure. At the siege of Samaria, the famine was so great, that the fourth part of a cab of pigeons dung, or rather of a sort of chick-pease, was sold for five pieces of silver. See the articles BENHADAD, and DOVE.

CABBALA, properly signifies tradition, and is the name of a mysterious kind of science, thought to have been delivered by revelation to the antient Jews, and transmitted by oral tradition to those of our times; serving for the interpretation of the books both of nature and scripture. The manner in which Maimonides explains the cabbala, or traditions of the Jews, in his preface to the Mishna, is as follows: 'God not only delivered the law to Moses on mount Sinai, but the explanation of it likewise. When Moses came down from the mount, and entered into his tent, Aaron went to visit him; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithmar the sons of Aaron were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrim, came in. Moses again declared the same laws to them, with the interpretation of them, as he had done before to

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' Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon mount Sinai; Eleazar and Ithmar, three times; the seventy elders, twice; and the people, once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.'

The cabbala therefore is properly the oral law of the Jews, delivered down by word of mouth from father to son; and it is to these interpretations of the written law, that our Saviour's censure is to be applied, when he reproves the Jews for 'making the commands of God of none effect, through their traditions.' Mark vii. 13. Some of the rabbins pretend, that the origin of the cabbala is to be referred to the angels; that the angel Raziel instructed Adam in it; the angel Japhiel, Shem; the angel Zedekiel, Abraham, &c. But the truth is, these explications of the law are only the several interpretations and decisions of the rabbins on the law of Moses, in the framing of which, they studied principally the combinations of particular words, letters, and numbers, and by that means pretended to discover clearly the true sense of the difficult passages of scripture.

This is properly the artificial cabbala, to distinguish it from simple tradition; and



and it is of three sorts: The first, called Gematria, consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew letters of **יכא** *Jabo-schiloh*, i. e. *Schiloh shall come*, make up the same arithmetical numbers as **טשיח** *Messiah*, the Messiah, from whence they conclude that Schiloh signifies Messiah.

The second kind of artificial cabbala, which is called Notaricon, consists in taking each particular letter of a word for an intire diction, for example, of **בראשית** *Bereschith*, which is the first word of Genesis, composed of the letters B. R. A. SCH. I. TH. they make, *Bara-Rakia-Arez-Schamaim-Jam-Tehomoth*, i. e. *He created the firmament, the earth, the heavens, the sea and the deep*; or in the forming one intire diction out of the initial letters of many; thus, in *Atab-Gibbor-Leholam-Adonai*, i. e. *thou art strong for ever, O Lord*, they put the initial letters of each word that compose this sentence together, and form the word **אגלא** *Agla*, which signifies either *I will reveal*, or *a drop of dew*, which is the cabbalistic name of God.

The third kind of cabbala, called *The-mura*, consists in changing and transposing the letters of a word: thus, of the word *Bereschith*, with which Genesis begins, they make *A-betisri*, which signifies the *first of the month Tizri*, and infer from thence, that the world was created on the first day of the month Tizri, which answers nearly to our September. The Cabbala, according to the Jews, is a noble and sublime science, conducting men by easy methods to the profoundest truths. Without it, they think the holy scriptures could not be distinguished from profane books, wherein we find some miraculous events, and as pure morality as that of the law, if we did not penetrate into the truths locked up under the external cover of the literal

sense. Some visionaries among the Jews believe that Jesus Christ wrought his miracles by virtue of the mysteries of the cabbala. Some learned men are of opinion, that Pythagoras and Plato learned the cabbalistic art of the Jews in Egypt. Others, on the contrary, say that the philosophy of Pythagoras and Plato furnished the Jews with the cabbala. Most of the heretics in the primitive Christian church, fell into the vain conceits of the cabbala, particularly the Gnostics, Valentinians, and Basilidians; and Henry More assures us, (*in his pref. to his Opp. Philos.*) that all his learning and philosophy ended in mere Scepticism, till he applied his mind to the divine and hidden science of the cabbala, which in a short time brought him forth into the most glorious light, and filled his soul with notions utterly ineffable.

On the other hand, Dr. Burnet examines into the merits of the several parts of the cabbala, and finds it to be without any rational foundation, and not conducing to any real knowledge. But he conjectures that the most antient cabbala, before it was confounded and defiled with fables, might contain something of the original of things, and their gradations; particularly, that, before the creation, all things had their being in God; that from him they flowed as emanations; that they will all flow back again into him, when they are destroyed; and that there will succeed other emanations and regenerations, and other destructions and absorptions to all eternity, as they had been from all eternity; that nothing is produced out of nothing, and that the things produced never return to nothing, but always have their subsistence in God. *Burn. Archæol. lib. I. c. 7. Philosoph. Transact. No. 201.* See the next article.

CABBALISTS, a sect among the Jews who follow and practise the cabbala,

bala, or interpret scripture according to the rules of the literal cabbala above laid down. The Jews were divided into two general sects; the Caraites, who refuse to receive either tradition or the Talmud, or any thing but the pure text of scripture; and the Rabbimists, or Talmudists, who beside this, receive the traditions of the antients, and follow the Talmud. These latter are again divided into two other sects; pure Rabbins, who explain the scripture in its natural sense by grammar, history, and tradition; and Cabbalists, who discover hidden mystical senses, which they suppose God to have couched therein, and make use of the cabbala and the mystical rules and methods above-mentioned. These are therefore of opinion, that there is not a word, letter, or accent in the law, without some mystery in it. The first cabbalist author that we know of, is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus.

**CABBON**, a city in the tribe of Judah. Josh. xv. 40.

**CABUL**, the name which Hiram king of Tyre gave to the twenty cities in the land of Galilee, of which Solomon made him a present, in acknowledgment for the great services he had done him in building of the temple. 1 Kings ix. 13. These cities not being agreeable to Hiram, when he came to see them, he called them the land of Cabul, which in the Hebrew tongue denotes displeasure or dirty. As to the situation of these cities, it is but reasonable to suppose that they lay near to Tyre, whereof Hiram was king. *Wells's Geogr. of the Old Test.*

Grotius is of opinion, that the cities which Pharaoh had conquered from the Philistines, and yielded up to Solomon, were comprized among the cities of Cabul. And the generality of authors are of opinion, that the city of Cabul mentioned in Joshua, (xix. 27.) was one of these; and it was probably on this occasion, that Hiram gave

this name to the other cities whereof Solomon had made a cession to him.

**CÆSAR**, a title borne by all the Roman emperors, from Julius Cæsar to the destruction of that empire. It took its rise from the surname of the first emperor C. Julius Cæsar; and this title, by a decree of the senate, all the succeeding emperors were to bear. It was also used as a title of distinction for the intended or presumptive heir of the empire. In scripture, the reigning emperor was generally mentioned by the name of Cæsar, without expressing any other, under which he was more known in history. For example, Jesus Christ calls Tiberius, Cæsar, without adding any other appellation, saying, 'Render unto Cæsar the things that are Cæsar's.' Matt. xxii. 21. And St. Paul (Acts xxv. 10.) mentions Nero under the same title only: 'I appeal unto Cæsar;' that is to say, to Nero, who then reigned.

**CÆSAREA**, a city built by Herod the Great, and thus called in honour of Augustus, being formerly called the tower of Strato. This city stood on the sea-side, on the coast of Phœnicia, upon the pass into Egypt; and was very convenient for trade, but that it had a bad harbour. To remedy this therefore, he ordered a mole to be made in the form of a half-moon, and large enough for a royal navy to ride in. The buildings of this town were all of marble, as well the private houses as the palaces; but the master-piece of all was the port, whereof we meet with a description in Josephus's Antiq. Lib. xv. c. 13. This city, which was six hundred furlongs from Jerusalem, is often spoken of in the New Testament. Here it was that king Agrippa was smitten of the Lord in neglecting to give God the glory, when the people were so liberal to him of their praises. Cornelius the Centurion, who was baptized by St. Peter, lived at Cæsarea. Acts x. 1, &c. There Philip the Deacon, with his four maiden daughters, had their habitation. *ib.* viii. 40. At Cæsarea



Cæsarea the prophet Agabus foretold to Paul, that he would be bound and confined by his enemies at Jerusalem. *ib.* xxi. 8, &c. Lastly, the same apostle continued two years a prisoner at Cæsarea, till he was conducted to Rome, where he had appealed to Nero's tribunal. *ib.* xxiii. xxiv. xxv.

CAIAPHAS, or CAIPHAS. See the article CAIPHAS.

CAIN, the eldest son of Adam and Eve, and the first child that was ever born, came into the world, it is generally thought, towards the end of the first year after the creation. When Cain was grown up, he applied himself to agriculture, as did his brother Abel to feeding his flocks. Gen. iv. 2, &c. Upon a certain day, Cain having offered the first fruits of his labour to the Lord, and Abel the firstlings, or, as some will have it, the milk of his flock, God gave a visible token of his acceptance of Abel's sacrifice, in preference to that of Cain, which so enraged and transported him with envy against his brother, that his countenance was entirely changed; whereupon God condescended to expostulate the matter with him, saying, Why art thou troubled and dejected? If thou dost well, shalt thou not be accepted? And if thou dost not well, shall not punishment be the consequence of thy sin? Abel shall be subject to thee, and thou, as first-born, shalt rule over him. But Cain, without regard to this kind admonition, suffered himself to be led away and directed wholly by his passions: whereupon taking his brother into the fields, under some pretence or other, he there rose up against him, and slew him. Then said the Lord to Cain, Where is thy brother Abel? He answered, I know not; am I my brother's keeper? God said, What hast thou done? The voice of thy brother's blood ariseth unto me from the ground, on which thou hast shed it. And now thou art cursed from the earth, which hath opened her mouth to receive thy

brother's blood from thy hand. When thou tillest it, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. Then Cain replied, My punishment is greater than I can bear: (or, as others render it, my iniquity is too great to be forgiven; or, as the Hebrew expositors take it, Is my iniquity too great to be forgiven?) Behold thou hast driven me from thy presence: (or from that happy converse with the deity, which, in the first ages of the world, it was customary for good men to enjoy: but Lightfoot, Heidegger, and Le Clerc, seem to be of opinion, that what we render 'the presence of the Lord,' was the proper name of that particular place where Adam, after his expulsion from Paradise, dwelt; and accordingly we find that part of the country which lies contiguous to the supposed situation of Paradise, called by Strabo, lib. 16. *πρόσωπον Θεῶν*.) a fugitive and a vagabond (continues Cain) shall I be in the earth, and every one that findeth me shall slay me. It shall not be so, said the Lord; for whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any thing finding him should kill him. Cain being thus banished from the presence of the Lord, retired into the land of Nod, lying east from the province of Eden. While he dwelt in this country, he had a son, whom he named Enoch, in memory of whom he built a city of the same name.

This is all we learn from scripture concerning Cain. Several questions relating to him are, however, proposed by different persons, and are treated of by the commentators. Such are, what the pretence or motive was which induced Cain to kill his brother Abel; what instrument he made use of; what resentment or revenge he apprehended; and to what country he retired. With regard to the two first questions, the reader will find the opinion of

of the commentators, and the traditions of the eastern countries, under the article ABEL.

In answer to the third of these questions, it is observed, that he dreaded the resentment of Abel's children, and of his other brothers and relations. He apprehended, that they would pursue and kill him, unless he retired to such a distance from them, that it might not be possible for him ever to fall into their hands. The opinions of the learned concerning the country he retreated to, will be seen under the article NOD.

Other questions in relation to Cain are, what the mark was that God fixed upon him; and, lastly, what death he died of. In answer to the first, there is a great diversity of opinions. Some will have it, that God produced a horn upon his forehead; and others, that he engraved a letter on it, for example, the first letter of the word Cain. Others are of opinion, that God produced such a trembling in all his limbs, as shewed his evil conscience and remorse for the sin he had committed: this last opinion is most followed by the fathers. The rabbins say, he had a dog with him, which went barking continually before him. As to the manner of Cain's death, the Rabbins tell us, that he was killed by Lamech, one of his nephews. Lamech, they say, by some accident became blind: but notwithstanding this misfortune, he sometimes went a hunting; upon which occasion he was led by his son Tubal Cain, who gave him notice when he saw any game. One day he heard a rustling in the thickets, occasioned by Cain, who being afraid of the society and conversation of men, was wont to lie lurking up and down in the woods: the lad mistook him for some beast stirring in the bushes, and directed his father how, with a dart or arrow, he might kill him. This Lamech did: but when he afterwards came to perceive his mistake, he beat Tubal Cain to death for misinforming

him; and then returned home to his two wives Adah and Zillah, and said, 'Adah and Zillah, (*id.* ver. 23.) hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.' But there is little certainty in this relation.

Josephus says, that Cain having settled at Nod, and built a city there for himself and his family, instead of being reformed by this state of exile, where-with God had punished him, he grew more wicked, and gave himself up to all sorts of irregularities and violence: he put himself at the head of a band of thieves, whom he had got together, and taught how to grow rich at the expence of others. He quite changed the old simplicity and honesty which reigned in the world, and introduced fraud and deceit in trade, by inventing weights and measures. He was the first who set particular bounds to fields, and who built and fortified a city.

Under the article ABEL, we have touched upon the traditions of the ancients, and have traced those of the Mahometans, as well as rabbins and eastern Christians, relating to the two brothers, down to the time wherein Cain killed Abel. It now remains to conclude that relation, so far as it concerns Cain, in this place. It is said, that from the moment he perpetrated that horrid act, he found himself terribly perplexed, chiefly from an apprehension that this crime should come to the knowledge of his father; to prevent which, not knowing how to dispose otherwise of his brother's body, he inclosed it in a skin, which for forty days he carried about with him, where-soever he went. But as the stink of the dead body grew troublesome to him, he was forced, from time to time, to set it down, and the birds of prey and wild beasts took the opportunity of falling upon it, and always carried off some pieces of it. One day Cain, while he was under this perplexity, perceived



perceived two ravens fighting in the air, one whereof falling down dead, the other, with his beak and claws, made a hole to bury it in. Cain thought it was convenient for him to do the same, and in imitation of the raven, buried the dead body of his brother. From that time terror and remorse laid fast hold of him; he began to run here and there over the world like a vagabond, dreading to meet one day the same treatment from some one or other, which his brother had received from him; and fearing to appear before his parents after the perpetration of so great a crime. His repentance wrought no change in his wicked heart, nor did he endeavour to make any expiation of his crime to God. He was unhappily killed by one of his grand-children, who having an imperfection in his sight, mistook him for a wild beast. We do not know how long Cain lived; some say he was eight hundred; others, six hundred and fourscore; others again, that he was nine hundred and one and thirty years of age when he died. Some say he lived to the deluge. There are some too who believe that he was crushed in pieces under the ruins of a house; others, that he was killed by Lamech in the manner already mentioned; and lastly, others believe that he killed himself.

CAINAN, the son of Enos, was born in the year of the world 325, at which time his father Enos was ninety years old. Gen. v. 9. We are acquainted with no other particular relating to Cainan, except that at the age of seventy he begat Mahalaleel, and died at the age of 910, in the year of the world 1235.

CAINAN, the son of Arphaxad, and father of Salah, is mentioned in the Septuagint version of the bible, (Gen. x. 24. and xi. 12.) as well as in St. Luke, (iii. 36.) who places him between Salah and Arphaxad, 'which was the son of Salah, which was the son of Cainan, which was the son of Arphaxad;' but is not to be found

either in the Hebrew text, nor in the Samaritan, nor in the Vulgate. Some have been of opinion, that the Jews suppressed the word Cainan, and expunged it out of their copies, with a design of rendering the Septuagint and St. Luke suspected, who had received it. Others have thought, that Moses purposely omitted Cainan, because he had a mind to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others will have it, that Arphaxad was the father of Cainan and Salah: of Salah, in a natural way, and of Cainan, according to the law. Lastly, others have asserted, that Cainan and Salah were one and the same person, mentioned in the Septuagint and St. Luke, by the two names belonging to him. This is what is said in support of these opinions which make Cainan to be really the son of Arphaxad, the father of Salah, &c. They who assert that Cainan was surreptitiously inserted into the Septuagint, and from thence was taken by St. Luke, pretend, that the authority of the Hebrew, Vulgate, Chaldee, and Syriac, is much preferable to that of the Septuagint; that St. Luke having only copied these interpreters, his text in this place can be of no greater authority than the Septuagint; that the defalcations and changes which have been made in the years of the Patriarchs, are alone sufficient to destroy their authority, wherever they contradict the Hebrew; and that upon comparing the editions of the Septuagint, they are found not to agree with one another. Lastly, there are some who affirm, that the name Cainan is new and strange in the text of the Septuagint; that these interpreters did not put it there, and the most antient of the fathers did not read it there. And indeed neither Josephus nor Philo knew any thing of Cainan's being the son of Arphaxad. However, if St. Luke inserted his name in the gospel which he wrote, it was certainly at that time in some copies of the Septuagint: but many

many learned men believe, that this name was not to be met with in the first texts of St. Luke. The authors of the *Universal History* think it probable, that this name might have been inserted in St. Luke, by its being added from some erroneous copies of the Septuagint, and first put in the margin, though it has since crept into the text. But as it is not our business here to enter into the merits of each of these opinions, we must refer our readers to those authors who have professedly wrote upon this subject, particularly Usher's *Dissertation on Cainan*; and also to the *Universal History*, vol. i. p. 258, and 290, where they will find most of the arguments upon this point, that deserve much notice, considered.

CAIPHAS, or JOSEPH CAIPHAS, or CAIAPHAS, an high-priest of the Jews, who succeeded Simon the son of Camith in the high-priesthood, and after he had possessed this dignity for nine years, was himself succeeded by Jonathan the son of Ananus or Annas. Caiphas was high-priest in the year wherein Jesus Christ was crucified. Mr. Macknight is of opinion, that he enjoyed the sacerdotal dignity during the whole course of Pilate's government in Judea; for he was advanced by Valerius Gratus, Pilate's predecessor, and was divested of it by Vitellius governor of Syria, after he deposed Pilate from his procuratorship. Caiphas married one of the daughters of Annas, who is also called high-priest in the gospel, at the same time that Caiphas enjoyed the priesthood; the reason whereof is, that he had a long time enjoyed this dignity. When the priests deliberated whether they should lay hold of Jesus Christ and put him to death, Caiphas told them, that it was expedient for one man to die for the people, that the whole nation might not perish. John xi. 49, 50. It is observed, that this was a prophecy which God suffered to be pronounced by the mouth of the high-priest on this occasion, to shew that the death of our Saviour would be the salvation of the

world. After that Judas had betrayed Jesus Christ, and our Saviour, the night before his passion, had been apprehended and bound in the garden of Olives, he was first carried by the soldiers, who had seized him, to the house of Annas, father-in-law to Caiphas, Annas proposed several questions to him, concerning his disciples and his doctrine. Jesus answered, that he taught nothing in secret, and that all the people were witnesses of his doctrines and opinions: (*id.* xviii. 21, 22.) whereupon one of Caiphas's servants struck him with the palm of his hand, saying, Answerest thou the high-priest so? Annas however was not high-priest this year, but Caiphas, as was already observed; yet as he had been before in this office, he still had the title given him. See the article ANNAS.

Annas, having thus heard what Jesus had to say, sent him back to his son-in-law Caiphas, who perhaps lived in the same house. *id.* ib. 24. The priests and doctors of the law were there assembled to judge Jesus, and endeavoured to procure evidence against him, that they might be able to condemn him. The depositions of some false witnesses were heard, but their testimony not being sufficient to justify them in pronouncing sentence of death against him, and Jesus being all the time silent, Caiphas demanded of him why he did not speak; but received no reply. Hereupon the high-priest said to him, I adjure thee, by the living God, that thou tell us, whether thou art the Christ, the son of God. Jesus answered, Thou hast said; nevertheless, I say unto you, hereafter ye shall see the son of man sitting on the right-hand of power, and coming in the clouds of heaven. Upon hearing these words, Caiphas rent his clothes, and said, What further need have we of witnesses? Behold now you have heard his blasphemy, what think ye? They answered, He is worthy of death. Matt. xxvi. Mark xiv. Luke xxii. Then Jesus was returned into the hands of the soldiers, and the assembly



of the priests separated till early next morning, when Caiphas and the rest of the priests, the doctors, and the senate, met again at the sanhedrim, which was held in the temple: thither Jesus was brought, and they asked him, whether he was the Christ? He answered, Though I should tell you, yet would ye not believe me; and if I should intreat you to set me at liberty, ye would not hearken unto me: but I say unto you, that ye shall one day see the son of man sitting on the right-hand of God. And they said, Art thou then the son of God? He answered, I am. Whereupon they concluded instantly, that he deserved death. And as the power of life and death was not lodged in their hands, but reserved to the Romans, they conducted him to Pilate, who was governor of the province, that he might confirm their sentence, and give orders for his execution. Two years after this, Caiphas was deposed: but what the end of him was, and when he died, we cannot tell.

CAKE, a finer sort of bread, denominated from its flat, round figure. See the article BREAD.

The Hebrews had several sorts of cakes, which they offered in the temple. They were made of the meal either of wheat or barley; they were kneaded sometimes with oil, and sometimes with honey. Sometimes they only rubbed them over with oil, when they were baked; or fried them with oil in a frying-pan upon the fire. In the ceremony of Aaron's consecration, they sacrificed a calf and two rams, and offered unleavened bread, and cakes unleavened, tempered with oil; and waters unleavened anointed with oil; the whole made of fine wheaten flour. Ex. xxix. 1, 2. As to the manner of offering, &c. these cakes, see the articles OFFERING and SACRIFICE.

CALAH, a city of Assyria, built either by Ashur or Nimrod, (Gen. x. 12.) for some suppose the text of scripture, wherein the foundation of this city is mentioned, to be ambiguous:

for the opinion of expositors concerning it, see the article ASHUR.

It is observed that, whoever founded Calah, it was at a great distance from Nineveh; and that the city of Resen lay between Calah and Nineveh.

CALAMUS, as it is termed in Canticles, (iv. 14.) and Ezekiel, (xxvii. 19.) or SWEET CALAMUS, as it is denominated in Exodus, (xxx. 23.) or SWEET CANE, as rendered in Isaiah, (xliii. 24.) and in Jeremiah (vi. 20.) is the *Calamus Aromaticus* in the *Materia Medica* of the antients. This consists of the stalk of a plant, (not the root, as Calmet will have it) of the calamus or reed-kind, met with in pieces of ten or twelve inches long, and from the thickness of a goose-quill, down to that of a wheaten straw. It is full of knots or joints, in the manner of our common reed; and is hollow, of a pale colour, very light, and easily broken; its cavity is filled up with a soft, spongy, medullary substance, of a white colour, very light, and resembling the congeries of cobwebs. The whole is of an agreeable aromatic smell, when fresh broken. It grows very common in many places in the East-Indies, where the inhabitants use it in their sauces, and esteem it as a cordial and stomachic; it is said to be a diuretic, and a promoter of the menses; and the fume of it, burnt with turpentine, is recommended for diseases of the breast. Among the moderns, it is only known as an ingredient in the theriaca. In scripture it is mentioned among the particular drugs whereof the sacred perfumes were compounded.

CALCOL, or CHALCOL. See the article HEMAN.

CALEB, the son of Jephunneh, of the tribe of Judah, was in 25<sup>14</sup> sent with Joshua, and ten other deputies chosen out of the twelve tribes of Israel, to go and view the land of Canaan, which God had promised them. Numb. xiii. The deputies performed their commission exactly; they went through the whole country, and brought some

of the finest fruits which it produced to shew their brethren the Israelites. But some of them, after the report which they had made of the beauty and goodness of the country, added, It is, indeed, a country flowing with milk and honey, but the inhabitants of it are of an extraordinary strength, and the cities belonging to it are large and inclosed within good walls. In the mean time, as the people began to murmur, Caleb told them, The country is excellent, let us go boldly, and take possession of it. But the other deputies, who had been with him, on the contrary told the people, that they could never make themselves masters of it, because the inhabitants who possessed it were stronger than they. We have seen giants there, said they, in comparison of whom we appear but as so many grasshoppers. Hereupon the people openly declared against this expedition, (*id.* xiv.) and said, Had we not better return into Egypt, than perish we and our children in this country? Let us chuse a captain, and under his conduct return into Egypt. At these words, Moses and Aaron fell upon their faces before the whole multitude then assembled, and Joshua and Caleb rent their cloaths, and began to encourage the Israelites, telling them, that the country which they had seen was excellent, and that if God were with them, they might easily make a conquest of it. Only rebel not against the Lord, said they, our enemies are without any succour; and we shall devour them like bread. But the people being enraged made a great outcry, and took up stones to stone them. Then the glory of the Lord appeared upon the tabernacle, and threatened to exterminate the whole multitude. But Moses prayed for them so earnestly, that God was pleased not to destroy them immediately: but protested with an oath, that none of those who had murmured against him, should see the land of Canaan; and that they should all die in the wilderness. But

for my servant Caleb, added he, who hath faithfully followed me, him will I bring into the land, and he shall possess it, he and his children after him. When Joshua (xiv. 6, &c.) therefore had entered into the land of Canaan, and had conquered a great part of it, Caleb with those of his tribe came as far as Gilgal to see him; and Caleb said to him, Thou knowest what the Lord said to Moses in my favour, and the promises which he made me; I was forty years old, when Moses the servant of the Lord sent me from Kadesh-Barnea to view the country, into which we are now entered; I made my report with great truth, and suppressed as far as I was able the murmurs of the people. Then the Lord said to me, Thou shalt possess the land which thou hast visited, thou and thy posterity after thee, because thou hast followed the Lord. God hath preserved my life unto this day; five and forty years are now past, since the Lord made me these promises. I am now above fourscore, my health and strength are not impaired. Give me, I pray thee, this mountain where the Anakims dwell, that I may take possession of it. Joshua bestowed a great many blessings on him, and granted him his request. Caleb therefore, in the year of the world 2559, with those of his tribe, marched against the city of Arba, afterwards called Hebron, (*ib.* xv. 13, 14.) and having taken it, he killed the three giants of the race of Anak, viz. Sheshai, Ahiman, and Talmai. From thence he went to Debir, otherwise Kirjath-sepher. As this place was extremely strong, Caleb promised, that whoever took it, should have his daughter Achsah in marriage. Othniel, the son of Kenaz, took it, and accordingly had Caleb's daughter. This brave Israelite is thought to have survived Joshua. But the time of his death we are not acquainted with.

CALEB was also the name of a canton in the tribe of Judah, wherein the cities of Kirjath-sepher and Hebron



were situated, (1 Sam. xxx. 14.) belonging to Caleb the son of Jephunneh.

CALEB, (1 Chr. ii. 8.) or CHELUBAI, (*id. ib.* 9.) was the son of Hezron, who first married Azubah and Jerioth, and upon the death of the former married Ephrath. *id. ib.* 18, 19. In verse 24 of the same chapter, there is some difficulty in the Hebrew text. Our translators have rendered it, 'And after that Hezron was dead in Caleb-  
'Ephratah,' &c. (supposed by Le Clerc to be the name of a place, so called from Caleb and his wife) but the Septuagint read it, *ἡλθε Καλεβ εἰς Εφραθά*; and the Vulgate has it, *ingressus est Chaleb ad Ephrata*. Le Clerc thinks our reading the best, but the learned reader is desired to consult the text itself, and the expositors.

CALF, the young of the ox-kind. There is frequent mention in the scripture of calves, because they were made use of commonly in sacrifices. Sometimes the word calf is put for a heifer, and sometimes in opposition to a sucking calf still under the care of its dam. The fatted calf mentioned in several places in scripture, as in 1 Samuel xxviii. 24. and Luke xv. 23. was fatted particularly for some certain festival, or extraordinary sacrifice. The calves of the lips, mentioned by Hosea, (xiv. 2.) 'We will render the calves of our lips', signify sacrifices of praise, prayers which the captives of Babylon addressed to God, being no longer in a condition to offer sacrifices in his temple. The Septuagint read it, 'the fruit of our lips,' and their reading is followed by the Syriac, and by the apostle in his epistle to the Hebrews. Chap. xiii. 15.

Jeremiah (xxxiv. 18.) speaks of a remarkable ceremony which is scarce taken notice of in any of the historical books of scripture. The Lord says, 'I will give the men that have transgressed my covenant, that have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and

'passed between the parts thereof.' When this covenant was sworn to, or upon what occasion, no one can tell. So much however is probable, that it was not of any long date, since they who formerly had sworn to it, were still living. The custom of cutting a victim in two, of putting the several moieties upon two different altars, and making those who contracted any covenant pass between them, is well known in scripture and profane authors. See Genesis xv. 9, 10, 17.

Golden CALF, an idol set up and worshipped by the Israelites, at the foot of mount Sinai, in their passage through the wilderness to the land of Canaan. Ex. xxxii. 'When the people saw that Moses delayed to come down from the mount, they gathered themselves unto Aaron, and said unto him, Up, make us Gods, which shall go before us; for, as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. They brought them to him; and Aaron, with the assistance of the founder's art, formed them into a molten image.' Then the people said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. Aaron having observed this, built an altar before the calf, and made public proclamation by an herald, To-morrow is a fast unto the Lord. And the people rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings, and they sat down to eat and to drink, and rose up to play.

'The Lord having informed Moses of what the people had done, commanded him to go down from the mountain; and Moses, as he came near the camp, seeing the people dancing about the calf, threw the tables of the law, at that time in his hands, upon the ground, and broke them at the foot of

of the mountain: then taking the golden calf, he threw it into the fire, reduced it to powder, scattered the ashes of it in the water which the people drank, reproached Aaron sharply with his weakness in consenting thus to the people's request; stood at the gate of the camp, and said, Who is on the Lord's side? Let him come to me. And all the sons of Levi gathered themselves together unto him, took every man his sword, and passing backwards and forwards through the camp, they killed all whom they met without distinction; and there fell of the people that day, about three thousand men.'

Our version of the Bible makes Aaron fashion this calf with a graving-tool, after he had cast it in a mould; and the Geneva translation, still worse, makes him engrave it first, and cast it afterwards. Others (*Le Scen. Essay on a new Verſ.*) are thought rather in the right, who have rendered the verse now in question after the following manner: 'And Aaron received them, (the 'golden ear-rings) and tied them up 'in a bag, and got them cast into a 'molten calf;' which version is authorized by the different imports of the Hebrew word צִזְרִי *tzur*, which signifies to tie up or bind, as well as to shape or form; and of the word חֶרֶט *cherret*, which though it may properly enough be rendered a graving-tool in one or two places where it is used, yet in others it signifies a bag.

The Hebrews, without doubt, upon this occasion, intended to imitate the worship of the god Apis, which they had seen in Egypt. This false deity was adored under the figure of a real and living bull; and under the form of one made artificially; and, lastly, under the figure of a man, with a bull's head. Some of the fathers have been of opinion, that this idol had only the face of a calf, and the form of a man, from the neck downward, in imitation of the god Isis: but the most general opinion is, that it was an intire calf, in

in imitation of Apis. And this is confirmed by the words of St. Stephen, (Acts vii. 39.) 'In their hearts they 'returned into Egypt, and forced 'Aaron to make them a golden calf.' See APIS.

Notwithstanding this, the late Mr. Hutchinson is of opinion, that the Hebrews designed this calf as a representation of the true God.

It is observable, that some copies of the Septuagint, and the Vulgate, instead of three thousand, say, that the number of the people slain by the Levites, in this idolatrous worship, amounted to twenty thousand; and some say, thirty-three thousand: but besides that the original mentions no more than three thousand, and those versions are acknowledged by several eminent men of the church of Rome to be corrupt in this place, it is hardly probable, that they could make a greater slaughter in so short a time. *Univ. Hist. lib. i. c. 7, &c.*

Monceau, a learned Romish writer, in his book intitled, *Aaron Purgatus*, has taken a great deal of pains to vindicate this mean action of the Jewish high-priest: but this work has been universally condemned, and justly censured and opposed by several writers of his own church. It is, as F. Calmet well observes, in vain to attempt making any apology for Aaron upon this occasion: he does not excuse himself; and we read in Deuteronomy, (ix. 20.) that God was so provoked at his sin, that he would have slain him, if Moses had not made use of his prayers to disarm the anger of the Lord. The greatest part of the Jewish writers seem to throw the fault of this transaction upon the Egyptians, who were come out with them, and who, they say, first put it into the people's heads to ask for these gods. The Rabbins, according to custom, tell us, that Moses having reduced the golden calf to powder, and thrown the dust of it into the brook of Horeb, all who drank of this water, and were guilty of worshipping



shipping the idol, found the same effects from it that the waters of jealousy produced upon such women as were guilty of adultery. Others maintain, that, by drinking of this water, the most zealous worshippers saw with amazement their beards turn of a gold colour, and this mark, they say, was transmitted to their children.

Jeroboam, the son of Nebat, having been acknowledged king by the ten tribes of Israel, and intending to separate these tribes for ever from the house of David, thought fit to provide new gods for them, whom they might worship in their own country, without being obliged to go to the temple of Jerusalem, there to pay their adoration. 'If this people,' says that prince, (1 Kings xii. 27, 28.) 'go up to do sacrifice in the house of the Lord, at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon he made two calves of gold, and said unto the people, Behold thy Gods, O Israel, which brought thee up out of the land of Egypt.' 'Then he set up the one in Bethel, (*ib.* 29, 30.) and the other in Dan, at the two extremities of his kingdom. And this thing became a sin: for the people went to worship before these calves, even unto Dan and Bethel.'

St. Jerom, and the generality of commentators, think, that Jeroboam's design, in making these golden calves, was to imitate the worship of the ox Apis, which he had seen practised in Egypt, during the time of his abode there, towards the end of Solomon's reign. The prophets bitterly exclaim every where, against the false worship of these golden calves. 'The inhabitants of Samaria shall fear, because of the calves of Bethaven,' says the prophet Hosea, x. 5. And when at any time the scripture would describe a bad prince, it says, that he imitated the

sin of Jeroboam, who introduced this idolatrous worship in Israel. See the article JEROBOAM.

Some think, that Menahem, king of Israel, was obliged to send one of his golden calves to Pul, thereby engaging him to come to his assistance. 2 Kings xv. 19, 20.

CALLISTHENES, one of the king of Syria's officers, who set fire to the temple-gates, in the time of the Maccabees. This happened upon a day when some festival was celebrated at Jerusalem, in commemoration of the victories obtained over Antiochus's generals by Judas Maccabæus: but the people having discovered Callisthenes, he fled into an house for protection, whereupon they set fire to it, and burnt him in it. 2 Macc. viii. 33.

CALNEH, a city in the land of Shinar, built by Nimrod, and the last city mentioned (Gen. x. 10.) as belonging to his kingdom. It is believed to be the same with Calno, mentioned in Isaiah; (x. 9.) and with Canneh, in Ezekiel, (xxvii. 23.) with still greater variation. It is observed, that it must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which carried on a trade with Tyre. It is said by the Chaldee interpreters, as also by Eusebius and Jerom, to be the same with Ctesiphon, standing upon the Tigris, about three miles distant from Seleucia, and that for some time it was the capital city of the Parthians.

CALPHI, the father of Judas who commanded part of the troops belonging to Jonathan Maccabæus, and kept his ground with two or three others in the battle which Jonathan fought against the Syrians in the plain of Nasor, near the lake of Genesareth, in the year of the world 3860. 1 Macc. xi. 70.

CALVARY, or, as it is called in Hebrew, GOLGOTHA, i. e. the place of skulls, supposed to be thus denominated

nated from the similitude it bore to the figure of a skull, or man's head, was a small eminence or hill to the north of mount Sion, and to the west of the ancient Jerusalem; and, being appropriated to the execution of malefactors, was therefore shut out of the walls of that city, as an execrable and polluted place: but since our Saviour suffered there, it has recovered itself from that infamy, and has been always revered and resorted to with such devotion by all christians, that it has drawn the city round about it, and now stands in the very middle of the new city of Jerusalem; a great part of the hill of Sion being shut out to make room for the admission of mount Calvary. See the article JERUSALEM.

This mount is likewise honoured with a stately church, erected by Helena mother to Constantine the Great, called the church of the Sepulchre, as being built over the place where our Lord's sepulchre was. This church is enriched with abundance of magnificent ornaments; and mount Calvary is more honoured by christians, than old Jerusalem was ever by the children of the Synagogue. Mr. Maundrell gives a very minute and entertaining description of the many superstitious ceremonies observed here by pilgrims and devotees, who visit the holy Sepulchre, as may be seen in that writer's journey from Aleppo to Jerusalem, p. 86, &c.

Some formerly have been of opinion, that this mount was called Calvary, because the head of the first man in the world was buried there; and that our Saviour was crucified upon that very spot, that his blood, running down upon the head of this person, might restore him to life, and procure him the favour of a resurrection. To support this tradition, they tell us, that Noah having preserved Adam's body in the ark, distributed the several parts of it to his children, and as a particular favour, gave the skull or head to Shem, who was to be the parent of that holy

stock from whom the Messiah was to come; and that Shem, with a spirit of foresight, buried the skull in Calvary, where he knew the Messiah would be crucified.

CAMBYSES, the son of Cyrus king of Persia, succeeded his father in the year of the world 3475, and is the Ahasuerus mentioned in Ezra iv. 6, to whom, as soon as he came to the crown, the Samaritans applied by petition, desiring that the rebuilding of Jerusalem might be stopped. What the motives were which they made use of to prevail upon this prince, we are ignorant of: but it is certain, that though he was not persuaded to revoke his father's decree, yet he put a stop to the works, so that for the remaining seven years and five months, which this prince reigned, the building of the city and temple was stopped.

As it is foreign to our purpose to exhibit the history of this prince's life, farther than what relates to the Jewish history, we shall content ourselves to take notice only in general, that Cambyfes was a violent, passionate, and cruel prince; that he sometimes had such fits of passion, as proceeded to downright madness. In the second year of his reign, he made war upon Egypt, and soon reduced this country under his obedience. After a stay of five years in Egypt, Cambyfes had intelligence that Patizithes, one of the magi, whom he had left to manage matters at home, had placed his own brother on the throne of Persia, pretending that he was Smerdis the brother of Cambyfes: this prince the history of Ezra (*ib.* 7.) calls Artaxerxes, and therefore, whatever concerns us with regard to him, is already delivered under the article ARTAXERXES; but a more particular relation of the manner wherein he mounted the Persian throne, and his fate afterwards, the reader will find under the article AHASUERUS, the husband of Esther, whom we suppose to have been Darius the son of Hystaspes, who succeeded the Magus.



Cambyfes, when news was brought him that Smerdis had usurped the empire, was at Ecbatane near Palestine, at the foot of mount Carmel: whereupon, in a great transport of rage, he mounted his horse with such precipitation, that his sword, dropping by accident from the scabbard, wounded him desperately in the thigh. Twenty days afterwards, finding himself at the point of death, through the effects of this wound, he called the principal nobility about him, and told them, that his brother Smerdis had been put to death by his orders; and that he who reigned was an impostor, who from the similitude of his person to that of his dead brother Smerdis, imposed upon the people. He exhorted the nobility, that they would not suffer his crime to go unpunished, nor suffer the false Smerdis to translate the empire from the Persians to the Medes: for Smerdis the magus was by birth a Mede.

That Cambyfes was the Ahasuerus, (says Dr. Prideaux, *Con. An.* 522.) and the false Smerdis the Artaxerxes who obstructed the work of the temple, is plain from hence.—They are said in scripture, (Ezra iv. 5, &c.) to be the kings of Persia that reigned between the time of Cyrus and the time of Darius, by whose decree the temple was finished: but as that Darius was Darius the son of Hystaspes, between whom and Cyrus there reigned none in Persia but Cambyfes and Smerdis, it must follow from hence, that none but Cambyfes and Smerdis could be the Ahasuerus and Artaxerxes who are said in Ezra to have put a stop to this work. See AHASUERUS.

Calmet (in his Commentary) is of opinion, that what Ezekiel (xxxviii. and xxxix.) says of the wars of Gog and Magog against Israel, and the judgment which God was to exercise against the enemies of his people, may be referred to the time of Cambyfes. And what the prophets say of all those misfortunes which were to befall the

Israelites, after the return from their captivity, is probably all applicable to this event. See for example Joel ii. 30, 31. iii. 2—5, 15, 16. Isaiah xli. 15, 16. Micah iv. 11—13. Lastly, some authors refer the history of Judith to the time of Cambyfes.

CAMEL, in the Linnæan system of zoology, is a genus of quadrupeds of the order of the peccora, or those which have no fore-teeth in the upper jaw, those in the lower being six or eight; whose feet are covered with divided hoofs, and whose teats, being two in number, are situated in the groin. The generical characters of the camel are as follow. It has no horns, the lip is divided, the fore-teeth of the lower jaw are six, and they are broad and stand prominent; the canine teeth of the upper jaw are three; those of the under jaw are only two, and they are situated at some distance one from another. This genus comprehends the camel, properly so called, with two bunches on the back; the dromedary, or camel with a single bunch; the glama, or Peruvian camel, with the back even and the breast gibbose; and the pacos, or the camel with no gibbosity at all. See DROMEDARY.

The camel properly so called, is larger than the dromedary, and is covered with a fine fur, shorter as well as softer than that of the ox-kind, only about the bunches there grow hairs nearly of a foot long. When this creature holds up its head, it is of an immoderate size, in regard to height; the ears are short; the neck is very long and slender; the legs are also very slender and long, and the feet divided, broad and tender; and the tail is about two feet in length: on the back there stands two large bunches or protuberances, which seem to have been formed by nature for fixing burdens. It is a native of Asia, particularly about Bactria, and makes an excellent beast of burden.

Moses ranks the camel among the unclean animals. Deut. xiv. 7. and Lev.

xi. 4. But the Arabians, Persians, and other people in the east, eat the flesh of camels; and it is served up at the best tables. Eliezer, Abraham's servant, made his camels kneel down to rest themselves near a well of water. Gen. xxiv. 11. Camels keep water a long time in their stomach for their refreshment. Nature has given them for this purpose a very large ventricle, round which it is said are many bags inclosed within the coats of it, wherein it is thought these animals keep water in reserve. It is confidently said, that they will continue ten or twelve days without either eating or drinking. St. John the baptist was clothed in a loose coat made of camel's hair, fastened with a leathern girdle.

CAMELEON, or CHAMELEON, *chamæleon*, a species of lizard, with a short rounded tail, five toes on each foot, two or three of which adhere together. See the article LIZARD.

In Egypt, there are some chameleons a foot long, including the tail; but those of Arabia do not exceed much half that length. By the tail this animal can hang to the branches of trees as well as with its feet. Its snout is long, its back sharp, and Dr. Goddard says, its skin is grained like a shagreen; its head is without any neck, as in fishes; it has two little apertures in the head, to serve for nostrils; it has no ears, nor does it make or receive any sound; its eyes are big and versatile this way or that, without moving the head; and ordinarily it turns one of them quite the contrary way to the other. There is something very extraordinary in the motion of the chameleon's tongue, which, in order to catch the flies for the creature's food, is darted out to such a length, as to equal that of the whole animal; and on being drawn back, contracts again to a very small compass.

It is a common tradition, that the chameleon lives on air; but experience shews the contrary. The great use of its tongue is to catch flies, by shooting

it briskly upon them, and entangling them in its proboscis. That the chameleon assumes all the colours it comes near, excepting white, as was maintained by the ancients, our modern naturalists assure us is contrary to experience. M. Perrault informs us, that when at rest, and in the shade, the colour of the chameleon is somewhat various; that at Paris was of a bluish grey, but when exposed to the sun, this grey changed into a darker grey, and its less illumined parts into divers colours; forming spots half the bigness of a finger's end, and some of them of an Isabella colour; the grains of the skin not illumined at all, resembled a cloth mixed of divers colours. That at London, described in the *Philosophical Transactions* by Dr. Goddard, was mixed of several colours, and like mottled cloth. The chameleon then is represented to us as an exceeding lean, skinny animal, insomuch that the Italians call it a *living skin*. M. Perrault observes of that which he dissected in the king's library, that one hour it appeared to be a mere skin, and nothing else, and yet the next it would appear fat and plump. Moses forbids the Hebrews to eat the flesh of the chameleon, it being an unclean animal. Lev. xi. 30.

CAMON, a city belonging to the tribe of Manasseh, on the other side of Jordan, where Jair judge of Israel was buried. Judges x. 5.

CAMP. See the article MARCH, &c.

CAMPHIRE, or CAMPHOR-TREE, the tree from which a well-known drug of the same name is prepared, being a species of laurel. See LAUREL.

This drug is neither a resin, nor a volatile salt, nor an oil, nor a juice, nor a bitumen, nor a gum; but a mixed substance, dry, white, transparent and brittle, of a strong and penetrating fragrant smell. Every part of the tree which produces camphire, abounds with it: but it is not collected from the tree in the manner of other resins, but by a sort of chemi-



chemical process. The Indians distinguish two kinds of it, a finer and a coarser; the finer is the produce of Borneo and Sumatra, is very rare, and never is sent into Europe. The coarser is the Japanese kind, which is the common sort, both in the Indies and in Europe. Camphire has various uses, as in fire-works, varnish, &c. but its principal use is in medicine; and there have been great disputes among physicians on the subjects of its virtues; some declaring it to be cold, while others affirm it to be hot. It is however much used, both externally and internally; a decoction of it is used as a sudorific, and it is mixed with balsams or fine turpentine commonly used at the close of venereal cures, and in inflammatory, putrid, pestilential, and maniacal diseases. *Lin. Gen. Plant. and Hill's Hist. of the Mat. Med.*

The spouse in the Canticles (i. 14.) says, 'My beloved is unto me as a cluster of camphire in the vineyards of Engedi;' and (*id.* iv. 13.) it is said, 'Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard.'

CANA of Galilee, a little town where Jesus performed his first miracle. John ii. 1, 2, &c. Nathanael was of Cana in Galilee, (*ib.* xxi. 2.) where our Lord was invited three days after he had received Nathanael for a disciple. This is called Cana of Galilee, to distinguish it from Cana, or Kana, mentioned in Joshua xix. 28, belonging to the tribe of Asher, and lying not far from Sidon, and so situated much farther north than Cana of Galilee, which lay in the tribe of Zebulun, and not far from Nazareth.

CANAAN, the son of Ham. The Hebrews believe, that Canaan having first discovered Noah's nakedness, gave notice of it to his father Ham; that Ham diverted himself with it, and acquainted his brothers Shem and Japhet, who with respect covered their father; that Noah, when he awoke, having understood what had passed,

curst Canaan, who was the first author of this indecency. Others are of opinion, that Noah, not knowing how to do any thing more sensibly displeasing to his son Ham than cursing Canaan, resolved this to punish the person of his son. 'Curst be Canaan,' says Noah, (Gen. ix. 25.) 'a servant of servants shall he be unto his brethren.'

Interpreters have invented several other reasons why the curse which properly belonged to Ham, was inflicted upon his son Canaan; as, 1. When Canaan is mentioned, Ham is not exempted from the malediction; but rather more deeply plunged into it, because parents are apt to be more affected with their childrens misfortunes than their own, especially if themselves brought the evil upon them by their own fault or folly. 2. God having blessed the three sons of Noah at their going out of the ark, it was not proper that Noah's curse should interfere with the divine blessing, but very proper that it should be transferred to Canaan, in regard to the future extirpation of the people, which were to descend from him. 3. Some imagine that there is here an ellipsis, or defect of the word *Father*, since such relative words are frequently omitted or understood in scripture. Thus (Matt. iv. 21.) *James of Zebedee*, for the son of Zebedee; (John xix. 25.) *Mary of Cleophas*, for the wife of Cleophas; and (Acts vii. 16.) *Emor of Sychem*, for the father of Sychem, which our translation rightly supplies; and in like manner Canaan may be put for the father of Canaan, as the Arabic translation has it, i. e. Ham, as the Septuagint here render it. And though Ham had more sons, yet he may here be pointed out by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity in after ages were blessed with the knowledge of the Gospel. *Pool's Annotations.*

The effects of Noah's curse, Calmet observes,

observes, appeared in the anathema pronounced by God against the Canaanites, (Deut. vii. 2, 24. xiii. 15. and xx. 17. Lev. xviii. 25, &c.) and in the severity wherewith he required his people to treat them, when they had made a conquest of their country. The Canaanites were not reduced only to suffer the most cruel slavery, but were intirely extirpated, put to the sword, or driven out of the land.

The posterity of Canaan were very numerous. His eldest son was Sidon, who at least founded and peopled the city of Sidon, and was the father of the Sidonians and Phœnicians. Canaan had besides ten sons, who were the fathers of so many people, dwelling in Palestine, and in part of Syria; namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and Hamathites; each of which nations will be treated of particularly under its proper head in the course of this work.

It is believed, that Canaan lived and died in Palestine, which from his name, was commonly called the land of Canaan; and formerly his tomb was shewn there, of five and twenty feet in length, in a cave belonging to the mountain of Leopards, as they termed it, not far from Jerusalem.

**CANAAN** *land of*, the country so named from Canaan the son of Ham. The land of Canaan lies between the Mediterranean sea and the mountains of Arabia, and extends from Egypt to Phœnicia. It is bounded to the east, by the mountains of Arabia; to the south, by the wilderness of Paran, Idumæa, and Egypt; to the west, by the Mediterranean, called in Hebrew the Great Sea; to the north, by the mountains of Libanus. Its length from the city of Dan (since called Cæsarea Philippi, or Paneadis, which stands at the foot of these mountains) to Beersheba, is about seventy leagues; and its breadth from the Mediterranean sea to the

eastern borders, is in some places thirty.

This country, which was first called Canaan, from Canaan the son of Ham, whose posterity possessed it, was afterwards called Palestine, from the people which the Hebrews call Philistines, and the Greeks and Romans corruptly Palestines, who inhabited the sea-coasts, and were first known to them. It likewise had the name of the *Land of Promise*, from the promise God made Abraham of giving it to him; that of the *Land of Israel*, from the Israelites having made themselves masters of it; that of *Judah*, from the tribe of Judah, which was the most considerable of the twelve; and lastly, the happiness it had of being sanctified by the presence, actions, miracles, and death of Jesus Christ, has given it the name of the *Holy Land*, which it retains to this day. *Lamy's Introduction.*

The first inhabitants of this land therefore were the Canaanites, who were descended from Canaan, and the eleven sons of that patriarch; here they multiplied extremely; trade and war were their first occupations; these gave rise to their riches, and the several colonies scattered by them over almost all the islands and maritime provinces of the Mediterranean. The measure of their idolatry and abominations was compleated, when God delivered their country into the hands of the Israelites, who made a conquest of it under Joshua. As God had commanded this people, long before cursed by him, to be treated with the utmost rigour, Joshua extirpated great numbers of them, and obliged the rest to fly, some into Afric, and others into Greece. Nay, there are some writers who seem persuaded, that many of them came into Germany and Sclavonia, and that others retired into America. But Calmet thinks their opinion best founded, who affirm, that they withdrew into Afric. In St. Athanasius's time, the Africans still said they were descended from the Canaanites. It is agreed, that the Punic tongue



tongue was almost intirely the same with the Canaanitish and Hebrew language.

The colonies, which Cadmus carried into Thebes in Boeotia, and his brother Cilix into Cilicia, came from the stock of Canaan. The isles of Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca and Minorca, Gades and Ebusus, are thought to have been peopled by the Canaanites. Bochart, in his large work entitled *Canaan*, has set all this matter in a good light; and F. Calmet has taken some pains in inquiring particularly into what country the Canaanites retired after their expulsion from their own by Joshua, and has examined the several arguments produced by those who affirm that they settled in Armenia, in his *dissertation prefixed to the comment upon Joshua*.

Those who are inclinable to know what particular towns and territories of Canaan fell to the share of each tribe of the Hebrews upon the division of this land among them by Joshua, had best consult what Josephus, in his *Jewish Antiquities*, Jerom *de Locis Hebraicis*, Reland *de Urbibus & vicis Palestinae*, Masius in *Joshuam*, Fuller in his *Pisgah Sight*, Wells in his *Geography of the Old Testament*, vol. II. Patrick, Pool, Le Clerc and several others in their commentaries have said upon this subject. We shall make this one remark, which Masius in his commentary upon Joshua furnishes us with, viz. that as Jacob and Moses at the approach of their death foretold the very soil and situation of every particular country that should fall to each tribe, so upon this division by lots, it accordingly came to pass. To the tribe of Judah, there fell a country abounding with vines and pasture ground. Gen. xlix. 11. To that of Asher one plenteous in oil, iron, and brass. Deut. xxxiii. 24, 25. To that of Naphtali one extending from the west to the south of Judea. *id. ib.* 23. To that of Benjamin, one in which the temple was afterwards built. *id. ib.*

12. To those of Zebulun and Issachar, such as had plenty of sea-ports, Gen. *ib.* 13. To those of Ephraim and Manasseh, such as were renowned for their precious fruits; (Deut. *ib.* 14.) and to those of Simeon and Levi no particular countries at all, for as much as the former had a portion with Judah, and the other was interspersed among the several tribes. Since therefore (as our commentator reasons) each particular lot answered so exactly to each prediction, it must needs be the height of insolence or stupidity not to acknowledge the divine inspiration in these predictions, and the divine direction in these lots.

Many of the old inhabitants of the north-west of the land of Canaan, particularly on the coast or territories of Tyre and Sidon, were not driven out by the children of Israel, whence this tract seems to have retained the name of Canaan a great while after those other parts of the country, which were better inhabited by the Israelites, had lost the said name. The Greeks called this tract inhabited by the old Canaanites along the Mediterranean sea, Phœnicia; the more inland parts, as being inhabited partly by Canaanites, and partly by Syrians, Syrophœnicia; and hence the woman said by St. Matthew (xv. 22.) to be a woman of Canaan, whose daughter Jesus cured, is said by St. Mark (vii. 26.) to be a Syrophœnician by nation, as she was a Greek by religion and language.

CANDACE, the name of an Ethiopian queen, whose eunuch coming to Jerusalem to worship the Lord, was baptized by Philip the deacon, near Bethsura, in the way to Gaza, as he was returning to his own country. Acts viii. 27. See PHILIP.

Some are of opinion, that the word Candace signifies royal authority, and that this was the common name of all those queens who reigned in the island, or peninsula of Meroe, which is the country here called Ethiopia,

(not

(not the Ethiopia in Arabia, where the queen of Sheba dwelt, but the Ethiopia in Africa which lay below Egypt) and of whose government Pliny testifies that it was in the hands of women, who for several successions assumed the name of Candace. And of this particular queen it is reported, that by the preaching of this her eunuch, she was prevailed upon to turn Christian. *Whitby's Annot. and Calmet's Commen.*

**CANDLESTICK** of Gold with seven branches, was that made by Moses of hammered gold, (Ex. xxv. 31, 32.) and put into the tabernacle in the holy place, over against the table of shew-bread, on the south side. The basis of this candlestick was also of pure gold; it had seven branches, three on each side, and one in the middle. These branches were at equal distances, adorned with six flowers, like lillies, with as many knobs, like apples, and little bowls, like half almond-shells, placed alternately; and upon each of these branches there was a golden lamp which was lighted every evening, and extinguished every morning. The holy-place, wherein the candlestick was placed, was, as it were, the antichamber to the sanctuary, and received no light from any other place, but from the candlestick. It served to illuminate the altar of perfume, and the table of shew-bread, which were in the same place.

When Solomon had built the temple, he was not satisfied with placing one golden candlestick there, but had ten put up of the same form and metal with that described by Moses, five on the north, and five on the south side of the holy place. 1 Kings vii. 49. The tongs and snuffers belonging to the golden candlesticks, as well to that of Moses, as those of Solomon, were of pure gold. David seems to have provided silver for making candlesticks of that metal, as well as gold for making gold candlesticks, (1 Chr. xxviii. 13.) but we do not

find that his intentions as to this particular were executed, unless Solomon made some of silver for the use of the temple, different from the golden ones which were put in the holy place.

After the Jews returned from their captivity, the golden candlestick was again placed in the temple, as it had been before in the tabernacle by Moses; and in Zechariah, (iv. 2. 11.) there is express mention of it, as well as in the first book of the Maccabees. iv. 49, 50. Josephus says, that after the Romans had destroyed the temple, the several things which were found within it were carried in triumph to Rome, viz. the golden table and the golden candlestick with seven branches. These were lodged in the temple built by Vespasian, and consecrated to Peace; and at the foot of mount Palatine, there is a triumphal arch still visible, upon which Vespasian's triumph is represented, and the several monuments which were carried publicly in the procession are engraved, and among the rest, the candlestick with the seven branches, which are still discernible upon it. *Baron. ann. Christ. 73.*

The golden candlestick with seven branches seen in a vision by the prophet Zechariah (iv. 2, 3.) was like that of Moses, and those provided by Solomon; all the difference was this only, that in the others the priests poured the oil separately into each crystal glass; in this the oil was communicated equally to the seven crystal glasses, through seven pipes which received them from one common bottle, placed at the head or upper part of the candlestick; and this bottle was filled with oil, which dropped down within through two kinds of tunnels that received it from two olive branches, placed on the two sides of the candlestick.

**CANE**, or *sweet CANE*, *calamus aromaticus*. See the article **CALAMUS**.



CANNEH, or CALNEH. See the article CALNEH.

CANTICLES, from *Canticum*, literally signifies *songs*, but is peculiarly applied to a canonical book of the Old Testament, called in Hebrew the *Song of songs*, that is to say, the most excellent of all songs. The Talmudists ascribe this book to Hezekiah, but the learned are agreed that king Solomon was the author of it; and his name is prefixed to it in the title of the Hebrew text, and of the antient Greek version. This song is a kind of Epithalamium in the form of an idyl or bucolic, in which are introduced as speakers a bridegroom, a bride, the friends of the bridegroom, and the companions of the bride. The bridegroom and bride express their love for each other in very tender and affectionate terms, for which reason the Jews, apprehending it might be understood in a gross and carnal manner, never allowed this book to be read by any till they were at least thirty years of age; and this rule has been followed even among Christians. Some authors are of opinion, that Solomon's design in this piece was only to describe his amour with Abishag the Shunamite; or that he composed it on the occasion of his marriage with the daughter of Pharaoh. They can find nothing in it, but the tender expressions of a man and a woman, who passionately love one another. On the contrary, others take it to be wholly allegorical, and understand it of the spiritual love of God towards his church. It is at least certain, that the author had in his view the nuptials of Solomon, of which he gives us sufficient intimation, when he says, (chap. iii. 11.) 'Go forth, O ye daughters of Zion, and behold king Solomon, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.' The christian church as well as the synagogue has always received this book among the scriptures,

as generally owned to be canonical. In all antiquity we know of none but Theodorus of Mopsuesta that rejected it. Some rabbins questioned whether it was written by inspiration, and the anabaptists abroad lay it aside as a dangerous composition. But in answer to these the authority both of the synagogue and the christian church is opposed, which have at all times ranked it among the least dubious parts of scripture. And if it be objected, that neither Christ nor his apostles have ever cited it, and that the name of God is not once to be found in it, it is answered, that there are several other sacred books which our Saviour has not expressly quoted; and that in an allegory, wherein the son of God is concealed under the figure of a husband, it is not necessary that he should be expressed by his proper name. If he were mentioned by name, it would cease to be an allegory.

This song is a very sublime composition, full of fire, delicacy, and inimitable beauties. Some have pretended to discover in it five scenes, but others with more justness distinguish it into seven days, or rather seven parts of the eclogue, which answer to the seven days, during which the antient Hebrews celebrated their nuptials.

The Hebrews had a custom of composing songs upon important occasions; for example, Moses (Ex. xv.) made one after the passage of the Red-sea, to thank God for the deliverance of his people, and to celebrate the greatness of this miracle. David composed a mournful song upon the death of Saul and Jonathan, (2 Sam. i. 18.) and another upon the death of Abner. *Id.* iii. 13. Jeremiah's Lamentations are a song wherein he deplores the ruin of Jerusalem; and that prophet composed another song upon the death of Josiah king of Judah, 2 Chr xxxv. 25. Deborah and Barak made a triumphant hymn, after the defeat of Sisera; (Judg. v.) and Judith, (xv.) after the defeat of Holofernes.

fernes. Hannah the mother of Samuel (1 Sam. ii.) returned thanks unto the Lord, for the favours she had received, in a spiritual and solemn song; and the scripture says, (1 Kings iv. 32.) that Solomon had composed a thousand and five songs; though the generality of expositors, among whom is Le Clerc, construe the original five thousand songs, odes, or verses.

CAPERNAUM, a city celebrated in the gospels, being the place where Jesus usually resided, during the time of his ministry. This city is nowhere mentioned in the Old Testament, under this or any other name like it, and therefore it is not improbable that it was one of those towns which the Jews built after their return from the Babylonish captivity. It stood on the sea coast, *i. e.* on the coast of the sea of Galilee, in the borders of Zebulon and Naphtalim, (Matt. iv. 15.) and consequently towards the upper part thereof. It took its name no doubt from an adjacent spring of great repute for its clear and limpid waters, and which, according to Josephus, was by the natives called Capernaum. As this spring might be some inducement to the building the town in the place where it stood, so its being a convenient wafting place from Galilee to any part on the other side of the sea, might be some motive to our Lord for his moving from Nazareth, and making this the place of his most constant residence. Upon this account Capernaum was highly honoured, and said by our Lord himself to be *exalted unto heaven*; but because it made no right use of this signal favour, it drew from him the severe denunciation, that it should be *brought down to Hell*, (Matt. xi. 23.) which has certainly been verified: for, so far is it from being the metropolis of all Galilee (as it once was) that it consisted long since of no more than six poor fishermen's cottages, and may perhaps be now totally desolate. *Wells's Geography of the New Testament.*

CAPHTOR, the island Caphtor, whence came the Caphtorims, otherwise called the Cherethims, or Cherethites, or Philistines. Gen. x. 14. Deut. ii. 23. Jer. xlvii. 4. and Amos ix. 7. The generality of interpreters believe that by Caphtor was signified Cappadocia; and by the Caphtorims the Cappadocians; and that the Philistines and Cherethims came from thence. But F. Calmet, in a particular dissertation prefixed to the first book of Samuel, endeavours to shew, that they were originally of the isle of Crete. The reasons which led him to think that Caphtor is the isle of Crete, are these following: The Philistines were strangers in Palestine, as appears expressly by these particular places of scripture already referred to, whence the Septuagint always translate this name, *Strangers*. Their proper name was Cherethims, for Ezekiel, (xxv. 16.) speaking against the Philistines, has these words, 'I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.' Zephaniah, (ii. 5.) inveighing against the same people, says, 'Wo unto the inhabitants of the sea coasts, the nation of the Cherethites.' And Samuel (Lib. I. xxx. 14.) says, that the Amalekites made an irruption into the country of the Cherethites, that is to say, of the Philistines, as the sequel of the discourse proves. And afterwards the kings of Judah had foreign guards called the Cherethites, and Pelethites, who were of the number of the Philistines. 2 Sam. xv. 18. The Septuagint, under the name Cherethites, understood the Cretans; and by Cherith they understood Crete. Besides the scripture says, that the Philistines came from the isle of Caphtor. Now we see no island in the Mediterranean wherein the marks whereby the scripture describes Caphtor and Cherethim agree better than in the isle of Crete. The name Cretim or Cherethim is the same



same with that of Cretenses. The Cretans are one of the most ancient and celebrated people which inhabited the islands of the Mediterranean. They pretended to have been produced originally out of their own soil. This island was well peopled in the time of the Trojan war. Homer calls it the island with a hundred cities. The City of Gaza in Palestine went by the name of Minoa (*Steph. Bizant. in Gaza*) because Minos king of Crete, coming into that country, called this ancient city by his own name.

Herodotus acknowledges that the Cretans were originally all barbarians, and did not come from Greece. Homer says, that a different language was spoken in the isle of Crete; that there were Greeks there, true or ancient Cretans, Pelasgians, &c. The ancient Cretans are the same as the Cherethites, the Pelasgians as the Philistines, or Pelethites of the scripture: their language was the same with that of the Canaanites or Phœnicians, that is, Hebrew: they were descended as well as Canaan from Ham, by Mizraim. Gen. x. 6. 13, 14.

The manners, arms, religion, and gods of the Cretans and Philistines were the same. The arms of the one and the other were bows and arrows. Dagon the God of the Philistines was the same as the Dictimus of the Cretans.

Notwithstanding all these arguments, Wells will have it that the Caphtorims came from Egypt, and that the name Caphtor seems still to be preserved in an old city of Egypt named Coptus.

**CAPTIVITY.** God generally punished the vices and infidelities of his people by different captivities, or servitudes, whereinto he permitted them to fall. The first of these captivities or states of bondage, is that of Egypt, from which Moses delivered them, and should, F. Calmet observes, be considered rather as an effect of providence permitting it for the mani-

festation of his own glory, than as a punishment of the sins whereof the Israelites were guilty. The duration of this captivity, and the other circumstances relating to it, will be taken notice of under the articles EXODUS, MOSES, PHARAOH, &c.

After this, there are reckoned six other captivities or bondages under the government of the Judges; the first under Chushan-rishathaim king of Mesopotamia, which continued about eight years; the second under Eglon king of Moab, from which they were delivered by Ehud; the third under the Philistines, out of which they were rescued by Shamgar; the fourth under Jabin king of Hazor, from which they were delivered by Deborah and Barak; the fifth under the Midianites, from which Gideon freed them. Lastly, the sixth under the Ammonites and Philistines during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, Samuel. See CHUSHAN-RISHATHAIM, EGLON, EHUD, &c.

But the greatest and most remarkable captivities of the Hebrews, were those of Judah and Israel, which happened under the kings of each of these kingdoms.

Taglath-pileser, in the year of the world 3264, took several cities belonging to the kingdom of Israel, and carried away a great number of captives, principally from the tribes of Reuben, Gad, and the half tribe of Manasseh. 2 Kings xv. 29. Next to him, Salmaneser took and destroyed Samaria, after a siege of three years, in the year 3283, and transplanted the tribes which had been spared by Tiglath-pileser to the provinces beyond the Euphrates. 2 Kings xviii. 10, 11. It is generally believed, that there was no return from this captivity, and that the ten tribes never came back again after their dispersion. Josephus assures us, that they never returned after their exile, and that in his time they were still known in the provinces beyond

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the Euphrates, where, says he, they are so numerous, that there is no computing their multitude. And St. Jerom, writing upon the following words of the prophet Hosea, (i. 6.) 'Call her name Lo-ruhamah, for I will no more have mercy upon the house of Israel, but I will utterly take them away,' says, that the captivity of the ten tribes still continued, and that in his time they were subject to the king of Persia. Nevertheless, as Calmet observes, when we examine carefully the writings of the prophets, we find the return of Israel from the captivity pointed out in a manner almost as clear as that of the tribes of Judah and Benjamin. The same Hosea, who is cited to prove that the ten tribes did not return from their captivity, says elsewhere, (i. 10.) 'The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God:' and again, (*id.* xi. 11.) 'They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord.' And Amos (ix. 14.) says, 'And I will bring again my people Israel from their captivity; they shall build their ruined cities, and inhabit them,' &c. Obadiah, (18, 20.) 'The house of Jacob shall be a fire, and the house of Esau for stubble, and they shall kindle in them and devour them. The captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephat,' &c.

The great prophets Isaiah, Jeremiah, and Ezekiel are no less clear to the same purpose. Isaiah xi. 12, 13. 'The Lord shall assemble the out-cast of Israel, and gather together the dispersed of Judah, from the four cor-

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ners of the earth. Ephraim shall not envy Judah, nor shall Judah vex Ephraim.' See likewise *id.* xxvii. 12, 13. Ezekiel (xxxvii. 16.) received an order from God to take two pieces of wood, and write on one, 'For Judah, and for the children of Israel;' and upon the other, 'For Joseph, and for all the house of Israel;' to join these two, that so they might be made one; and thus to shew the reunion of Judah and Israel. Jeremiah (iii. 18.) is as exprefs. 'The house of Judah shall walk with the house of Israel, and they shall come together out of the north, to the land which I have given for an inheritance unto their fathers.' See likewise Jeremiah xxxi. 7, 8, 9, 16, 17, 20. xvi. 15. xlix. 2, &c. The reader may also consult Zechariah, ix. 13. x. 6, 10, and Micah ii. 12.

If with the prophecies we join the historical books of scripture, we shall there see the Israelites return from the captivity, as well the other tribes as those of Judah and Benjamin. Among the tribes who came back with Zerobabel from captivity were those of Ephraim and Manasseh reckoned, who settled at Jerusalem, with others belonging to the tribe of Judah. When Ezra (ii. 59.) numbered those who returned from the captivity, he made no other inquiry than whether they were of the race of Israel; and at the first passover which was then celebrated in the temple, there was a sacrifice of twelve he-goats for the whole house of Israel, according to the number of the tribes. *id.* vi. 16, 17, and viii. 35. Under the Maccabees, and in our Saviour's time, we see all Palestine peopled with Israelites of all the tribes indifferently. The Samaritan Chronicle asserts, that in the 35th year of the pontificate of Abdelus, the Israelites, by the permission of king Sauradius, returned from their captivity, to the number of 3000, under the conduct of Adus the son of Simon.

The captivities of Judah are generally reckoned

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reckoned to be four in number. The first fell out in the year of the world 3398, under king Jehoiakim, at which time Daniel and his companions were carried captive to Babylon; the second in the year 3401, and in the seventh of the reign of Jehoiakim, when Nebuchadnezzar carried with him 3023 Jews to Babylon; the third, in 3406, and the fourth year of Jehoiachim, when this prince together with part of his people was sent to Babylon. Lastly, the fourth and last in the year of the world 3416, under Zedekiah. From this period begins the seventy years captivity, foretold by the prophet Jeremiah. See 2 Kings xxiv. 2 Chr. xxxvi. Jer. xxv. xxvi. xxix. xxxii. xxxiv. lii. Ezek. xii, &c.

The Jews were removed to Babylon and Babylonia by Nebuchadnezzar, who designing to make this city the capital of the east, transplanted thither very great numbers of the several people subdued by him in different countries, in order to the better peopling it. The Jews had judges and elders there, who governed them, and decided juridically in all contests, according to their laws, a proof of which we see in the story of Susannah, who was condemned to death by the elders of her own nation. King Cyrus in the year of the world 3457, and in the first year of his reign at Babylon, permitted the Jews to return to their own country: (Ezra i. 1.) but they did not obtain leave to rebuild the temple of Jerusalem; and the perfect completion of the prophecies which foretold the end of the captivity, after the expiration of seventy years was not seen, till the year of the world 3486, when Darius the son of Hyftaspes, by a particular edict allowed them to rebuild the temple. Lastly, in 3537, Artaxerxes Longimanus sent back Nehemiah to Jerusalem. *ib.* vii. 1, 7, 8. The Jews assure us, that nothing but the refuse of their nation returned from the captivity; the principal of them continuing in the places where

they had settled near Babylon, and the country belonging to it, where indeed they grew very numerous, after the transplanting of them thither under Necuchadnezzar.

Since the Destruction of the temple by the Romans, the Hebrews boast, that they have always had their heads or particular princes in the east and west, called princes of the captivity. The prince of the captivity in the east governed the Jews who dwelt at Babylon, in Chaldæa, Assyria, and Persia; and the prince of the captivity in the west governed those who dwelt in Judea, Egypt, Italy, and in other parts of the Roman empire. The Jews make a great difference between the patriarchs of Judea, and the princes of the captivity at Babylon. The first are called Rabban and the other Rab-bana; these descended from David in a direct line by the males, whereas the patriarchs descended from him only by the females. They say moreover, that the house of David is in all its vigour, because there are illustrious persons of this family at Bagdad, among whom the princes of the Jewish nation are chosen, as has been always the custom from time immemorial. *Basnage Hist. de Juifs.*

CARAITES, a sect among the Jews, which adhere closely to the text and letter of the scriptures, rejecting the Rabbinical interpretations, and the cabbala. The Caraites are said to glory in a descent from Ezra, and to prove the succession of their churches by an exact catalogue of all those persons who have either taught or contended against Caraimism. There are some who boast of a still greater antiquity, pretending that they are descended from the ten tribes led into captivity by Salmaneser, but this is all fiction. There are many other accounts given of the origin of this sect, which have not probability enough to deserve being mentioned. It would be a difficult task to fix the exact time when Caraimism began. F. Morin, Dr.

Prideaux,

Prideaux, and some others, with great probability fix the original of this sect to the eighth century. The compilation of the Talmud appearing in the sixth century, those of the best sense among the Jews were presently disgusted at the ridiculous and incredible fables with which it was stuffed. However, this did not immediately produce a schism among them. But in the year 705, Anan, a babylonish Jew of the race of David, and his son Saul declared openly for the written word of God alone, exclusive of all traditions. This declaration produced a schism: Those who maintained the Talmud, being almost all Rabbins, or disciples of the Rabbins, were all called Rabbinites; the others, who rejected traditions, and admitted the scriptures only as their rule, were called Caraites, or *Scripturists*, from the word Carai or Caraim, which in the babylonish language signifies scripture. The Rabbinites then gave them the odious name of Samaritans and Sadducees, not because they really were so, but because they agreed with those sectaries on the head of traditions: though since that time there have been Jews, who have thought that a Caraites was in reality a Samaritan, and a Sadducee.

Rabbi Caleb, a Caraïte, reduces the particulars wherein the Rabbiniſts differ from the Caraïtes to three points. 1. The Caraïtes deny that the oral law comes from Moſes, and reject the Cabala or traditions. 2. They have an abhorrence for the Talmud. 3. They obſerve the ſabbath much more rigorouſly in many things than the Rabbiniſts.

**CARBUNCLE**, a very elegant gem, whose colour is a deep red, with an admixture of scarlet. This gem was known among the antients by the name of *anthrax*. It is usually found pure and faultless, and is of the same degree of hardness with the sapphire, which is second only to the

diamond; it is naturally of an angular figure, and is found adhering by its base to a very heavy and ferrugineous stone of the emery-kind; its usual size is near a quarter of an inch in length; and two thirds of that in diameter; in its thickest parts, when held up against the sun, it loses its deep tinge, and becomes exactly of the colour of a burning charcoal, whence the propriety of the name which the antients gave it. It bears the fire unaltered, not parting with its colour. It is only found in the East-Indies, so far as is yet known, and there but very rarely: *Hill's Hist. of Fossils.*

The carbuncle was the third stone in the first row of precious stones in the high-priest's breast-plate. Ex. xxviii. 17.

CARCAS, one of the seven chamberlains belonging to Ahasuerus Esther's husband. *Esth.* i. 10.

CARCHEMISH, a town lying upon the Euphrates, and belonging to the Assyrians. Necho, king of Egypt, took it from the king of Assyria. 2 Chr. xxxv. 20. Necho left a garrison in it, which was taken and cut to pieces, in the fourth year of Jehoiachin king of Judah, by Nebuchadnezzar king of Babylon. 2 Kings xxiii. 29. Isaiah (x. 9.) speaks of Carchemish, and seems to say, that Tiglath-pileser made a conquest of it, perhaps from the Egyptians. This is thought to be the same city with that called Circesium by the Greeks and Latins.

CARMEL, a city in the tribe of Judah, situated on a mountain of the same name, in the southern part of Palestine, where Nabal the Carmelite, Abigail's husband, dwelt. Josh. xv. 55, and 1 Sam. xxv. St. Jerom says, that in his time the Romans had a garrison in this city. Upon this very mountain Saul, returning from his expedition against Amelek, erected a triumphal arch. 1 Sam. xv. 12.

CARMEL was also the name of a  
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mountain to the south of Ptolemais, and the north of Dora, upon the Mediterranean. At the foot of this mountain on the north side run the brook Kishon; and a little farther, the river Beleus. Josephus makes Carmel to be a part of Galilee, but it belonged rather to the tribe of Manasseh, and to the southern part of the tribe of Asher. Josh. xv. 26. On the side next the sea, there is a cave shewn where some suppose the prophet Elijah desired Ahab to bring Baal's false prophets; when fire from heaven descended upon the burnt-sacrifice, which he prepared there. 1 Kings xviii.

CARMI, the fourth son of Reuben, and head of the family of the Carmites. Numb. xxvi. 6.

This was also the name of the father of Achan, of the tribe of Judah. Josh. vii. 1, 18.

CARPUS, a disciple of St. Paul, who dwelt at Troas. St. Paul coming into Asia, in the year of Jesus Christ 65, and landing at Troas, lodged with Carpus; (2 Tim. iv. 13.) and left a cloak at his house; or as others explain the word *φελονην*, a bag to put books in; and besides, some other writings and parchments, or books written upon vellum, and believed to have been the holy scriptures. We know very little of the life of Carpus. The Greeks tell us a great many particulars of it, which are far from being certain. They affirm, that he was one of the seventy disciples, that he propagated the truth in several places, that he wrought abundance of miracles; that he was Paul's assistant in preaching the gospel, and was employed by him in carrying his letters. They make him bishop of Beræa, and say that he died in peace.

CARSHENA, one of the principal officers of Ahasuerus's palace. Esth. i. 14.

CART, was made use of in Palestine to force the corn out of the ear, and bruise the straw: thus Isaiah,

(xxviii. 27, 28.) 'For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin. Bread corn is bruised because he will not ever be threshing it with the wheel of his cart,' &c. These carts or drays were borne upon very low and very thick wheels, bound with iron, which were rolled up and down upon the sheaves and straw, in order to break them, and force the corn out. This is the account St. Jerom gives of them in his comment upon Isaiah. There were several sorts of these machines; in some places they were large wooden rollers, armed with iron spikes or stones drawn over the sheaves.

CASIPHIA. Ezra (viii. 17.) says, that, being upon the point of returning to Judea, he sent to Iddo, who dwelt at Casiphia. Calmet is of opinion that he meant Caspius, near the Caspian-sea, between Media and Hyrcania where there were many captives.

CASLUHIM, one of the sons of Mizraim, (Gen. x. 14, and 1 Chr. i. 12.) and the people descended from him. There is a great diversity of opinion concerning the place of Casluhim's abode, as well as the nation whereof he was the founder. Some will have it to be Upper-Egypt, some Lower-Egypt, and others Colchis. See CAPHTOR.

CASPHOR, a city in the land of Gilead, taken by Judas Maccabæus, (1 Macc. v. 26.) and thought to be the same with Heshbon.

CASPIS, mentioned in 2 Macc. (xii. 13.) is also thought to be the same with Heshbon in the tribe of Reuben.

CASSIA, in the Linnæan system of botany, a genus of the decandria monogynia class of plants, the calyx whereof is a deciduous perianthium, composed of five hollow, lax, coloured leaves; the corolla consists of five hollow roundish, petals; the lower ones

ones larger and more distant than the others; the stamina are ten declinated filaments, the three lower longer than the rest, the upper three shorter; the three lower antheræ are very large and arcuated, terminating in a beak, and opening at the tops, the four lateral ones open without a beak, the three upper ones are very small, and contain scarce any farina; the germen is cylindric, and pedunculated; the style is very short, the stigma is obtuse and assurgent; the fruit is an oblong legumen, divided by transverse septa; the seeds are numerous, roundish and affixed to the upper edges of the valves. Cassia, being a fine aromatic, was one of the ingredients in the composition of the holy oil, which was to be made use of in anointing the sacred vessels of the tabernacle. Ex. xxx. 24.

**CASTOR and POLLUX.** It is said in the Acts of the apostles, (xxviii. 11.) that the vessel which St. Paul embarked in, when he was carried to Rome, had the sign of Castor and Pollux: or their images were painted or ingraved upon the prow. Castor and Pollux, by the heathen mythology, were two brothers, sons of Jupiter and Leda, who sprung from the same egg: for which reason they were represented each with half an egg-shell in his hand. Jupiter was thought to have conversed with Leda in the form of a swan. Castor and Pollux were in great reputation for their valour, for which they had divine honours paid them: but seamen in particular shewed them a great deal of devotion. They were called upon in all storms, and people made vows to them when they took shipping.

**CAVE.** See the article **ROCK**.

**CEDAR-TREE**, according to Tournefort makes a distinct genus of plants, but is comprehended by Linnæus among the junipers. See **JUNIPER-TREE**.

This tree is much celebrated in scripture, but the cedars of mount Lebanon

are only taken notice of. Here this tree must in former times have flourished in great abundance, as cedar wood was made use of in all the public buildings of the Hebrews, and served not only for the beams and planks which covered those edifices, but was placed likewise in the substance of their walls, in which they were so disposed together with the stone, that there were sometimes three rows of stone, and one of cedar wood; (1 Kings vi. 36, and vii. 12. and Ezra vi. 4.) and sometimes the planks were laid from one course of the wall to the other alternately, with rows of stone, which went likewise from one course to the other, and at every course made a sort of chequer-work, according to Vitruvius and Perrault. There are some cedar trees still growing on mount Lebanon, but they are very few: however, their height and thickness are prodigious; there are some trees among them which, at this day, are five and thirty and forty feet in the girt.

Cedar-wood, which is of a fragrant smell and fine grain, is almost incorruptible, by reason of its bitterness, which renders it distasteful to worms. Historians tell us, that some of this timber was found in the temple of Apollo at Utica, two thousand years old. Hence this wood was used by the Hebrews in making statues that were designed for long duration. The temple of Jerusalem and king Solomon's palace were built with cedar; and such was the quantity of that wood made use of in building the temple, that it is sometimes called by the name of Lebanon: thus, (Zech. xi. 1.) 'Open thy doors, O Lebanon;' and the house which Solomon dwelt in at Jerusalem, is called the house of the forest of Lebanon. 1 Kings vii. 2, &c. Cedar was thought, in all probability, to have a purging quality, since Moses ordains, that in the purification of a leper, this wood, together with hyssop, should be used in making a wisp, wherewith



wherewith the leper was to have been sprinkled. Lev. xiv. 4. See **LEPER**.

**CENCHREA**, a sea port town belonging to Corinth, in the Archipelago. This town, which was at some distance from Corinth, was notwithstanding looked upon as a kind of suburb to the city. St. Paul being ready to embark, in order to go to Jerusalem, had his hair cut off at Cenchrea, in compliance with a vow that he had made. Acts xviii. 18.

**CENDEBEUS**, general of the troops belonging to Antiochus Sidetes king of Syria, who having quarreled with Simon the high-priest and prince of the Jews, took from him the government of the coasts along the Mediterranean, and gave it to Cendebeus, with orders to fortify Cedron, and make all the havock he was able in Judea. 1 Macc. xv. 38, &c. See the article **ANTIOCHUS SIDETES**.

Cendebeus came therefore to Jamnia, fortified Cedron, and made excursions upon the lands belonging to the Jews. John gave notice to his father Simon of all that passed, (*id.* xvi.) who sent his two sons John and Judas with troops to oppose Cendebeus; he himself not being in a condition to undertake this march by reason of his great age. John engaged the enemy, and as soon as the sacred trumpets were sounded, Cendebeus fled with all his forces. John and Judas pursued them, and killed many of them: the rest with their general Cendebeus got safe into Cedron, which he had so lately fortified. See **HIRCANUS**.

**CENSER**, a sacred instrument made use of in the religious rites of the Israelites, being a vase which contained incense, to be used in sacrifice. Nadab and Abihu were punished with immediate death, because they took either of them his censer, (Levit. x. 1.) and put fire therein, and put incense thereon, and offered strange fire before the Lord. When Aaron was to make an atonement for himself and his house, he was to take a censer full of burning

coals of fire from off the altar of the Lord. *id.* xvi. 12. And Solomon, when he provided furniture for the temple of the Lord, made, among other things, censers of pure gold. 1 Kings. vii. 50.

**CENTURION**, an officer commanding an hundred soldiers. This word occurs often in the books of the New Testament.

**CEPHAS**. Jesus changed Peter's name (John i. 42.) from Simon into Cephas or Keiphas, (a Syriac word which signifies a stone) which by the Greeks was rendered *Petros*, and by the Latins *Petrus*, both which have the same signification of stone or rock. See the article **PETER**.

**CHABRIS** and **CHARMIS**, two priests or elders who were in Bethulia when Holofernes laid siege to it. Judith (viii. 9.) complained to them that Ozias had promised to surrender the city, if it was not relieved within five days, thereby intending in some sort to prescribe laws to God.

**CHÆREAS**, brother to Timotheus and Apollophanes governor of Gazara. He and his brother were killed in a marsh, where, after the taking of Gazara, they had endeavoured to conceal themselves. 2 Macc. x. 32. 37.

**CHALCOL**, or **CALCOL**. See **HEMAN**.

**CHALDÆA**, a country of Asia, known in the most antient times by the names Shinar, Shinaar, &c, lies between 30 and 35 degrees of north latitude; and was bounded, according to Ptolemy, on the north, by Mesopotamia; on the east, by the Tigris; on the west, by Arabia Deserta; and on the south, by the Persian gulf, and part of Arabia Felix. The metropolis of Chaldæa was Babylon, whence the country more immediately in the neighbourhood of this city, was generally by profane writers termed *Babylonia*. The name Chaldæa is nowhere to be met with in the Hebrew text; the Hebrew word being *Chasdim*, whence Josephus thinks the name

name Chaldæa was derived, and which Wells is of opinion, was taken from Chesed one of the sons of Nahor Abraham's brother. For the antiquity, chronology, monarchy, &c. of the Chaldæans. See the Article BABYLON.

The Babylonians were famed for learning, particularly the Chaldæans, who were as is said their priests, their philosophers, astronomers, astrologers, soothsayers, &c. And in respect to this pretended claim to learning and supernatural knowledge; the Chaldees are distinguished quite from the Babylonians, and are said to have inhabited a region peculiar to themselves, next to the Arabians and the Persian gulf. *Universal Hist.* lib. I. c. 9.

As the Chaldees were peculiarly the men of learning in this nation, so the Babylonians, properly so called, applied themselves to the arts, though perhaps we shall have more reason to call those the men of learning among them than the former, if true it be, that the former were wholly addicted to, and set apart for, the sidereal consultations, and the propagation of the extravagancies which must, as should seem, have made up the system of their philosophy. For in this case the Babylonians, as distinguished from the Chaldæans, must have been good mathematicians and mechanics, as appears by the immense buildings they have reared, and which could not be effected without great skill in the several branches of the mathematics and geometry. *Ibid.*

CHAMBER, besides its usual meaning, viz. an apartment or room in a house, is in scripture taken in various other significations: thus, in Psalm civ. 3. it is taken for the clouds, 'Who layeth the beams of his chambers in the waters.' 'The chambers of the south,' Job ix. 9. is made to signify those stars and constellations which are towards the southern pole, so called because they are for the most part hid and shut up, as cham-

bers commonly are, from those parts of the world, and do not rise or appear to us till after the beginning of summer, when they raise winds and tempests, as astronomers observe. 'The king has brought me into his chambers,' (Cant. i. 4.) that is, Christ the king of his church has vouchsafed unto me most intimate and familiar fellowship with himself in his ordinances. 'Enter then into thy chambers;' (Isai. xxvi. 20.) that is, fly to God by faith, prayer, and repentance for protection; depend upon his providence, lay hold upon his promises, and make use of his attributes. He alludes to the common practice of men, who, when there are storms or dangers abroad, betake themselves into their chambers or houses for safety; or, as some think, to that history, Ex. ix. 19, 20; or that command of not going out of their houses, *id.* xii. 20; or to the like charge given to Rahab. Josh. ii. 19. *Cruden's Concordance.*

CHAMOIS, *Rupicapra*, in zoology, a species of goat, to which genus of animals its horns evidently refer it, though otherwise its whole form has more of the appearance of the deer. The horns are erect, and hooked, about six or seven inches long: both the male and female have them; the whole body is covered with a deep fur, waved and somewhat curled at the inner part of the ears. It is of the skin of this creature that the chamois-leather is made. This animal was declared clean by the law of Moses. Deut. xiv. 5.

CHAMELEON, or CAMELEON. See the article CAMELEON.

CHARACA, a city of the tribe of Gad, from whence Judas Maccabæus drove Timotheus. 2 Macc. xii. 17.

CHARIOTS *of war*. The scripture speaks of two sorts of these chariots, one was for princes and generals to ride in, the other to break the enemies battalions, by letting loose these chariots among them armed with iron,



iron, which made dreadful havock among the troops. The most antient chariots of war whereof we have any knowledge are Pharaoh's, which were drowned in the Red-sea. Ex. xiv. 7. The Canaanites whom Joshua engaged at the waters of Merom, had cavalry and a multitude of chariots. Josh. xi. 4. Sifera, Jabin the king of Hazor's general, had nine hundred chariots of iron in his army. Judg. iv. 3. The tribe of Judah could not get possession of the lands belonging to their partition, because the antient inhabitants of the country were strong in chariots of iron. *Id.* i. 19. The Philistines in the war carried on by them against Saul, had thirty thousand chariots, and six thousand horsemen, 1 Sam. xiii. 5. David having taken a thousand chariots of war from Hadadezer king of Syria, hamstringed the horses and burnt nine hundred chariots, reserving only a hundred to himself. 2 Sam. viii. 4.

It does not appear that the Hebrews ever made use of chariots in war. Solomon had a considerable number of them, but we know of no military expedition wherein they were employed by him; he had, says the scripture, (1 Kings x. 26.) fourteen hundred chariots, and twelve thousand horses. As Judea was a very mountainous country, chariots could be of no great use there, but in the plains; and the Hebrews often made them needless by fighting upon their mountains; and from hence, in all probability, it came that they never were very curious of having any in their armies. *Calmet's Dictionary.*

In the books of Maccabees, there is mention made of armed chariots with scythes, which the kings of Syria led against Judea. The kings of the Hebrews, when they went to war, were themselves generally mounted on their chariots: hence they fought, and issued out their orders; and there was always a second chariot empty, which followed

them, that if the first was broke, they might immediately get up into the other. 2 Chr. xxxv. 24. Chariots were sometimes consecrated to the sun; and the scripture observes, (2 Kings xxiii. 11.) that Josiah burnt those which had been offered to the sun by the kings his predecessors. This superstitious custom was an imitation of the heathens, and principally of the Persians, who had horses and chariots consecrated to the sun.

CHEDORLAOMER, a king of the Elamites, who were either Persians, or people bordering upon the Persians. This was one of the four confederated kings, who made war upon the five kings of the Pentapolis of Sodom; and who, after having defeated them, and made themselves masters of a great booty, were pursued and dispersed by Abraham. Gen. xiv. See the article ABRAHAM.

Chedorlaomer, after he had for twelve years kept five kings subject to his dominion, viz. Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeböim, and the king of Bela, which is Zoar, they at last revolted from him, about the year of the world 2091. Chedorlaomer gathered a great army, and entering into a confederacy with Amraphel, king of Shinar, Arioch king of Ellasar, and with Tidal king of nations, they marched with their troops towards the land of Canaan: in their way, they attacked some people of the countries beyond Jordan, such as the Rephaims, giants who possessed the land lying between the brook Jabbok and the Arnon. They took and pillaged Ashteroth. They likewise defeated the Zuzims at Ham, and farther routed the Emims in Shaveh-Kirjathaim. Lastly, they routed the Horites in their mount Seir, and carried on their conquests into El-Paran in Arabia Petræa. From thence they returned towards Kadesli-Barnea, where is the fountain of Mishpat, and ravaged

ravaged the country of the Amalekites who inhabited part of Arabia Petræa, and defeated the Amorites whose settlement was at Hazezon-tamar. Thus these four allied princes destroyed the power of all the people bordering upon Sodom and Gomorrah, so that these cities having no more assistance to expect from this quarter, might not be able to escape their vengeance. The five revolted kings, seeing the allies drawing towards their city, took the field with their army, in the year of the world 2092, and put it in order of battle, in the very plain where their several towns were situated. Now there were many pits in this valley, out of which people got bitumen, a circumstance which might have rendered the access to it more difficult, and dangerous to the enemies horse. Here the battle was fought, and the kings of Sodom, Gomorrah, Zeboim, Admah, and Zoar, were put to flight. One part of their army was cut in pieces, and the other fled to the neighbouring mountains, leaving their cities a prey to conquerors. Sodom, Gomorrah, and the other places were pillaged, and the enemy, loaded with spoil and captives, returned by the way of the Euphrates.

By the defeat of the five kings by Chedorlaomer and his allies, Lot who had retired to Sodom, was involved in the calamity of this city. He was plundered of all he had, and carried away with the captives: hereupon one who had preserved himself by flight, went and gave intelligence to Abraham of what had passed: he armed his trained servants, says the scripture, born in his own house, three hundred and eighteen, pursued Chedorlaomer and his allies unto Dan; and falling upon them, routed them as already related under the article ABRAHAM.

The reasons for a late opinion of Chedorlaomer's having been the same with Ninyas the Assyrian monarch, may be seen under the article BERA.

CHELAL, an Israelite who returned

from Babylon, and forsook his wife whom he married contrary to the law. Ezra x. 30.

CHELMON, a city opposite to Esdraelon, near which part of Holofernes's army was encamped before he went to lay siege to Bethulia. Judith vii. 3.

CHEMARIMS, a word which occurs only once in our version of the Bible, viz. in Zephaniah, (i. 4.) 'I will cut off the remnant of Baal, and the name of the Chemarims with the priests:' but is frequently to be met with in the Hebrew Bible, and is generally translated *the priest of the idols*, or *priests clothed in black*, because כִּמְרִים *chamar* signifies *black* or *blackness*, as they might have been arrayed in black vestments; and the best commentators are of opinion, that by this word we are to understand the priests of the false gods, and in particular the worshippers of fire, because they were, as they say, dressed in black. Le Clerc declares against this last opinion, though he allows that by the Chemarim was meant the priests of idols. Calmet conjectures that the Hebrews might give these priests of the worshippers of fire this name in derision; because, as they were continually employed in taking care about the fuel, and keeping up the fire, they might be as black as smiths or colliers. St. Jerom in the second book of kings, (xxiii. 5.) renders the word *Aruspices*, i. e. *Soothsayers*; and the Septuagint do not translate it here; having τῶς Χωμαρίμ; and in Hosea x. 5. and in Zephaniah i. 4. the same St. Jerom translates the word, *Æditui, churchwardens*. Our translators of the Bible in the first and last places mentioned, would seem to understand the idols or objects of worship by this word, rather than their priests, as would also the learned Le Clerc. Calmet observes, that *Camar* in Arabic signifies the moon: Isis is the same deity.

CHEMOSH, or CHAMOS, an idol of



of the antient Moabites. Numb. xxi. 29. This word comes from a root which in Arabic signifies *to make haste*; and from hence some have imagined, that he is the same with the sun, whose motion is supposed to be so hasty and rapid: though some, from the Hebrew root which signifies *contrectatus*, or *handled*, will have him to be the same with the Roman Priapus, who is called *Pater contrectationum nocturnarum*. While others from the same resemblance of the Hebrew word *Chamos* with the word *Comos*, have rather thought it to be Bacchus or the God of Drunkenness: but in either acceptation it may be supposed to represent either Noah or Lot. *Jurieu Hist. des Dogmes, & Cult. Part IV.*

St. Jerom makes this deity the same with Baal-Peor, and not much different from the Roman Priapus. The learned Vossius agrees with St. Jerom in making Chemosh the same with Baal-Peor. But he fancies it to be the Comos of the Greeks. Calmet is of opinion, that the god Hamianus, and Apollo Chomeus, mentioned by Strabo and Ammianus Marcellinus, was the same as Chemosh, which he takes to be the sun. To this idol Solomon erected an altar upon the mount Olives. 1 Kings xi. 7.

CHENANIAH, a master of the temple-music. He tuned the songs in the ceremony of removing the ark from Obed-edom, because he excelled greatly in his art. 1 Chr. xv. 22.

CHEPHIRAH, a city of the Gibeonites, afterwards given up to the tribe of Benjamin. Josh. ix. 17, and xviii. 26.

CHEREAS. See the article CHÆREAS.

CHEREM, *anathema*, the second sort of excommunication among the Jews. See the articles EXCOMMUNICATION and ANATHEMA.

CHERETHIMS, or CHERETHITES, are denominations for the

Philistines as we see by Ezekiel, xxv. 16. and Zephaniah, ii. 5. 'I will stretch out mine hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the sea-coast,' says Ezekiel; and Zephaniah, exclaiming against the Philistines, says, 'Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites.' It is said in the first book of Samuel, (xxx. 14.) that the Amalekites made an invasion upon the south of the Cherethites, that is to say, of the Philistines. It has been a question whence the Philistines or Cherethites came, when they removed into Palestine, but this point has been already considered under the article CAPHTOR.

David, and some of the kings of Judah his successors, had foreign guards called Cherethites and Pelethites. 2 Sam. xv. 18, and xx. 7. Calmet (in his comment on 2 Sam.) is clearly of opinion, that they were of the Philistines country, but several of the expositors of our country have attempted to prove the contrary. The sum of their arguments are as follows. \* That these guards were foldiers is evident from their being mentioned as present at the proclamation of king Solomon against Adonijah, which could not conveniently have been done without some armed force, to protect the persons that proclaimed him. And that they were not common foldiers, but the constant guard of David's person is manifest from the title of *σωματοφύλακες*, *keepers of the body*, which Josephus gives them. Some are of opinion, that they were men of a gigantic stature, but we find no ground for that, though they were doubtless proper and robust men, and of known fidelity to their prince. Others again think, that they were Philistines: but it is hardly supposeable that David would have any of these hated uncircumcised people to be his body-guard; neither can we believe that

that the Israelitish soldiers would have taken it patiently to see foreigners of that nation put in such places of honour and trust. Cherethite however is certainly but another name for Philistine, as appears from Zeph. ii. 5; and therefore the question is, how came any of David's subjects to be called after that name? And the answer is obvious.—They were so called, because they went at first with him into Philistia, and continued there with him all the time that he was under the protection of Achish. These were the persons who accompanied him from the beginning, in his utmost distress, and clung to him in all calamities; and therefore it is no wonder if men of such approved fidelity were made choice of for his body-guard; nor is it any uncommon thing in history for legions or bands of soldiers to take their names not from the place of their nativity, but their residence, and very frequently from the name of their captain or commander: since therefore in 1 Chr. xii. 3. we find mention made of one Pelet, the son of Azmaveth, who resorted to David while he was at Ziklag, but still under the protection of Achish, it is but supposing him to be their captain, and then we come to the reason why they were called Pelethites, unless we suppose them rather denominated from Peleth, son of Jonathan, who was of the king's own tribe. *Patrick's Comment. Pool's Annot. and The Hist. of the Life of K. David.*

CHERITH, a brook beyond Jordan, that falls into this river below Bethsan. Near this brook, and in the valley through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel; and here the ravens every morning and evening brought him bread and meat. 1 Kings xvii. 3, 4.

CHERUB, one of the Israelites who returned from Babylon, and was not able to prove his genealogy. Ezra ii. 59.

CHERUB, or (*the plural*) CHERUBIM, a particular order of angels. See the article ANGEL.

When God drove Adam and Eve out of Paradise, 'he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.' Gen. iii. 24. When Moses commanded God to make the ark of the covenant with the propitiatory, or mercy-seat, he was (Ex. xxv. 19, 20.) to make one cherub on the one end, and another cherub on the other end; the cherubims were to stretch forth their wings on high, and to cover the mercy-seat with them; and their faces were to look one to the other. Moses has left us in the dark as to the form of these cherubims. The Jews suppose them to have been in the shape of young naked men, covered for the sake of decency with some of their wings; and the generality of interpreters, both ancient and modern, suppose them to have had human shapes. But it is certain, that the prophet Ezekiel (i. 10. and x. 14.) represents them quite otherwise, and speaks of the face of a cherub as synonymous with that of an ox, or calf; and in the Revelations (iv. 6.) they are called ζῶα, *beasts*. Josephus (*Antiq.* lib. iii.) says, that they were a kind of winged creatures, answering to the description of those which Moses saw about the throne of God, but the like to which no man had ever seen before. Grotius, Bochart, and other learned moderns, deriving the word from *charab*, which in the Chaldee, Syriac, and Arabic, signifies to plow, make no difficulty to suppose that the cherubims here spoken of, resembled an ox, either in whole or in part. The learned Spencer supposes them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. This he collects from the prophetic vision of Ezekiel, (i.) in which the cherubims are said to have four forms,



forms, those of a man, a lion, an ox, and an eagle. There is something in this mixed form, according to that author, which is very suitable to the regal character which God bore among the Jews, and the peculiar circumstances of the time. The Israelites were then in the wilderness, and encamped in four cohorts; and the Hebrews have a tradition, that the standard of the tribe of Judah, and the associated tribes, carried a lion, the tribe of Ephraim an ox, the tribe of Reuben a man, and the tribe of Dan an eagle. God therefore would sit upon cherubims bearing the forms of these animals, to signify, that he was the leader and king of the four cohorts of the Israelites. The same writer, in another place, makes the cherubims of the mercy seat to be of Egyptian extraction; for Porphyry, speaking of the priests of Egypt, says, 'Among these, one god is formed like a man as high as the neck, and they give him the face of some bird, or of a lion, or of some other animal; and again, another has the head of a man, and the other parts of other animals.' Add to this, that the Apis of the Egyptians was worshipped under the figure of an ox. Nor can any other reason, he thinks, be assigned why God should order the cherubims to be fashioned in the shape of different animals, particularly the ox, but that he did it out of indulgence to the Israelites, who being accustomed to such kinds of representations, not only easily bore with them, but ardently desired them. The cherubims of the mercy-seat, Bochart supposes to have had a mystical and symbolical relation to God, the angels, the tabernacle, and the people. As to God, they represented his great power according to that of the Psalmist, (xcix. i.) 'The Lord reigneth, let the people tremble; he sitteth between the cherubims; let the earth be moved.' They represented likewise the nature and ministry of angels. By the lion's form, is

signified their strength, generosity, and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by the human shape, their humanity and kindness; and by that of the eagle, their agility and speed. As to the tabernacle, the cherubims denoted that the holy was the habitation of the king of heaven, whose immediate attendants the angels are supposed to be. Lastly, with respect to the people, the cherubims might teach them, that God, who sat between them, was alone to be the object of their worship. See ARK.

CHESALON, a city in the tribe of Judah. Josh. xv. 10.

CHESED, father of the Casdim, or Casdim, the Hebrew words for the Chaldæans; Chesed was the son of Nahor and Milcah. Gen. xxvii. 22. But it is thought probable, that the Chaldæans came from some other Chesed. See CHALDÆA.

CHESIL, a city in the tribe of Judah. Josh. xv. 30. Eusebius calls it Xil, and places it in the southern part of Judah.

CHESNUT-TREE, is by Linnæus made a species of the fagus or beech tree, which not being mentioned in the scripture, we will give the generical characters of it here. The fagus is a genus of the monoecia-polyandria class of plants, the calyx of the male-flower whereof is of a campanulated figure, and divided into five segments; there is no corolla; the stamina are twelve in number. The calyx of the female-flower is indented in four places at the rim: there is no corolla; the styles are three; the fruit is a muricated capsule, formed of what was the calyx; it is composed of four valves, and contains two seeds.

The chesnut is the lanceolate and acuminately ferrated leaved fagus. Jacob is said to have taken rods of green poplar, hazel, and chesnut-tree, and to have pilled white strakes in them, which being done, he set them in the gutters in the watering troughs, where the

the flocks came to drink, which, conceiving before the rods, brought forth cattle ring-straked, specked and spotted. Gen. xxx. 37—39.

CHESULLOTH, a city situated on the side of mount Tabor. Josh. xix. 18.

CHEZIB. We read in our version of the Bible, (Gen. xxxviii. 5.) that Judah *was at Chezib*, when his wife Shuah bare Shelah; instead of which words the Vulgate has it, *parere ultra cessavit*, i. e. *she ceased to have children*, after the birth of Shelah. The Hebrew reading is the same with that of our Bible, and Le Clerc shews, that this interpretation of St. Jerom is contrary to the construction of the Hebrew words. However, St. Jerom is not the only expositor who has mistaken the sense of this passage: for Aquila, rather worse, turns it, *et factum est ut mentiretur in partu*, which Le Clerc accounts for, *quia hæc vox (sic Chezib) oritur a radice כִּי chazab, quæ est mentiri*. Chezib is thought to have been the same place with that called Achzib in Joshua xv. 44. and in Micah i. 14.

CHIDON. The threshing floor of Chidon is the place where Uzzah was suddenly struck dead, for having imprudently laid his hands upon the ark, which tottered in the cart. 1 Chron. xiii. 9. In the second book of Samuel, (vi. 6.) this threshing floor is called the threshing floor of Nachon. We do not know whether the names of Nachon and Chidon, are the names of men or places.

CHILD. The Jewish law looked upon children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it, in order to pay their debts: thus the poor widow, whose oil Elisha multiplied to such a quantity, as enabled her to pay her husband's debts, we find (2 Kings iv. 1.) complaining to the prophet, that her husband being dead, the creditor was come to take away her two

sons to be bondmen. That this was the Jewish custom, Le Clerc observes appears plain from this passage in scripture, wherein the prophet does not pretend to reprove the creditor, but only puts the woman in a method to pay him. This custom Calmet (in his Commentaries) observes, was from the Jews propagated to the Athenians, and from them to the Romans. The Romans indeed had the most absolute controul over their children. By the decree of Romulus, they could imprison, beat, kill, or sell them for slaves. But Numa Pompilius first moderated this law; and the emperor Dioclesian made a law, that no free person should be sold upon account of debt. The antient Athenians had the like jurisdiction over their children, but Solon reformed this cruel custom.

Child, children, or sons, are taken different ways in scripture. The descendants of a man, how remote soever they may be, are called sons or children: for example, the children of Edom, the children of Moab, the children of Israel. These expressions, the children of light, the children of darkness, are used to signify those who follow light and those who remain in darkness; the children of the kingdom, those who belong to the kingdom. Persons who are almost of age, are often called children; for example, Joseph is called the child, (Gen. xxxvii. 30.) though he was at least sixteen years old; and Benjamin, at the age of above thirty, is still called a little child. *ib.* xlv. 20. Likewise men of full age, have often the name of children given them. The child shall die an hundred years old, says Isaiah, (lxv. 20.) i. e. men shall die at the age of an hundred years; there shall be no more untimely deaths seen.

Children or sons of God, is sometimes used to denote angels; thus, (Job i. 6. and ii. 1.) 'There was a day when the sons of God came to present themselves before the Lord.' Good men, in opposition to the wicked, are sometimes



times called by this name; the children of Seth's family in opposition to the race of Cain, (Gen. vi. 2.) 'The sons of God saw the daughters of men.' Judges and magistrates are likewise termed children of God, (Psal. lxxxii. 6.) 'I have said ye are Gods, and all of you are the children of the most high.'

In the New Testament, believers are commonly called the children of God, by virtue of their adoption, and the prerogative which Christ purchased for them by the merits of his death and sufferings. See John i. 12. Rom. viii. 14. and Gal. iii. 26.

Children or sons of men, is a name given to the men of Cain's family, who lived before the deluge, and in particular to the giants, those violent and corrupt men, who before the deluge had corrupted their ways, and drew down the most terrible effects of God's anger upon the earth. Afterwards the impious, the wicked Israelites, were called the sons of men: thus, (Psal. iv. 2.) 'O ye sons of men, how long will ye love vanity.' See also Psalms xii. 1. and lvii. 4. But very often by sons of men, mankind are to be understood without any odious notion; as Psal. viii. 4. 'What is the son of man that thou visitest him?' See also Psal. xi. 4. and cxlv. 12.

CHILEAB, the son of David and Abigail, formerly the wife of Nabal. 2 Sam. iii. 3.

CHILION, the son of Elimelech and Naomi, of the city of Bethlehem in Judah, who, during a great famine, retired with his father and mother into the land of Moab, where he married a Moabite woman whose name was Orpah. He died sometime after in this country, without leaving any children behind him. Ruth i. 1—5.

CHIMHAM, the son of Barzillai the Gileadite. He followed David to Jerusalem after the war with Absalom, and David bestowed great riches on him in consideration of his father Barzillai, who had so generously assisted

him in his flight. 2 Sam. xix. 37, 38. See BARZILLAI.

CHIMHAM is also the name of a place in the neighbourhood of Bethlehem. Jer. xli. 17.

CHIMNEY. This word occurs only once in our version of the Bible, viz. in Hosea xiii. 3. but we are not to imagine that either the Hebrews or Egyptians had chimneys like ours, nor that what is translated chimney, properly signifies one made after our manner. In Palestine, Arabia, and Egypt, people use very little fire to warm themselves, because these countries are very hot; and whenever they do use a fire for that purpose, it is coals laid up a hearth, or in a foot stove.

CHIOS, an island in the Archipelago, next to Lesbos. It is over against Smyrna, and is not above four leagues distant from the Asiatic continent. From Troas St. Paul went on foot to Assos, where, with St. Luke, and the rest of the company that were come thither by sea, he embarked, and from thence came to Mitylene; then passing by Chios, he arrived at Samos. Acts xx. 15.

CHISLON, the father of Elidad, of the tribe of Benjamin. He was one of those deputed to make a distribution of the land of Canaan. Numb. xxxiv. 21.

CHITTIM. Le Clerc and Calmet, in their Comments upon Genesis x. 4. have shewn, that Chittim is the same with Macedonia, peopled by Kittim, the son of Javan, and grandson of Noah.

Isaiah, speaking of the destruction of Tyre by king Nebuchadnezzar, says, 'Howlye, vessels of the sea, for the place where the ships used to sail is destroyed; its ruin shall come from the land of Chittim.' But if the land of Chittim signifies Macedonia, how can it be said that the destruction of Tyre, occasioned by Nebuchadnezzar, should come from the land of Chittim? Might it not be more properly interpreted as relating to the destruction

tion of this city by Alexander the Great. Bafnage, by the word Chittim, understands the Cuthæans, inhabitants of the Sufiana near Babylon, and subjects to Nebuchadnezzar, who marched under the conduct of this prince, and contributed to the siege of Tyre, with the other nations who composed his army. But it is asked, in what place of scripture is the Cuthæans denoted by the name Chittim? Bochart supposes the Romans to be meant by Chittim: but the Romans were not concerned in the siege of Tyre here mentioned by Isaiah; and Tyre under the Roman empire, was not an object worthy their indignation.

It is true, that Daniel, (xi. 30.) speaking of the ships of Chittim, means the Roman fleet; but he calls it the fleet of Chittim, because it lay in the harbour of Macedonia, when it departed to attack Antiochus under the conduct of Caius Popilius; and of this event Daniel was speaking in the passage cited by Bochart. Josephus by Chittim understands the island of Cyprus, as others do the isle of Chios; others Cilicia, and others again Achaia. But the author of the first book of Maccabees understands it of Macedonia: for (chap. i. 1.) he calls Alexander king of the Chittims; and (chap. viii. 5.) he says, that Perseus, king of the Chittims, was overcome by the Romans. But what seems to put this matter out of all doubt, and clearly shew that by the word Chittim in scripture Macedonia is understood, is the prophecy of Balaam, (Numb. xxiv. 24.) who says, 'And ships shall come from the coast of Chittim, and shall afflict Ashur.' Now, as Le Clerc observes, this place clearly proves that Macedonia is meant by the word Chittim, because the Assyrians were conquered by Alexander and his successors; for the Romans, till very late, did not enter Assyria, and till they were masters of Parthia. But this circumstance seems to have escaped Calmet in his argu-

ments in proof of Chittim's being Macedonia.

Jeremiah, (ii. 10.) reproaching the Israelites with their inconstancy in the religion of their forefathers, says to them, 'Pass over to the isles of Chittim, and see and send into Kedar, and consider diligently; and see if there be such a thing. Hath a nation changed their gods which are yet no gods?' Now it is observed, that the prophet speaks of Macedonia under the name of the isles of the Chittims, after the manner of the Hebrews, who thus denominate peninsulas and maritime countries.

CHIUN, a word which we meet with in the Hebrew text of the prophet Amos, (v. 26.) and which the translators of our English version have retained. The literal translation of this passage, according to F. Calmet, is as follows. 'But ye have borne the tabernacle of your kings, and the pedestal (the Chiun) of your images, the star of your gods which ye made to yourselves.' Le Clerc has it thus, *Portastis tabernaculum regis vestri, et Kijoun, imagines vestras, & stellam deorum vestrorum, quos feceratis vobis*. Our translators have rendered it, 'But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves.' And St. Luke, in the Acts of the Apostles, (vii. 43.) reads the passage thus: 'Ye took the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them.' And the Septuagint read *Παῖφαν*, and that in all probability instead of Chiun. Some are of opinion, that three false deities are to be distinguished here, Moloch, Chiun, and Remphan. Others affirm, that the three mean only one god adored under so many different names; and that this god was Saturn, and the planet or star of that name. Salmasius and Kircher assert, that this *Kijoun* is Saturn,



turn, and that his star is called *Keiran* among the Persians and Arabians, and that Remphan, or Raiphan, signified the same thing among the Egyptians. They add, that the Septuagint, who made their translation in Egypt, changed the word Chiun into that of Raiphan, or Remphan, because they had the same signification. Basnage takes Moloch to be the sun, and Chiun or Raiphan to be the moon. See the article REMPHAN.

CHLOE, a woman of Corinth and a Christian, who gave St. Paul notice of the divisions which were then reigning at Corinth, upon the account of Cephas, Apollos, and himself. 1 Cor. i. 11. Chloe did not herself write to the apostle, but caused some of her family to do it.

CHORAZIN, a town of Judea, supposed to have stood on the sea of Galilee, and not far from Capernaum, and consequently on the western coast of that sea. Though Chorazin is reckoned among the cities wherein most of our Saviour's miracles had been done, yet it is never mentioned but by two of the Evangelists, and not once in all the Old Testament. St. Matthew xi. 21. and St. Luke x. 23. mention it only in a discourse where our Lord upbraids it for its infidelity. See the article BETHZAIDA.

CHOREBA, a town of Judah, mentioned in 1 Chr. iv. 22.

CHRIST, a Greek word which signifies *anointed*, and answers to the Hebrew Messiah. See MESSIAH.

This is the name attributed by the Hebrews to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets. As the holy unction was given to kings, priests, and prophets, by representing the promised Saviour of the world under the name of Anointed or Messiah, it was sufficiently evidenced, that the qualities of king, priest, and prophet, would all eminently meet in him, and that he should exercise them not only over the Jews, but over all mankind;

and in a particular manner over all those who should believe in him, and acknowledge him for their Saviour, their king, their priest, and their prophet. We shall speak more particularly of Jesus Christ, the true Messiah and Redeemer of mankind, under the article of JESUS CHRIST.

CHRISTIAN, a name given to such as profess to believe and practise the religion taught by Jesus Christ.

It was at Antioch, where St. Paul and St. Barnabas jointly preached the christian religion, that the disciples were first called christians, (Acts xi. 26) in the year of our Lord 43. They were generally called by one another brethren, faithful, saints and believers. The name of Nazarens, was by way of reproach given them by the Jews. Acts xxiv. 5. Another name of reproach was that of Galilæans, which was the emperor Julian's stile whenever he spoke of the christians. Epiphanius says, that they were called Jesseans, either from Jesse, the father of David; or, which is more probable, from the name of Jesus, whose disciples they were.

CHRONICLES, a canonical writing of the Old Testament. It is uncertain which were written first, the books of Kings, or the Chronicles, since they each refer to the other. However it be, the latter is often more full and comprehensive than the former. Whence the Greek interpreters call these two books *Παραλειπομένα*, *Supplements*, *Additions*, because they contain some circumstances, which are omitted in the other historical books. The Jews make but one book of the Chronicles, under the title of *דברי הימים* *Dibrei Haiamim*, i. e. *Journals*, or *Annals*. Ezra is generally believed to be the author of these books. It is certain, they were written after the return of the Babylonish captivity, as the decree of Cyrus which granted their liberty to the Jews is recited in the last chapter of the second book.

The Chronicles, or Paralipomena, are an

an abridgment of all the sacred history, from the beginning of the Jewish nation, to their first return from the captivity, taken out of those books of the Bible which we still have, and out of other annals which the author had then by him. The design of the writer was, to give the Jews a series of their history. The first book relates the rise and propagation of the people of Israel, from Adam; and gives a particular and exact account of the reign of David. The second book sets down the progress and end of the kingdom of Judah, to the very year of their return from the Babylonish captivity. St. Jerom's opinion of this work is, that 'it is, as it were, an abridgment of the Old Testament; and so considerable, that it is a folly to pretend to have any knowledge of the sacred scriptures without it: for in almost every chapter of it, we meet with circumstances omitted in the books of Kings, and an infinite number of questions relating to the gospel explained.' However, there are manifest contradictions between the chronology of those books and that of the books of Kings, which it is very difficult to reconcile.

CHRYSOLEITE, a gem of a gold colour, thus called by the antients, but known by the moderns under the name of the oriental topaz, as the topaz of the antients is known by the moderns under the name chrysolite. The topaz or chrysolite of the antients, is a very valuable and beautiful gem in its purest and most perfect state: but such are very rare. It is never found very large, the greater number of the oriental ones being as small as the head of a large pin; the American are somewhat larger than these, and the European largest of all: but of the least value. The finer pieces of topaz are in hardness second only to the diamond. See TOPAZ.

This was the seventh stone mentioned in the Revelations, (xxi. 20.) as forming the foundation of the heavenly Je-

rusalem. Some interpreters make the chrysolite the tenth precious stone fixed in the high-priest's breast-plate, which our version renders beryl.

CHRYSOPHRASUS, the tenth of those precious stones which adorned the foundation of the heavenly Jerusalem. Rev. xxi. 20.

The chrysophrasus is a species of prasiolite, of a pale but pure green colour, with an admixture of yellow.

CHUB, a word which we meet with in Ezekiel xxx. 5. and occurs in no other part of scripture. Calmet takes chub to be the habitation of the Cubians, placed by Ptolemy in the Ma-reotis.

CHURCH, a word of different significations according to the different subjects to which it is applied. It is only to be met with in the writings of the New Testament, and, 1. is understood of the collective body of christians, or all those over the face of the whole earth who profess to believe in Christ, and acknowledge him to be the saviour of mankind. This is what the antient writers call the catholic or universal church, and agrees with the apostle Paul's account of one in Col. i. 18. 2. It is applied to any particular congregation of christians, who at one time, and in one and the same place, associate together, and concur in the participation of all the institutions of Jesus Christ, with their proper pastors and ministers. This is a description of a particular church, or the christians of a particular city or place. Thus we read of the church of Antioch, (Acts xiii. 1.) the church of Laodicea, (Col. iv. 6.) the church of Babylon, (1 Pet. v. 13.) and the like. 3. Since the establishment of christianity, the word church is applied to any particular sect or party of christians (including the churches of several towns and cities) distinguished by particular doctrines and ceremonies. In this sense we speak of the Romish church, the Greek church, the church of England, and the like. 4. The word church is sometimes



times used to denote the body of ecclesiastics, or the clergy, in opposition to the laity. In this sense the church is opposed to the state. 5. The word church is used for the place where a particular congregation or society of christians assemble for the celebration of divine service; or it is the particular fabric or building erected for the performance of the worship of God, according to the rites and ceremonies of the christian religion. But as the history of the universal or catholic church, or the doctrines, ceremonies, or government of particular churches belong not to a Dictionary of the Bible, we apprehend that enough has been said upon that article in this place.

CHUSHAN-RISHATHAIM, king of Mesopotamia, oppressed the Israelites for eight years; that is, from the year of the world 2591, to the year 2599; at the end whereof the Hebrews cried unto the Lord, and he raised up a deliverer for them, Othniel the son of Kenaz, and son-in-law of Caleb. Othniel marched against Chushan-rishathaim, and the Lord delivered him into his hands. Judges iii. 8, 9, 10.

CHUZA, steward to Herod Agrippa, and husband to Joanna, of whom there is mention made in Luke viii. 3.

CILICIA, a country in the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean sea; the capital city whereof is Tarsus, the native city of St. Paul. Acts xxi. 39.

CINNAMON TREE, in the Linnæan system of botany, is a species of the laurel or bay-tree. See the article LAUREL.

The bark of this tree, rolled up together, of a dark red colour, poignant, aromatic, and agreeable taste, is the cinnamon of the shops. Some other barks are likewise called cinnamon, such as clove cinnamon, white cinnamon, and the cassia lignea. In the history of the Materia Medica, this plant has the character of being an astringent in the primæ viæ, but an aperient in the more

remote seats of action, where it operates also as an alexipharmic. There are several other virtues ascribed to the cinnamon by writers upon pharmacy; but what we are immediately concerned in, is its uses, as mentioned in holy writ. God commands Moses (Ex. xxx. 23.) to take cinnamon, and several other sweet spices, and make a perfumed oil with them, to anoint the tabernacle and all the vessels belonging to it. 'I have perfumed my bed with cinnamon,' says the harlot, in Prov. vii. 17; and in Cant. iv. 14, it is said, 'Thy plants are an orchard of cinnamon.'

CINNERETH, or CINNEROTH, a city of the tribe of Naphtali, to the south whereof lay a great plain, which reached as far as the Dead Sea, along the river Jordan. Josh. xi. 2, xii. 3, and xix. 35. Many believe, with a great deal of probability, that Cinnereth was the same with Tiberias; and as the lake of Genesareth, which is in Hebrew called the lake of Cinnereth, is without doubt that of Tiberias, there is some reason to believe that Cinnereth and Tiberias are likewise the same city: however, under the article TIBERIAS, will be given some reasons for the contrary opinion.

The lake of Cinnereth, the sea of Cinnereth or Tiberias, or the lake of Genesareth, are so many names given to it from the situation of the city Cinnereth or Tiberias, lying upon the western shore, and towards the southern extremity of it; and because the canton of Genesareth lies upon the eastern coast of it. It is likewise called the sea of Galilee, (Matt. iv. 18.) because the north and east sides of it are enclosed by Galilee. In Josephus's account of it, it is an hundred furlongs in length, and forty wide. The water of this lake is very good to drink, and breeds abundance of fish. There St. Peter, St. John, St. Andrew, and St. James, who were fishermen, carried on their trade. The river Jordan passes through this lake, and is continually bringing

bringing into it a fresh supply of water. The country which borders upon the sea of Galilee, is very beautiful and fruitful.

CIRCUMCISION, a rite or ceremony as well of the pagan as Jewish religion. This term is taken from the Latin *circumcidere*, to cut round, because the act of circumcision consists in cutting off from male infants the prepuce or skin which covers the glans of the penis. God enjoined Abraham to use circumcision, as a sign of that covenant which he had entered into with him: Gen. xvii. 10. 'This is the covenant which ye shall keep between me and you, and thy seed after thee. Every male child among you shall be circumcised. And he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.' In pursuance of this order, Abraham, who was then ninety-nine years of age, was circumcised, together with his son Ishmael, and all the servants of his family. God repeated the precept of circumcision to Moses, (Ex. xii. 44, and Lev. xii. 3.) and ordained, that all who would partake of the paschal sacrifice, should receive circumcision; and that this operation should be performed on children newly born, on the eighth day after their birth.

The Hebrews have been always very exact in the observance of this ceremony, and it appears that they did not neglect it in Egypt. But Moses, while he was in Midian, with Jethro his father-in-law, did not circumcise the two sons which he had in that country; and during the journey of the Israelites through the wilderness, the children who were then born were not circumcised; for which two reasons are as-

signed. The first is, that their frequent moving from place to place, would have made it dangerous to those children who were circumcised just before a march: the other is, that the design of circumcision being to keep the people from intermingling with other nations, it became less necessary in the wilderness, where they were in less danger of such a mixture. After the passage over Jordan into the land of Canaan, the rite of circumcision, by command of their leader Joshua, was renewed. The text (Josh. v. 2.) is, 'Make thee sharp knives, and circumcise the children of Israel the second time.' And after the rite being performed, (*ibid.* 9.) God said, 'this day have I rolled away the reproach of Egypt from you.' Both of which passages have given no small trouble to commentators. 1. The sharp knives are allowed to be what our marginal notes call them, knives of flint, which when made very sharp, were the knives commonly used in the eastern countries. But St. Jerom himself (as great an Hebraist as he was) could not find out what this circumcision was, which passed upon the children of Israel the second time. Some of the Jews, from these words of Jeremiah, (ix. 25.) 'I will punish the circumcised that has a fore-skin,' have undertaken to prove, that it was possible to bring the fore-skin again by art, which the Israelites had done during their abode in the wilderness, and for this reason were ordered to be circumcised afresh; and those christians who have embraced this notion, pretend to support it by the words of St. Paul, 'If any man is called being circumcised, *μὴ ἐπιαισπείδω* let him not get a fore-skin again:' or, as we render it, *Let him not become uncircumcised*. But whether the recovery of a prepuce be a thing probable or not, it is certain that all the difficulty of the words arises from misunderstanding the idiom of the original, and may easily be removed, if they were translated or paraphrased thus: 'Let the ceremony



of circumcision, which has been so long discontinued, be renewed, as it was once heretofore.' 2. The rolling away the reproach of Egypt, is supposed by some to relate to the reproaches which the Egyptians used to cast upon the Israelites, viz. that the Egyptians, seeing the Israelites wander so long in the wilderness, reproached and flouted them, as if they were brought to be destroyed there, and not conducted into the promised land: from which reproaches God now delivered them, when, by enjoining circumcision, he gave them assurance that they should shortly enjoy the country which no uncircumcised person might inherit. Our learned Spencer thinks the reproach of Egypt to be the slavery to which they had long been there subject, but were now fully declared a free people, by receiving a mark of the seed of Abraham, and being made heirs to the promised land. But the most common opinion is, that by the reproach of Egypt, is meant nothing else but uncircumcision with which the Israelites always upbraided other people, and particularly the Egyptians, with whom they lived so long, and were best acquainted; and admitting this to be the true, as it is the most unconstrained sense, this passage is a plain proof that the Israelites could not learn the rite of circumcision from the Egyptians, as some pretend; but that the Egyptians, contrary-wise, must have had it from them. *Univ. Hist. Spencer de Leg. Heb. Patrick's Comm. and Shuckford's Conn.*

But notwithstanding this last opinion, there are some authors of reputation, who assert, that the Jews, as well as all other people who practised this rite, received it from the Egyptians. Celsus and Julian the apostate affirmed, that Abraham learned this ceremony in Egypt. Marsham and Le Clerc have adopted this opinion. But Calmet observes, that the authority of Herodotus, who assures us, that circumcision was known to those people only

to whom the Egyptians had communicated it, does not deserve credit in this instance upon his bare word; or rather, upon that of the Egyptian priests, who imposed upon him with a vain relation of their antiquity and ceremonies. The scripture speaks of the institution of circumcision, when it was first enjoined Abraham, as of a thing intirely new. It informs us, that this was the seal of the covenant which God had made with this patriarch. And how should circumcision be a mark to distinguish Abraham and his posterity from the rest of mankind, if it were then common among the Egyptians, Ethiopians, Phœnicians, and so many other people who had before practised it?

F. Calmet is not at all perplexed in discovering the original of circumcision among the Arabians, Saracens, and Ishmaelites. These people, as well as the Hebrews, sprung from Abraham, but they never looked on circumcision as an essential ceremony, to which they were enjoined under pain of being cut off from their people. They received it rather out of devotion than necessity. Circumcision was introduced with the law of Moses among the Samaritans and Cuthæans. The Idumæans, though descended from Abraham and Isaac, never were circumcised till they were subdued by John Hircanus, and compelled by him to receive both circumcision and the law of Moses. They who assert that the Phœnicians were circumcised, mean probably the Samaritans, for it is known that the Phœnicians did not observe this ceremony. As to the Egyptians, it is observed, that circumcision never was a general and indispensable obligation upon their whole nation. Some certain priests and particular professions only were obliged to it.

The law of Moses ordained nothing with respect to the person by whom, the instrument with which, or the manner how the ceremony was to be performed.

formed. So that it was left to the choice of the parent either to perform it himself, or get it done by some other person. The ceremonies now observed by the Jews in circumcision, as related by Leo of Modena, are as follow. When a son is born in the family, it is customary for some to put little notes in the four corners of the chamber, with these words inscribed, *Adam and Eve; Lilith be gone*; the Jews believing that Lilith was Adam's first wife, who upon her separation from him, took up her habitation in the air, and is a great enemy to the delivery of women, and new-born children. They write likewise in these notes, the names of three angels, in order to defend the child from all sorts of witchcraft. But all do not observe these superstitious practices. The father is obliged to have his son circumcised on the eighth day, unless the weakness or indisposition of the child obliges him to defer it. The night before circumcision is called watching, because the whole family is awake to guard the child; and the father and mother are visited by their male and female friends, on which occasion abundance of joy and civility is expressed. The godfather and godmother are chosen sometime before. The godfather holds the child, while the operation is performing, and the godmother carries it to the synagogue. As to the person who performs this operation, they chuse for this purpose whom they please. The father himself may do this office if he is capable of it. It is a great honour among the Jews to be Mohel, that is to say, a circumciser. It is not necessary to go to the synagogue to perform this ceremony: for the child may be circumcised at home, if the parents please. Two seats are provided for this purpose, with silk cushions: one of the seats is for the godfather, who holds the child; the other is left empty, and is designed, as some say, for the prophet Elias, whom they believe to be invisibly present at

all circumcisions; so great was his zeal for the observance of the law. He who circumcises comes with a dish, wherein are the instruments and other things necessary for that operation, such as the razor, the astringent powders, the linen-cloth, the lint and oil of roses. They who are present sing some songs while they wait for the godmother, who brings the child, and is attended by a company of women. But none of them go beyond the door of the synagogue; there they deliver the child to the godfather; and immediately all that are present cry out, *Baruch-baba, welcome*. The godfather sitting down upon his seat, settles the child in a proper posture on his knees: then he who is to circumcise him, opens the blankets. Some make use of silver tweezers to take up so much of the prepuce as they design to cut off. Others take it with their fingers. Then the circumciser, holding the razor in his hand, says, 'Blessed be thou, O Lord, who hast commanded us to use circumcision;' and during the time he is saying this, he cuts off the thicker skin of the preputium, and with his thumb-nails, tears off another finer skin remaining. He sucks the blood two or three times, which flows plentifully on this occasion, and spits it into a cup full of wine. After this, he lays some dragon's blood on the wound, with some coral powder, and other styptics, to stop the bleeding; to all which he adds bolsters of oil of roses, and covers all close. In the next place, he takes the cup into which he had spit the blood, sucked by him from the wound, blesses that, and the child, and gives him the name appointed for him by the father; at the same time pronouncing these words of Ezekiel, (xvi. 6.) 'I said unto thee, whilst thou wast in thy blood, live:' he then moistens his lips with the wine which was in the cup. After this they repeat the 128th Psalm, 'Blessed is every man that feareth the Lord, &c.' and so the ceremony concludes.



As to the reasons of the institution of this rite, the most considerable seem to be these. The first is topical, taken from the nature of the climate, the heat of which, according to Philo, (*de circumcis.*) subjected those who were not circumcised to a distemper called the carbuncle. The second is political, namely, that it was to distinguish those who were in the covenant with God, from other nations. A third reason is of a moral nature, to wit, that it was to imply the circumcision of the heart, and the mortification of carnal appetites. The last reason is physical, and is, that circumcision is a help to fertility, those who are circumcised being apter to procreate than those who are not.

As to the circumcision of women (which is performed by cutting off the foreskin of the clitoris, which bears a near resemblance and analogy to the preputium of the male penis) it never was in use among the Hebrews. Strabo says, the Egyptian women were circumcised, as were those also in some places of Arabia and Persia. St. Ambrose asserts indefinitely, that the Egyptians circumcised both men and women in the beginning of the fifteenth year. With relation to the girls born of Jewish parents, the custom is this. The mother continues in her house for four-score days, (Lev. xii. 5, 6.) after which she goes to the synagogue, and the chanter blesses the little girl, and names her as the father or mother desires. In some places the child is not carried to the synagogue, but the chanter goes to the house of the lying-in woman, and there performs the ceremony. Since the destruction of the temple, the ceremony of offering a lamb, a pigeon, or a turtle dove, on this occasion, at the temple gate, is no longer practicable. It is a matter of dispute, whether circumcision took away the guilt of original sin, or was a mark only of distinction between Jews and Gentiles. The old fathers, who lived before St. Austin, set bounds to the

effects of circumcision, and allowed it only to imprint a sensible mark upon the Hebrews, whereby they were distinguished from other people, who were not in covenant with God. But St. Austin maintained, that circumcision procured the remission of original sin, and he founded his opinion on the scripture, which declares those to be utterly cut off from God's people, who were not circumcised upon the eighth day. Now he asks, what other sin besides that which is original, could such children be guilty of?

The Jews distinguished their proselytes into two sorts, according as they became circumcised or not. Those who submitted to this rite, were looked upon as children to Abraham, and obliged to keep the law of Moses. The uncircumcised were bound only to observe the precepts of Noah, and were called Noachidæ; and on the contrary, the Jews who renounce Judaism, endeavour to erase the mark of circumcision, as may be seen in the first book of Maccabees i. 15.

Circumcision is likewise the ceremony of initiation into the Mahometan religion. There is indeed no law in the Koran which enjoins it, and they have the precept only by tradition. They say, that Mahomet commanded it out of respect to Abraham, the head of his race. They have no fixed day for the performance of this rite, and generally wait till the child is five or six years of age.

CISLEU, the ninth month of the ecclesiastical year, and the third of the civil year, among the Hebrews. It answers pretty nearly to our November. The seventh of Cisleu is observed as a great fast, in memory of Jehoiakin's cutting the book of Jeremiah's prophecies (xxxvi. 23.) with a penknife, and throwing it into the fire that was on the hearth. On the fifteenth of the same month, they humble themselves before the Lord, because on that day Antiochus Epiphanes profaned the temple of Jerusalem, and placed

placed in it the statue of Jupiter Olympius. 1 Macc. i. 57. The twenty-fifth is kept in memory of Judas Macca-bæus, who purified the temple, and dedicated it anew. 2 Macc. i. 18. This was called the feast of Dedication, the memory whereof is religiously observed; and we see in John, (x. 22.) that Jesus Christ was present at the festival, which was every year celebrated on this occasion. 'And it was at Jerusalem the feast of Dedication, and it was winter.' It was said likewise, that on the thirteenth of this month, Nehemiah offered a solemn sacrifice, and sprinkled the victim with muddy water, which had been found in the place where before the sacred fire had been hidden. A flame from heaven, by God's appointment, descended upon the altar, and kindled a fire there. 2 Macc. i. 19, 20.

CISTERN, denotes a subterraneous reservoir of rain-water, or a vessel serving as a receptacle for rain or other water, for the necessary uses of a city, family, &c. There were cisterns all over the country in Palestine. There were some likewise in cities and private houses. As the cities for the most part were built upon mountains, and the rains fall regularly in Judea at two seasons of the year only, in spring and autumn, people were obliged to keep water in cisterns in the country, for the use of their cattle; and in cities, for the conveniency of the inhabitants. There are cisterns of very large dimensions to be seen still at this day in Palestine: some whereof are an hundred and fifty paces long, and sixty broad. Wells and cisterns, fountains and springs, are generally confounded in the scripture language.

CLAUDIA, a Roman lady converted by St. Paul. 2 Tim. iv. 21. Some believe her to have been the wife of Pudens, who is named immediately before her. Martial speaks of one Claudia the wife of Pudens. Others think that Claudia was the wife of Pilate; that she returned to Rome with her

husband, and persevered in the faith which she had received during her abode in Palestine. Others think, that Claudia was a British lady, and the wife of Aulus Rufus Pudens: but all these are vain conjectures.

CLAUDIUS, a Roman emperor, of whom there is frequent mention in scripture, succeeded Caius Caligula, in the year of Jesus Christ 41, and reigned thirteen years, eight months, and nineteen days, having died in the year of Christ 54. King Agrippa contributed a great deal by his persuasions to Claudius's accepting and keeping possession of the empire, which was tendered him by the soldiers. As an acknowledgment of this service, he gave Agrippa all Judea, and the kingdom of Chalcis to his brother Herod. He put an end to the dispute which had been for some time on foot between the Jews of Alexandria and the other freemen of that city, and confirmed the Jews in the possession of their right of freedom, which they had enjoyed from the beginning, and every where maintained them in the free exercise of their religion and laws. But he would not permit them to hold any assemblies at Rome.

King Agrippa dying in the year of Jesus Christ 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus to be governor. About the same time the famine happened which is mentioned in the Acts of the Apostles, (xi. 28—30.) and was foretold by the prophet Agabus. In this extremity, the christians of Antioch assisted those of Jerusalem, and sent alms to them by the hands of Barnabas and Saul. Claudius, in the year following, viz. A. D. 45, ordained, that the high-priest's pontifical robes should remain in the possession of the Jews, whereas the governours of the province had a mind to have the keeping of them.

At the same time, Herod king of Chalcis obtained the favour from the emperor of having authority over the temple and money consecrated to God,



with a power of deposing and establishing the high-priest. At length, in the ninth year of Claudius, he published an edict for expelling all Jews out of Rome, Acts xviii. 2. It is very probable that the christians, who were at that time confounded with the Jews, were banished thence likewise; and Suetonius (lib. v. cap. 25.) plainly intimates it, when he tells us, that Claudius drove the Jews out of Rome by reason of the continual disturbances which were then excited by them at the instigation of Chrestus. *Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit.* These are almost all the incidents in the reign of Claudius that relate particularly to the affair of the Jews and Christians, and belong properly to a Dictionary of the Bible. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

CLAUDIUS LYSIAS, a tribune of Roman troops, which kept guard at the temple of Jerusalem. Lysias observing the tumult which was raised upon Paul's account, whom the Jews had seized on, and designed to put to death, (Acts xxi. 27, 28, xxii. and xxiii.) came seasonably to his assistance, and rescued him out of their hands: he ordered him to be put in chains, and carried to the fortress of Antonia, where the Roman cohort were in garrison. Then Lysias, being desirous to know what the reason was of this animosity which the Jews expressed against St. Paul, ordered him to be extended on the ground, with a design of putting him to the torture, by whipping him. But Paul having demanded whether it was lawful to treat a Roman citizen after that manner, Lysias was afraid, and directed those to withdraw who were preparing to scourge him. The next day the tribune sent for the priests, and the whole council of the Jews, to learn particularly the reason of that commotion which had happened the day before. The apostle was permitted to speak to them, and understanding that the assembly was composed of

Pharisees and Sadducees, he cried out, that he was a Pharisee; and that the accusation which was brought against him, proceeded from his believing the resurrection of the dead. This was enough to sow division among those who made up this meeting. The Pharisees took Paul's part, and as the tumult increased, Lysias sent soldiers with orders to carry Paul off by force out of the assembly, and convey him to the tower of Antonia. The day after, about forty of the Jews having engaged themselves in a conspiracy to kill Paul, notice was given him of their design by his nephew, his sister's son. And the tribune, upon receiving intelligence of it by the same person, commanded a good guard to be provided the night following, in order to conduct Paul to Cæsarea to Felix the governor, who received him well, as will be shewn under the article FELIX.

This is all we know of Lysias, so far at least as relates to our purpose.

CLEMENT. There is mention of Clement in the Epistle to the Philippians, (iv. 3.) where St. Paul says, that Clement's name is written in the book of life. The generality of the fathers, and other interpreters, make no question but that this is the same Clement who succeeded St. Peter after Linus and Cletus, in the government of the church of Rome. Grotius, on the contrary, is of opinion, that Clement, whom St. Paul speaks of, was no more than a priest of the church of Philippi. Many things relating to the life of Clement are to be met with in the apostolical constitutions, &c. but as the testimony of these works is justly questioned, we take no notice of them here.

CLEOPAS, according to the antient fathers who speak of him, was brother to Joseph, and both of them the sons of Jacob. He was the father of St. Simon bishop of Jerusalem, of St. James the Less, of St. Jude, and Joseph, or Joses. Cleopas married Mary sister to the blessed virgin, so that he was uncle to Jesus Christ, as were his sons cousins-germans

germans to our Saviour. Cleopas, his wife and his sons, were some of the faithful disciples of Jesus Christ, and of their number who looked upon him as the redeemer of Israel. But Cleopas did not understand the mystery of the cross, and what Jesus had so often told his disciples, that it was expedient that he should die, and return unto his father: for Cleopas having seen our Saviour expire upon the cross, lost all hopes of seeing the kingdom of God established by his means upon earth. He departed from Jerusalem two days after our Saviour's death, that is to say, on the very day of his resurrection; and as he was going to Emmaus with another disciple, while they were entertaining themselves with what had past during the feast, particularly with respect to Jesus Christ, our Saviour joined them in the form of a traveller, (Luke xxiv. 13—35.) asked what they were discoursing upon, and encouraged them, convincing them from the scriptures, that it was necessary Christ should suffer death. When they came near Emmaus, Jesus made a shew as if he intended to go farther. But Cleopas and his companion detained him, and made him sup with them. Jesus, while they were at table, took bread and blessed it; and having broke it, presented some of it to them. Hereupon their eyes were opened, and they knew him: but he disappeared and left them. Immediately they returned to Jerusalem, and sought for the disciples, whom they found in the same place. They related what had happened to them. The apostles and disciples in their turn declared to them the reasons which they had for believing Christ's resurrection, and how he had appeared to Peter. While they were yet talking, Jesus appeared standing in the midst of them, though the doors were shut. He saluted, blessed, and encouraged them, shewed them the wounds in his hands and feet, eat in their presence, expounded

the scriptures to them, and directed them to go and preach the gospel throughout the world. We do not know any thing particular of Cleopas during the remaining part of his life. It is the opinion of St. Jerom that he abode continually at Emmaus, and that it was in this house that he invited our Saviour to continue with him. But supposing Cleopas to have been the brother of Joseph and father of St. James, St. Jude, Simon, and Joses, Calmet thinks it is more probable that he was a Galilean, and that his habitation was in some city of Galilee. Here it may not be amiss to observe, that the learned Dr. Sam. Chandler has produced several passages from Anacreon and Pindar, in which the word ἀφ᾽ αὐτοῦ is used to signify the sudden disappearing of any thing, by what means soever that happens; where he proposes to correct the translation of verse 31, ἀφ᾽ αὐτοῦ ἐγένετο αὐτῶν αὐτοῦ, which is translated, *he vanished out of their sight*; by rendering the same, *he suddenly went away from them*.

CLEOPATRA, daughter of Ptolemy Epiphanes king of Egypt, and of Cleopatra the daughter of Antiochus the Great, married her own brother Ptolemy Philometor. There is mention of this princess and her husband in the apocryphal part of Esther. xi. 1. 'In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son brought to the Jews of Alexandria the book of Esther; or the epistle of Pharim, translated out of Hebrew into Greek by Lysimachus the son of Ptolemy.

CLEOPATRA, the daughter of Ptolemy Philometor and the Cleopatra we have just been speaking of, married first of all Alexander Balas king of Syria. 1 Macc. x. 58. Four years afterwards, her father Philometor took her from Balas, and gave her to Demetrius Nicanor, who was likewise king of Syria. *id.* xi. 12. While Demetrius was detained prisoner in Parthia,



Parthia, she became the wife of his brother Antiochus Sidetes; but upon the death of Sidetes, the restoration of Demetrius, and the recovery of his kingdom, she returned to his bed again, but never had any great esteem for him, because in his captivity he had married the daughter of the king of Parthia, she had laid a design to poison her son Gryphus, but he prevented her, and obliged her to drink the draught herself which she had provided for him, in the year of the world 3882.

There have been many other princesses of this name, but none besides the two already spoken of, is expressly mentioned in any of the canonical or apocryphal books of scripture.

CLOUD, is defined a collection of vapours, suspended in the atmosphere; being a congeries chiefly of watry particles, drawn up from the sea and land, by the solar or subterraneous heat, or both, in vapour: though some attribute the rise of vapours to electricity.

The scripture represents the clouds as conservatories of water, or rain, which are scattered upon the earth at God's command. Job xxvi. 8. 'He bindeth up the waters in his thick clouds.' God confines the waters in the clouds as in a bottle; he scatters them afterwards upon the earth, as it were through a watering pot. 2Sam. xxii. 12. Job, (xxxviii. 9.) speaking of the matter of the chaos, which covered the whole earth at the beginning of the world, says, that God had hemmed in the sea or the waters, as it were with a cloud, and covered it with darkness, as a child is wrapped up in swaddling clothes. When the sacred writers speak of the second coming of Christ, they describe him as descending upon the clouds, encompassed with all his majesty. Matt. xiv. 30. and Rev. i. 7.

When the Israelites departed out of Egypt, God gave them a pillar of cloud to direct them in their march,

Ex. xiii. 21, 22. It attended them from the time of their leaving Succoth, according to St. Jerom in his epistle to Fabiola, or from Rameses, according to others; or only from Ethan, till the death of Aaron, as the Hebrews say; or as far as the passage over Jordan, as the generality of commentators will have it. This pillar was commonly in the front of the Israelitish army. But when they were come to the Red-sea, over against Pihahiroth, and the Egyptian army appeared before them, the pillar of cloud which stood before the camp of Israel placed itself between that and the camp of the Egyptians, so that the Egyptians could not come near the Israelites all night. *id.* xiv. 20. But in the morning, about break of day, seeing the cloud moving on towards the sea, and following the Israelites who had passed through its channel which was left dry for them in the night-time, the Egyptians resolved upon pursuing them; and were all covered with the waters of the Red-sea, which returned upon them and destroyed them. This cloud continued always from that time, to attend the Israelites in the wilderness. It was clear and bright during the night, in order to give them light when it grew dark; and in the day-time, it was thick and gloomy, the better to defend them from the excessive heats of the Arabian Desarts, through which they performed their journey. It appears that the angel of the Lord governed the motions of the cloud, since it is said, (*id. ibid.* 19.) 'The angel of God, which went before the camp of Israel, removed, and went behind them, and the pillar of the cloud went from before their face, and stood behind them,' where we may observe that the angel and the cloud made the same motions. The same cloud by its motions gave likewise the signal to the Israelites, either to encamp or to decamp; so that where that stayed, the people stayed till

till it rose again; then they broke up their camp, and followed it till it stopped.

It was called a pillar, by reason of its form, which was high and elevated, as it were a pile and heap of fogs. There are some interpreters who maintain, that there were two clouds, one to give light to, the other to cover and shade, the camp of Israel. St. Paul (1 Cor. x. 1, 2.) says, that the pillar of cloud was a figure of baptism. In effect it enlightened the Israelites in the night time, as baptism enlightens us, and makes us children of light, as F. Calmet observes. It protected them, and was a continual pledge of God's power and protection, in like manner as baptism procures both these advantages for us. See the commentators upon Ex. xiii. 21, 22, and xiv. 19, 20. The Lord appeared at Sinai in the midst of a cloud, (Ex. xix. 9, and xxxiv. 5.) and after Moses had built and consecrated the tabernacle, the Lord filled the court round about it, so that neither Moses nor the priests could go in. *id.* xl. 34, 35. The same thing happened at the dedication of the temple at Jerusalem by Solomon. 2 Chr. v. 13, 1 kings viii. 10. When the cloud appeared upon the tent before which were held the assemblies of the people in the desert, it was believed that God was present. Ex. xvi. 10. xxxiii. 9. and Numb. xi. 25. The motion of the cloud which rested upon their tent, was the sign of God's presence. The angel descended in the cloud, and from thence spoke to Moses, without being seen by the rest of the people. Ex. xvi. 10. Numb. xi. 25. and xxi. 5. It is common in scripture, when there is any mention of God's appearing, to represent him as encompassed with clouds, which serve him for a chariot, and cast a veil before his dreadful majesty. See Job xxii. 14. Isai. xix. 1. Matt. xvii. 5. xxiv. 30, &c. Psalms xviii. 11, 12. xcvi. 2. civ. 3.

**COCK**, *gallus* in zoology, the english name of the male of gallinaceous birds, but more especially used for the common dunghil-cock. This is a well-known domestic fowl, the head of which is ornamented with a longitudinal fleshy crest or comb; the wattles are two, and placed longitudinally, on the throat. This, in its natural state, being a robust beautiful bird, variegated with a great number of elegant colours, is so well known, that it requires no farther description.

It is commonly remarked by profane authors, that the cock usually crows twice in a night, once about midnight, and the second time at the fourth watch of the night, or much about break of day: but this latter, as being the louder and more remarkable, Mr. Whitby observes, is that which is properly called ἀλεκτοροφωνία, or *cock-crowwing*; and that of this crowing of the cock, the evangelists are to be understood, when they relate Christ's words to Peter, 'Before the cock crow' (*i. e.* before that time of night which is emphatically so called) 'thou shalt deny me thrice,' appears from St. Mark's saying, that the cock crew after Peter's first denial of Christ; (Chap. xiv. 68.) and crew the second time, after the third denial. *id. ib.* 72.

**COCKATRICE**, a serpent supposed to arise from a cock's egg. See **SERPENT**.

**CÆLO-SYRIA**, in the larger sense of the word, was the name of the whole country lying southward of Seleucia, and extending as far as Egypt and Arabia: but this word is principally applied to the valley lying between Libanus and Antilibanus. This word occurs only in the apocryphal writings of the Old Testament.

**COLOSSÆ**, a city of Phrygia, which Herodotus tells us stood where the river Lycus, running under ground, disappears: but this river rising up again above



above ground, at the distance of five furlongs from this city, empties itself into the river Meander. It is generally agreed among learned men, that Colossæ stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together. Col. iv. 13. This city, Dr. Wells informs us, has been long since quite buried in ruins, the memory of it being now chiefly, if not wholly, preserved by the epistle which St. Paul wrote to the inhabitants thereof, and which is one book of such as are esteemed the canonical of the New Testament.

St. Paul had not planted the Christian faith in person at Colossæ, but was concerned nevertheless in the conversion of the Colossians, by sending other persons to them for that purpose, particularly Epaphras. He wrote therefore this epistle to them, in which he expresses his great satisfaction at their constancy in the faith; and confirms them in it against those who would persuade them as they endeavoured to do all other Christian converts, to a necessity of observing the ceremonial law; also to arm them against a mixture of Gentile philosophy, with Christian principles. This epistle was written when the author was prisoner at Rome, and was sent by Tychicus and Onesimus. See the article LAODICEA.

COMMUNION, signifies fellowship, concord, or agreement; 'What communion hath light with darkness?' (2 Corin. vi. 14.) i. e. such as are enlightened by the word and spirit of God, can have no profitable, agreeable, or comfortable converse with such as are in darkness or ignorance. Communion is likewise taken for a sacrament, or sacred sign of our spiritual fellowship with Christ: thus, 'The cup of blessing is it not the communion of the blood of Christ?' (1 Cor. x. 16.) that is, our drinking of the wine in the cup is a religious

action, whereby and wherein Christ communicates himself and his grace to us, and we communicate our souls to him, so that Christ and believers in that action have a mutual communion one with another.

CONCUBINE. This term in scripture signifies a wife of the second rank, who was inferior to the matron, or mistress of the house. The chief wives differed from the concubines, 1. In that the former were taken into fellowship with their husbands by solemn stipulation, and with consent and solemn rejoicings of friends. 2. They brought with them dowries to their husbands. 3. They had the government of their families under and with their husbands. 4. The inheritance belonged to the children brought forth by them. Though the children of concubines did not inherit their father's fortune, yet the father in his life-time might provide for them, and make presents to them. Thus Sarah was Abraham's wife, of whom he had Isaac, the heir of all his wealth. But he had besides two concubines, namely, Hagar and Keturah. Of these, he had other children, whom he distinguished from Isaac, and made presents to them. Gen. xxv. 6. As Polygamy was tolerated among the Jews, it was a common thing to see one, two, or many lawful wives in every family; and besides these, several concubines. David had seven wives, and ten concubines. 2 Sam. iii. 2—5. xx. 3. Solomon had seven hundred wives, who all lived in the quality of queens, and three hundred concubines. 1 Kings xi. 3. Rehoboam his son had eighteen wives, and sixty concubines. 2 Chr. xi. 21. But ever since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the abuse of concubines has been condemned and forbidden among Christians, notwithstanding which, clandestine marriages were for a long time tolerated, and the women

to married were frequently called concubines. See MARRIAGE.

CONDEMNATION signifies 1. a declaring guilty, or pronouncing the sentence of punishment upon any malefactor, by some judge. Christ being no civil magistrate did not condemn the woman taken in adultery to a civil punishment. John viii. 10, 11. Neither did he acquit her, for that would have been making void the law of God. He only performs the office of a minister, and speaks to her as the mediator and saviour of men, in calling her to repentance and reformation. 2. Condemnation signifies that which aggravates one's sin and punishment, or that which is the reason, the evidence, and great cause of condemnation. 'And this is the 'condemnation, that light is come 'into the world, and that men loved 'darkness rather than light, because 'their deeds were evil.' 3. The punishment itself whereunto one is adjudged and condemned; thus, (1 Cor. xi. 32.) 'But when we are judged, 'we are chastened of the Lord, that 'we should not be condemned with 'the world'. 4. A censuring other people's persons, purposes, words or actions, either rashly, unjustly, or uncharitably: thus, (Luke vi. 37.) 'Condemn not, and ye shall not be 'condemned.' 5. A witnessing against, and convicting, persons of their wickedness and faults, by the good example and conduct of others: thus, the Ninevites shall condemn the obstinate Jews, (Matt. xii. 41.) because the former repented at the preaching of Jonas, but the others shewed no signs of repentance, notwithstanding our Saviour preached, and did many mighty works among them. The manner of condemning, or passing sentence upon persons, varied in different countries: the Jews, by a simple pronouncement of the sentence, as, 'Thou N. art just,' or 'Thou N. art 'guilty,' either absolved or condemned. The Romans gave sentence

by casting in tables into a certain box or urn prepared for the purpose. If they absolved any, they wrote the letter A in the table; it being the first letter of *Absolvo*. If they condemned any, they wrote the letter C, the first of *condemno*. Among the Greeks, condemnation was signified by giving a black stone; and absolution, by giving a white one. To this last custom there seemeth to be an allusion. Rev. ii. 17. 'To him 'that overcometh I will give a white 'stone:' that is, I will absolve and acquit him in the day of judgment.

CONFESSION, signifies 1. a public acknowledgment of any thing, as one's own: thus Christ will confess the faithful in the day of judgment. Luke xii. 8. 2. To own and profess the truths of Christ, and to obey his commandments, and that in spite of all opposition and danger from enemies. 'Whoever shall confess me before man.' Matt. x. 32. 3. To utter or speak the praises of God; or to give him thanks. 4. To lay open our sins and offences unto God, either in private or public confessions; or to our neighbour whom we have wronged; or to some godly persons at whose hands we look to receive comfort and spiritual instruction; being cast down by some grievous sin; or to the whole congregation when our fault is published. Psal. xxxiii. 5. Matt. iii. 6. James v. 16. 1 John i. 9. 5. To acknowledge a crime before a judge. Josh. vii. 19.

Among the Jews, it was a custom, on the annual feast of expiation, for the high-priest to make confession of sins to God, in the name of the whole people, at the same time laying his hands on the head of a live goat, which was supposed to carry away with it all the transgressions of the children of Israel. Lev. xvi. 21. But besides this general confession, the Jews were obliged during the ten days immediately preceding the feast of expiation, to make a particular confession of their sins,



sins, either to God alone, or in the presence of a few persons. If their sins were a breach of the first table, or offences against God only, they were not obliged to confess them before men; and Maimonides says, it would have been a piece of impudence to do so. But violations of the second table, or offences against their neighbour, were to be acknowledged in the presence of their brethren. A criminal under sentence of death, when he came within ten cubits of the place of execution, was obliged to make a public acknowledgment of his sins, and to say, 'Let my death be an expiation for all my sins:' or words to the same purpose; and this he did after the example of Achan, who was admonished by Joshua (vii. 19.) 'To give glory to the Lord God of Israel, and to make confession unto him.'

*Mishn. and Gemar. tit. Joma.*

It has been a custom among the more modern Jews, when a person was sick, to send ten men with a rabbin, before whom the sick man repeated a confession of his sins, which was composed in an alphabetical order, each letter of the alphabet containing one of the sins that are usually committed. *Lewis orig. Heb.*

The Jews at present confess much after the same manner as the Romanists do on their death-bed, as we are told by Buxtorf. The most ignorant have a general form of confession, which they repeat. Others express their sins more particularly. They confess likewise their sins in the beginning of the year, standing in a tub full of water. There are two and twenty words in their form of confession, as many as there are letters in their alphabet; and as often as they pronounce any word in the confession, one who is present thrusts their heads into the water, and the penitent smites his breast with his right hand. Upon the great day of expiation, they confess themselves after the following manner. Two Jews retire into a corner of the synagogue;

one bows very low before the altar, with his face turned towards the north: he who performs the office of confessor, gives the penitent nine and thirty blows upon the back, with a leathern strap, repeating these words, (Psal. lxxviii. 38.) 'God being full of compassion forgave their iniquity, and destroyed them not; yea many a time turned he his anger away, and did not stir up all his wrath.' And as there are but thirteen words in this verse recited in the Hebrew, he repeats it three times, and at every word strikes one blow, which makes nine and thirty words and as many lashes. In the mean time, the penitent declares his sins, and at the confession of every one beats himself upon his breast. This done, he who has performed the office of confessor, prostrates himself on the ground, and receives nine and thirty lashes from his penitent.

The Romish church not only requires confession as a duty, but has advanced it to the dignity of a sacrament.

CONSCIENCE, the testimony or secret judgment of the soul, which gives its approbation to actions that it thinks good, or reproaches itself with those which it believes to be evil; or it is, a particular knowledge which we have with us of our own deeds, good or evil, arising out of the general knowledge of the mind, which shews us what is good or evil; and conscience tells us when we have done the one or the other. Rom. ii. 15. It is either good (1 Tim. i. 5.) and this is called 1. 'A Conscience void of offence toward God and toward men,' (Acts xxiv. 16.) which does not accuse a person for any wilful offence either against God or man. 2. 'A conscience bearing one witness in the Holy Ghost,' (Rom. ix. 1.) i. e. by the conduct and guidance of the Holy-Ghost, who cannot lye. 3. 'Purged from dead works:' (Heb. ix. 14.) i. e. freed from that sentence of death which it receives by reason of sin, &c. Or it is evil, (Heb. x. 22.)

when

when it is defiled with vicious habits, so that it does not perform its office aright. This is called, 1. 'A conscience seared with a hot iron,' (1 Tim. iv. 2.) *i. e.* quite extinct and cut off, or utterly hardened, which has lost all sense and feeling. 2. 'A defiled conscience,' (Tit. i. 15.) when it is blinded and perverted, so that it cannot judge of its own actions.

CONSECRATION, a devoting or setting apart any thing to the worship or service of God. The Mosaical law ordained that all the first-born both of man and beast should be sanctified, or consecrated to God. The whole race of Abraham was in a peculiar manner consecrated to his worship, and the tribe of Levi, and family of Aaron, were more immediately consecrated to the service of God. Ex. xiii. 2, 12, 15. Numb. i. 9, and iii 12. and 1 Pet. ii. 9.

Besides the consecrations ordained by the sovereign authority of God, there were others which depended on the will of men, and were either to continue for ever or for a time only. Thus Joshua (ix. 27.) devoted or consecrated the Gibeonites to the service of the tabernacle. David and Solomon in like manner devoted the Nethinims to the service of the temple for ever. Ezra viii. 20. ii. 58; &c. Hannah, the mother of Samuel, offered her son to the Lord to serve all his lifetime in the tabernacle; (1 Sam. i. 11.) and the angel who promised Zechariah a son, commanded him to consecrate him to the Lord. Luke i. 15. The Hebrews sometimes devoted their fields or cattle to the Lord, after which they were no longer in their own power. Lev. xxvii. 28, 29. David and the kings his successors, often vowed and consecrated the spoils taken in war. 1 Chr. xviii. 11. See CORBAN. The New Testament furnishes us with instances of consecration. Christians in general are consecrated to the Lord, and are an holy race, a chosen

people. 1 Pet. ii. 9. Bishops and other ministers of the gospel are in a peculiar manner set apart for his service. Churches, church-yards, sacred vessels, and other utensils belonging to the worship of God are consecrated things. For the ceremony of consecrating the commonwealth of the Hebrews. See the article EBAL.

CONSOLATION is taken for that inward, spiritual refreshing of the heart, by the consideration and experience of God's promises in Christ. 2 Cor. i. 5. The Holy Ghost is the maker of consolation, and is therefore called the comforter. John xvi. 7. Promises of the word are the grounds of comfort. 1. Thes. iv. 18. And godly ministers and the faithful are the helpers of our comfort and consolation. 1 Cor. vii. 6, 7. 'Waited for the consolation of Israel;' (Luke ii. 25.) that is, he waited for Christ to comfort them against their trouble both spiritual and outward. The prophets used to comfort the people of God among the Jews, against all their sad tidings; they brought them with the prophecies of the coming and kingdom of Christ. Isaiah lxvi. 12, 13. Herein Simon shewed the truth of his piety and devotion, that he believed and waited for the coming of Christ. *Cruden's Concordance.*

CONY, or RABBIT, the red-eyed hare or lepus, with a very short tail. See the article HARE.

This is, though a smaller, a handsomer creature than the hare; and is not only in different countries of different colours as that is, but has a great variety even in the same. The general colour of the rabbit in this country is a pale, brownish, grey on the back, and white on the belly. This animal is by the law of Moses declared unclean. Levit. xi. 5. But the Hebrew word שפן *schaphan*, which our translators have rendered a cony, in conformity with the sentiments of the modern Jews, and the greatest part of interpre-



interpreters, is not very well understood. The Septuagint and Vulgate render it *Choerogryllus*, a *bedge-bog*, or *parcupine*. Bochart believes it to be a kind of large rat, common in Arabia, good to eat, and called Aljarbuho, which animals chew the cud, dwell in rocks, and go in troops, qualities which the scripture ascribes to the *Schapban*. See the Hebrew Psalms civ. 18. Prov. xxx. 26. The same great expositor advances three reasons to prove that the animal spoken of here, is not the cony, the first whereof is, that the cony does not chew the cud; the second, that it inhabits a sandy soil, and does not dwell in rocks. See Prov. xxx. 26. The third is, that the cony is an animal which he thinks peculiar to Spain. These reasons are at large insisted on by Bochart. Le Clerc is of this opinion, and F. Calmet seems to join with them.

COOS, an island in the Archipelago, lying near the south-west point of Asia-minor, and having a city of the same name. From Miletus, Paul and his companions, in his journey to Jerusalem, came in a straight course to Coos, and the next day to Rhodes. Acts xxi. 1.

CORAL, in natural history, a production of the sea, usually marked among the number of marine plants. It has been doubted by some authors of great credit, whether coral were properly a plant or not. Some, with Dr. Woodward, make it a fossile production, formed as crystals and spars are; others refer it to the animal tribe, of which opinion many of the French naturalists are at present. But as it is found to grow and take its nourishment in the manner of plants, and to produce flowers and seeds, or at least a matter analogous to seeds, there requires no farther argument to prove, that it truly and properly is of the vegetable kind. Boccone discovered its nutritious juice lodged in cells under the bark or rind, and count Mar-

tigli the flowers and seeds. The coral plant, called corallum by Tournefort, and isis by Linnæus, and ranked by this last author among the cryptogamia lithophytorum, is of the same hardness and stony nature throughout, and that as well while growing under the water, as when it has been ever so long exposed to the air.

It grows to stones or any other solid substance without a root, or without any way penetrating them as plants do the earth. The red coral is met with in apothecaries shops in small branched pieces of the thickness of a pack-thread, of a pale red colour, and striated longitudinally on the surface. These are the small branches of the plant; the larger and finer being used for beads and other toys. The red coral is found in the Mediterranean sea, and in the Ethiopic ocean.

Job, (xxviii. 18.) speaking of the excellency of wisdom, says, 'No mention shall be made of coral or pearls, for the price of wisdom is above rubies;' and Ezekiel, (xxvii. 16.) prophesying the destruction of Tyre, says, 'Syria was thy merchant in coral.'

CORBAN, a word which signifies a gift, offering, or present made to God or his temple. The Jews sometimes swore by Corban, or the gifts offered unto God. 'Whosoever sweareth by the gift that is upon the altar, is guilty.' Matt. xxiii. 18. Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to foreigners, and particularly of Corban, which as Josephus informs us, was in use among the Jews.

Jesus Christ reproaches the Jews in the gospel with the cruelty which they shewed their parents, and says, that to excuse themselves from giving any part of their fortune to their parents, they would tell them, 'May what you ask of me be corban,' and consecrated to God; or 'May all that I am able to give you be corban,' and devoted to God in such a manner, that  
neither

neither you nor I may be able to use any of it : or lastly, ' I swear by corban,' or the gift which is made to God, that I will not assist you in any thing whatsoever. St. Mark (viii. 11.) expresses in this manner the reply which children made to their parents ; ' It is corban, that is to say, a gift, by whatsoever thou mightest be profited by me.' The offering which I make to God will be of service to you. I have devoted that to God which you ask of me ; it is no longer either yours or mine, but you shall share in the merit of my offering.

Josephus remarks, that among the Hebrews, men and women sometimes made themselves corban ; that is to say, consecrated themselves to God, or to certain ministries in his service. When persons of this sort were desirous to be released from the obligation which they had thus imposed upon themselves, or the ministry to which they had devoted themselves, they gave a sum of money to the priest ; a man from twenty to fifty years of age, fifty shekels ; and a woman, thirty. If they were not in a condition to pay this sum, they agreed with the priest, and gave him so much as he was satisfied with : but the particular laws for this purpose may be seen in Levit. xxvii. 2, 3, &c. Moses speaks in the same place of different sorts of corban, or dedications, made by the Hebrews of some part of their estates, which was afterwards redeemed ; or, if it consisted in cattle, was sanctified in the manner appointed by the legislator.

When a man had devoted all his fortune, he was forbidden to make use of it. If all that he was to give his wife or his father and mother was declared corban, he was no longer permitted to allow them necessary subsistence. They who in the Acts of the apostles (xxiii. 12.) made a vow, neither to eat or drink till they had killed St. Paul, in some sort, as Calmet observes, made every thing corban that

belonged to them, or every thing that might supply them with meat and drink.

CORBAN, as it is expressed in the original Greek (Matt. xxvii. 6.) signifies also the treasury of the temple, where the offerings which were made in money were deposited. The Jews taking up the money which Judas cast into the temple, after he had betrayed Jesus Christ, made a scruple of laying it up in the treasury of the temple, because it was the price of blood ; and an offering of such a nature was esteemed to be impure. They resolved therefore to purchase a field with it, to be a burying place for strangers.

CORD. To put cords about one's reins, or to girt one's self about with a cord, was a mark of sorrow and humiliation. The servants of Benhadad, king of Syria, presented themselves before the king of Israel, with sackcloth upon their loins, and ropes on their heads, imploring Ahab's clemency to Benhadad. 1 Kings xx. 31, 32.

The cords of the wicked (Psal. cxxix. 4.) are the snares with which they catch weak and innocent people. The cords of sin (Prov. v. 22.) are the consequences of crimes and bad habits. Sin never goes unpunished, and the bad habits which are contracted, are, as it were, undissoluble bands from which it is almost impossible to get free. ' Let us cast away their cords from us ;' (Psal. ii. 3.) Let us cast off their government, and free ourselves from subjection to their laws, which like fetters restrain us from our purposes. To draw iniquity with cords of vanity, (Isai. v. 18.) is to spare no cost nor pains in the pursuit of sin ; I drew them with the cords of a man ; (Hosea xi. 4.) I used all fair and gentle means, such as are fitted to man's temper, as he is a reasonable creature to allure them to obedience. I found them backward and unapt to lead. I therefore in pity laid my hands on



them, and as a father or friend, drew them gently to me.

Baruch (vi. 43.) speaks of a very extraordinary custom among the Babylonians. 'The women, with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him; she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.' He alludes to the ceremony mentioned by Herodotus. The Babylonian women, says he, have a custom of prostituting themselves once in their lives in honour of Melitta; they stand near the temple of the goddess, with cords about their heads, as marks of their devoting themselves. They are separated from one another by lines; into these separations strangers enter, carry off those they like best, and break the cords which hang about their heads.

CORIANDER, in botany, a genus of the pentandria digynia class of plants, the general corolla of which is difform and radiated, the proper flowers of the disk are hermaphrodites, and composed of five unequal, inflexo-cordated petals; the stamina are five simple filaments, and the fruit is a spherical striated berry, containing two hemispherical seeds: these seeds are of an agreeable aromatic smell, and pleasant taste; they are accounted stomachic and good in flatulencies, and headaches occasioned thereby; they are also said to discuss strumæ and stop hæmorrhages and fluxes. Moses (Ex. xvi. 31. and Numb. xi. 8.) says, that the manna which God gave the Israelites in the wilderness, as to the form of it, was like coriander-seed. Now these seeds are regularly hemispherical, so that two of them joined together by their flat side, represent a sphere, and are about the bigness of a pea, of a smooth surface.

CORINTH, a celebrated city, the capital of Achaia, seated on the Isthmus which separates Peloponnesus from

Attica. This city was one of the best peopled and most wealthy of all Greece. Its situation between two seas drew thither the trade of both the east and west, from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices, which are the consequences of too great plenty. Lasciviousness in particular was not only tolerated here, but in a manner consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. But what this city was most memorable for among the heathen authors, was its citadel, which was called Acro-corinthus, from its being built on a high mountain or rock; and for its insolence against the Roman Legates, which made L. Mummius destroy it; but in its conflagration, so many statues of different metals were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction, it was restored by Julius Cæsar to its former splendor, and in a short time became the most beautiful city of all Greece, inasmuch that the neat order of pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars.

Such was the state of Corinth, when St. Paul came to preach the gospel there in the year of Jesus Christ 52. Acts xviii. 1, 2, &c. He lodged there with one Aquila, and his wife Priscilla, who, as well as the apostle, were tent-makers; and thus he got a livelihood by the labour of his own hands, without being burthensome to any body. He preached every Saturday in the Jewish synagogue, and converted some who heard him. From Corinth, he wrote his two epistles to the Thessalonians in the year of Christ 52. Some time after, observing that the Jews of Corinth, instead of being benefited by his instructions, opposed him, with very blasphemous language, he shook his

his raiment, and said, your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles. He went therefore, and lodged with Justus, surnamed Titus, who was a Gentile indeed, but one who feared God; and many of the Gentiles afterwards embraced the faith. St. Paul suffered a great deal at Corinth; but Jesus Christ appeared one night to him, and said, Be not afraid: for I have much people in this city. Encouraged by these words, he continued eighteen months at Corinth, and in the neighbouring places. He departed from thence in the 54th year of Jesus Christ, and went to Jerusalem. About two years after, he wrote his first epistle to the Corinthians from Ephesus, where he was at that time, (1 Cor. xvi. 8.) and not from Philippi, as the Greek inscription has it. During the absence of St. Paul from Corinth, there had got in among them a new instructor, a Jew by nation, who had raised a faction against the apostle. The main design therefore of this epistle, Mr. Locke observes, is to support his own authority and credit with that part of the church, which still adhered to him; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men of it; and by this means, to break the faction and put an end to the schism. This is the whole subject from chap. i. to the end of chap. x. The remaining part of this epistle is taken up in answering some questions they had proposed to him, concerning matrimony, things offered in sacrifice to idols, &c. And in resolving some doubts, not without a mixture, on all occasions, of reflections on his opposers, and exhortations to union.

St. Paul having understood the good effects which his first letter had produced among the Corinthians, wrote a second to them in the year of Jesus Christ 57. He wrote from Macedonia, and probably from the city Phi-

lippi. In this epistle he speaks more freely, and deals more roundly and sharply with his opposers, as may be seen chap. i. 12. ii. 14. vi. 10. x. 1. xiii. 10. ii. 17. iv. 2—5. v. 12. vi. 11—16. xi. 11. and xii. 15. The main drift of the apostle in this letter, says Mr. Loke, is the same as in the former epistle, namely, to take off the people from their new leader, and to put an end to the faction and disorder which that false apostle had caused in the church of Corinth. He also in this epistle exhorts them to a liberal contribution to the poor saints at Jerusalem.

CORNELIUS, centurion of a cohort belonging to the legion surnamed Italian. Acts x. 1, 2, 3, &c. He was a Gentile, but one that feared God, was constant at his devotions, and did many charitable acts. His whole family served God as he did. He had learned those pious practices in all probability from the Jews who were very numerous at Cæsarea, where he was in garrison. While he was one day fasting and praying, he saw an angel in a vision, who entered his chamber in the form of a man, and about three o'clock in the afternoon, called him by his name, saying, thy prayers and thine alms are come up for a memorial before God. Send therefore presently to Joppa, and call for Simon-Peter, he shall tell thee what thou must do, that thou and thy whole family may be saved. After this, the angel informed him where Peter lived, and then withdrew.

When the angel was departed, Cornelius called two of his servants, and a soldier who feared God. To these he related what had happened, and sent them to Joppa with a request to Peter, that he would come to him. They immediately set out upon their journey, and the next day arrived there about noon, or somewhat later. Before their arrival, Peter went up to the roof of the house to pray; after



having ended his devotions, he found himself hungry, but while the people were preparing his dinner, he fell into a trance, and saw something like a large cloth held by the four corners, which descended to him from heaven. In this cloth were beasts, birds, and creeping things of all kinds, clean and unclean, denoting the Jews and Gentiles together; and he heard a voice saying, 'Rise, Peter, kill and eat:' but Peter excused himself, declaring, that he had never tasted any thing that was unclean, or forbidden by the law. But the voice answered him, call not that unclean, which God hath purified. This admonition was repeated to him three times, and then the cloth was drawn up into heaven. While Peter was in great perplexity about the meaning of this vision, the three men arrived at Joppa whom Cornelius had sent thither; and being just come to Simon's house, and inquiring for Peter, the spirit inwardly suggested to him that they came by his direction, and that he should make no difficulty of going with them. Peter therefore received them, detained them that day, and the next departed with them, accompanied by several of the brethren.

The following day about three in the afternoon, they reached Cæsarea, when Cornelius, with all his intimate friends and relations, whom he had got together for this purpose, waited for Peter. As soon as he understood that he was at hand, he went out to meet him, and threw himself at his feet to worship him. But Peter raising him up, told him, 'I myself also am a man.' Then they proceeded to the house, and entered it, conversing together. Cornelius gave him a particular relation of what had happened to him, and told him, that he and all who were there present, expected him to declare what God should reveal to them by his mouth. Then Peter, in a few words, told them, that Jesus Christ had been sent by God for the

salvation of all men, to be judge both of the quick and the dead, and to grant remission of sins to such as should believe in him. That the Jews had unjustly crucified him, but that God had raised him from the dead, and his disciples had eat and drank with him after his resurrection.

Whilst Peter was discoursing in this manner, the Holy Ghost, which had purified their hearts by faith, descended on all those who heard him; and they began to speak divers languages, and to glorify God, which extremely surprised the believing Jews who came from Joppa with St. Peter. Then said he, can any one refuse these people baptism who have already received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Cornelius desired Peter to stay some days with him, which he did, without any difficulty. The news being brought to Jerusalem, that one uncircumcised had been baptized, the faithful there were very much offended, for hitherto the door of faith had not been opened to the Gentiles. *id.* xi. 1, 2, &c. But St. Peter returning to Jerusalem, and relating what had passed to them, they were contented and glorified God, who had thus imparted the gift of repentance to the Gentiles, in order to prepare them for that inestimable one of eternal life.

Some of the Latins make Cornelius bishop of Cæsarea in Palestine. Some of the Greeks make him bishop of Ilium, and others of Scepsis.

CORNER, is often taken in scripture for the extremity of any land, country, habit; of the beard and hair, people, building, table, altar, &c. 'Ye shall not round the corners of your heads, neither shalt thou mark the corners of thy beard,' says Moses, *Lev.* xix. 27. The corner sometimes signifies the most devoted place, the part of the edifice most in sight. Zechariah, (x. 4.) speaking of the tribe of Judah, after their return from the captivity,

captivity, says, ' Out of him come forth the corner.' This tribe shall afford corners, heads; it shall produce the corner stone, the Messiah reproved and rejected by the Jews, but exalted to great glory by his heavenly father. Isa. xxviii. 16. Pſal. cxviii. 22. Matt. xxi. 42. &c. Corner is likewise taken for the most obscure part of a house. Prov. xxi. 9. xxv. 24. ' It is better to dwell in a corner of the house-top, than with an angry woman in a wide house.' And St. Paul speaking before Agrippa (Acts xxvi. 26.) of matters relating to our Saviour and his resurrection, calls him to witness, and tells him, that these things are sufficiently known, and that they were not transacted in a corner.

COSAM, the son of Elmodam, and one of our Saviour's ancestors according to his human nature. Luke iii. 28.

COVENANT, a league or agreement between two or more persons. Gen. xxi. 32. ' Thus made they a covenant at Beersheba.' The Hebrew word which we translate covenant is *ברית* *Berith*, and signifies a *friendly parting*. In the New Testament it is *διαθήκη*, a *Testament*, or testamental covenant, or a disposing of things by will at one's death; and thence came the words Old and New Testament, to denote the Old and New Covenant. At the making of solemn covenants, beasts were killed, and parted asunder, and the covenanting parties went between the parts of the sacrifice. Gen. xv. 10. Jer. xxxiv. 18. Hence comes the phrase of ' cutting a covenant,' (Jer. xxxi. 31.) in the Hebrew; which rite or ceremony might have in it a secret imprecation of wishing that they might be cut in pieces like those beasts, if they did not keep the covenant which they made.

The first covenant with the Hebrews is that sworn between God and Abraham, when the Lord chose Abraham and his posterity for his people, and

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gave them circumcision for a mark of his covenant with them, which was solemnly renewed at Sinai, where principally the old covenant begins, as comprehending all those who observe the law of Moses. The new covenant whereof Jesus Christ was the mediator and author, and which was sealed by his blood, comprehends all who believe in him, and are in his church. This succeeded the old covenant, and will subsist to the end of ages.

The first covenant between God and man was that which he made with Adam at his creation, when he required him to forbear the use of the forbidden fruit. Gen. ii. 16. The second covenant is that which God made with man after his fall, by promising him not only forgiveness, provided he repented, but also the coming of the Messiah, who should redeem him and all his race from the death of sin, and from the second death, which is that of eternity. St. Paul in many places speaks to us of this covenant, whereby the second Adam has redeemed and delivered those from death, who had been condemned to die by the procurement of the first Adam; thus (1 Cor. xv. 22.) ' As in Adam all die, so in Christ shall all be made alive;' and in another place, (Rom. v. 12—19) ' As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—— As by one man's disobedience many were made sinners, so by the obedience of one man shall many be made righteous.' And God said unto the serpent, (Gen. iii. 15.) ' I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' The woman's posterity, which should bruise the serpent's head, is the Messiah, who by his death hath been the destruction of the Devil, that had the power of death. Heb. ii. 14.

A third



A third covenant is that which God made with Noah, when he directed him to build an ark, or large vessel, wherein he might preserve all the animals of the earth, and convey a certain number of men into it, that by their means the new world might be re-peopled. Gen. vi. 18. 'With thee will I establish my covenant.' This covenant was renewed an hundred and one and twenty years afterwards, when the waters of the deluge having subsided and Noah and his wife and children having left the ark, God said to him, (*id.* ix. 8—11.) 'Behold I will establish my covenant with you, and with your seed after you, and with every living creature that is with you, from all that go out of the ark, to every beast of the earth; so that all flesh shall not be cut off any more by the waters of a flood; and I will set my bow in the cloud, and it shall be a token of a covenant between me and the earth.'

These three covenants were made with Adam and Noah, and in their name with all their posterity. But that which God made afterwards with Abraham, was more limited; it concerned this patriarch only and his family, which should be derived from him by Isaac. The other descendants of Abraham, by Ishmael and the sons of Keturah, were to have no share in it. Gen. xii. 1, 2, 3, &c. and xv. 4, 5—18. The mark and seal of this covenant was the circumcision, which all the males of Abraham's family was to receive. *Id.* xvii. 10—12. The effects and consequences of this covenant are discernable throughout all the history of the Old Testament: the coming of the Messiah is the consummation and end of it. The covenant of God with Adam, forms what we call the state of nature; that with Abraham, explained farther in the law of Moses, constitutes the law in all its rigour: the covenant of God with all mankind through the mediation of Jesus Christ, makes the law of Grace.

**COUNSEL.** Besides the common signification of this word, it is frequently used in scripture, to signify the decrees or purposes of God, or the orders of his providence. Acts iv. 28, and Psalms lxxiii. 24. It also signifies his will or doctrine, concerning the way of salvation: thus (Luke vii. 30.) The Pharisees and lawyers are said to have 'rejected the counsel of God against themselves, being not baptised of him:' and Acts xx. 27. 'I have declared unto you all the counsel of God.' It is in like manner made to signify the designs, thoughts, and most secret resolutions of the heart. 1 Cor. iv. 5.

**COURT**, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three; the first called the court of the Gentiles, because the Gentiles were allowed to enter so far, and no farther. The second was the court of Israel, because all the Israelites, provided they were purified, had a right of admission. The third court was that of the priests, where the altar of burnt-offerings stood, where the priests and levites exercised their ministry. Common Israelites, who were desirous to offer sacrifice, were at liberty to bring their victims as far as the inner part of the court: but they could not go beyond a certain vail of separation, which divided it into two; and the laity withdrew as soon as they delivered their sacrifices and offerings to the priest, or had made their confession with the ceremony of laying their hands upon the heads of the victim, if it were a sin offering. For the forms, ornaments, and dimensions of these courts. See the article **TEMPLE**.

Before the temple was built, there was a court in the tabernacle, but not near so large as that in the temple, and encompassed only with pillars, and vails hung by cords. See the article **TABERNACLE**.

These courts were entirely after the fashion of the Egyptian temples, belonging

longing to which there were large courts surrounded with colonades. The same in proportion were visible in the palaces of kings, and the houses of great men, wherein there were great courts, as appears from the palaces of Solomon; and king Ahasuerus mentioned by Esther. iv. 11. v. 1. vi. 4.

COZBI, the daughter of Zur, a prince of the Midianites. This young woman with others of her age and country, went into the Hebrew camp; engaged some of the principal Israelites by her allurements to commit the most ignominious crimes, and among the rest to be guilty of idolatry. Zimri the son of Salu, of the tribe of Simeon, having publicly brought this woman into his tent, Phinehas the son of Eleazar followed them; and taking a javelin in his hand, thrust them both through their bodies, in the midst of their infamous embraces. Numb. xxv. 6—15.

CREATION, the producing something out of nothing, which strictly and properly speaking is the effect of the power of God alone, all other creations being only transformations, or change of shape. Creation (says the schoolmen) from no pre-existing subject may be understood in different senses. 1. That is said to be created out of no pre-existing matter, in the production of which, no matter is employed, as an angel. 2. Although matter may be employed in the production of a thing, it may be so produced, as that both its matter and form are caused by the same agent, at the same time. In this manner were the heaven and earth created in the opinion of those who deny that God made the chaos. 3. Although matter may be the subject in producing a thing, yet that thing may not depend on matter either with respect to its future or present existence: such is the human soul, for although it is created in pre-existing matter, it is not created out of pre-

existing matter, but of nothing, and therefore is no ways dependent on matter for existence. But as these distinctions are subjects whereon it is not our business to dwell, we shall give the Mosaic account of the creation of the world, which is to the following purpose.

In the beginning God created the heaven and the earth.. Gen. i. 1. &c. The earth, after its immediate creation, was for some time a promiscuous, dark fluid, and unformed chaos or mass of matter, which God, in the space of six days, disposed and reduced into the present form of the world; his spirit moving or brooding over the surface of the water or fluid matter, to influence and actuate the same. The first thing that appeared in consequence of the almighty fiat was light, the separation of which from the darkness was the work of the first day. Then God made an expansion *רקיע Rakiab* (and not a firmament as our English translators have rendered it from the Greek interpreters) in the midst of the waters, to divide the waters above from the waters below, which expansion Moses calls heaven, and this was the second day's work. On the third day, God caused the earth to be drained, and the waters to be gathered together, chiefly into one great receptacle or the ocean, whereupon the dry land appeared, after which the earth produced all sorts of plants, herbs and trees, bearing their several seeds and fruits, according to their various kinds. The fourth day, God made the sun and moon, and placed them in the heaven to illuminate the earth, to distinguish between day and night, and divide the several seasons of the year: the stars were also made this day. The fifth day, God created all the fishes and inhabitants of the waters, and also the fowls of the air, which were likewise produced out of the water. On the sixth day, God made all the terrestrial animals, the  
cattle,



cattle, creeping things, and beasts of the field. And last of all, he created man, forming his body out of the dust of the earth, and animating him with a living soul; and out of man he made woman, taking her out of his side; having first cast him into a profound sleep. *id. ii. 21, &c.*

This is the substance of what Moses has delivered concerning the creation of the world, which being short and rather suited to the capacities of the people he designed to instruct, than written for the satisfaction of a philosophic inquirer, has left room for various explications, and the setting up of several different hypotheses; the most remarkable whereof are those of Descartes, Burnet, and Whiston, of each whereof we shall present our readers with an abstract in this place, though it might not directly from our province be expected from us. Descartes has endeavoured rather to form a fine system of his own, than to explain the Mosaical description, and reconcile it with philosophy. He agrees with Epicurus in making matter and motion the principles of nature, supposing however the being of a God, who hath created matter and impressed the first motion upon it; but then after this motion once began, and the wheels set a going, he leaves this vast machine to the laws of mechanism, which affect all things both celestial and terrestrial without any farther assistance from the first impressor, after the following manner.

He supposes, 1. That the matter of which the world is composed, being at first of one uniform nature, and infinitely divisible, was actually divided into many particles of a moderate size, which had all such a motion as is now found in the world. 2. That all these particles were not at first spherical, because many such little globes joined together, will not fill up a continued space, but that of whatever figure they were at first by their continual motion,

and frequent occurrsions against each other, their angles would be cut off, and they become spherical. 3. He asserts that there is no space left empty, and therefore, when these round particles, being joined together, leave some intervals between them, he supposes that there are other lesser particles arising from those angles, that were cut off, which by the force and celerity of their motion, will be divided into innumerable still less fragments, proper to fill up all the interstices. 4. He supposes that some of these fragments taken from the angles of the spherical particles, will necessarily have very angular figures, and upon that account, being not so fit for motion, will be apt to stick together, and transfer a great part of their motion to such particles as are less, and consequently move swifter. These things being supposed, he proceeds to the formation of the world from his three elements, which consist of the three sorts of particles abovementioned. The first element, which is the subtil matter cut off from the angles of the greater particles, is that of the sun and fixed stars, and susceptible of a much quicker motion than the other two; the second element consists of the spherical particles themselves, of which the heavens were made; the third element consists of those angular particles, which are less adapted to motion, and thence proceeded the earth, planets, comets, and other appearances of nature. He supposes that the Solar system is a vortex continually whirling round, whose matter (excepting the earth and planets) is very liquid and transparent, consisting altogether of the first and second elements, and containing a greater quantity of the first than is sufficient to fill up the spaces between the particles of the second; and since all bodies which move circularly, endeavour to recede from the center of their motion, and the more thick and solid parts, such

as the particles of the second element, are obliged to fly off with a greater force than the rest, the particles of the second element must necessarily recede from the common center, and approach one another as much as their figure and motion will permit. After their interstices therefore are filled up, the remaining matter of the first element takes the place left by the second, by which means a mass or heap of the first element settles, and is formed in the middle of the vortex, which mass we call the sun. Every one of the fixed stars he supposes likewise to be a sun, and the center of a vortex; and that the earth was originally such a star, whose vortex was adjoining to that of the sun; but by degrees it was covered over or encrusted with spots, arising on its surface like the scum on a boiling pot, which still increasing, and growing thicker, the star losing its light and activity, and consequently the motion of the celestial vortex about it growing more weak, languid and unable to resist the vigorous incroachments of the neighbouring vortex of the sun, it was at last drawn in, and wholly absorbed by it, and forced to comply with its motion, and make one in the choir of the sun's satellites.

But notwithstanding both philosophers and divines have a just plea against this hypothesis, we cannot but think the essay of that philosopher, who first endeavoured to account for the formation of the world in a certain time, from a rude matter, by the sole continuation of a motion once impressed, and reduced to a few simple and general laws; or of others who have since attempted the same with more applause, from the original properties of matter with which it was indued at its creation, is so far from being criminal or injurious to God, as some have imagined, that it is rather giving a more sublime idea of his infinite wisdom. But let us now take a

view of the different theories of our countrymen Burnet and Whiston, the former whereof excelled in the richness of his stile and fancy, and the other in the strength of parts and contrivance. Dr. Burnet, omitting to speak of the original of the universe, or even of the solar system, as made long before the Mosaic creation, confines himself to the formation of the earth only, which he supposes to be done from a chaos, or confused mass, consisting of the principles of all terrestrial bodies, in this manner. He supposes that the first change that would happen, would be, that the heaviest and greatest part would sink downwards, towards the middle of the mass; (for there he supposes the center of its gravity) and being more and more compressed, would harden by degrees, and constitute the interior parts of the earth; that the rest of the mass which from above would also be divided by the same principle of gravity into two orders of bodies, the one liquid like water, the other volatile like air, for the more fine and active parts disentangling themselves by degrees from the rest, would mount above them, and having motion enough to keep them upon the wing, would play in those open places where they constitute that body we call air; that the other parts being grosser than these, and having a more languid motion, could not fly up separate from one another, but settled in a mass together under the air, upon the body of the earth, composing not only water strictly so called, but the whole mass of liquid bodies belonging to the earth; that there being two chief kinds of terrestrial liquors, those that are oily and light, and those that are lean and more earthy, like common water, which naturally separate from one another when they come to settle, the more oily and light part of this mass would consequently get above the other, and swim upon it.

He



He proceeds to suppose that the air as yet was thick, gross, and dark ; there being abundance of terrestrial particles swimming in it after the grossest were sunk down, which by their weight made their way more speedily ; that the lesser and lighter, which remained would sink too, but more slowly and in a longer time, so as in their descent they would meet with that oily liquor upon the face of the deep, or upon the watry mass, which would intangle and stop them from passing any farther ; whereupon mixing there with that unctuous substance, they composed a certain slime or fat, soft, and light earth, spread upon the face of the waters ; that this thin and tender orb of the earth increased still more and more, as the little earthy parts that were detained in the air, could make their way to it ; some having a long journey from the upper regions, and others, being very light, would float up and down a long while, before they could disengage themselves and descend ; but at length being all got thither, and mingling more and more with that oily liquor, they sucked it all up, and were wholly incorporate together, and so began to grow more stiff and firm, making both but one substance, which was the first concretion or firm and consistent substance that rose upon the face of the chaos, and became at last an habitable earth, such as nature designed it.

The form of this first earth, both external and internal, is easily conceived from the manner of its formation. As to the external form, it would be smooth, regular and uniform, without mountains, and without a sea. The internal form would consist of several regions involving one another, like orbs about the same center, or the several elements cast circularly about each other, the water being intirely contained under the upper crust of the earth, which formed a wonderful vault, hanging above the deep su-

stained by nothing but its own measures, and manner of construction.

To confirm so new and surprising a representation of the form of the first earth, and to prove it must have been different from the present, he endeavours to shew, that if the earth had been in the form it now bears, it would not have been capable of a deluge, which could not have been effected without such an immense mass of water, as could neither be brought upon the earth, nor afterwards any way removed from it ; and that the chaos as a fluid body, would naturally and necessarily settle and cast itself into a smooth surface every where, equidistant from its center, and not into a surface broken into so many irregularities as our earth is ; nor could it possibly imitate the cavities, dens, and broken holes within it. And these reasons he backs by authority of scripture, which plainly intimates a difference between the form or constitution of the old world and of the present ; by reason of which difference that was subject to perish by a deluge, as this is subject to perish by a conflagration ; (2 Peter iii. 5—7.) besides several passages which seem to describe the structure of the antediluvian earth as founded and established on the waters, (Psal. xxiv. 2, and cxxxvi. 6.) and set as an orb over the face of the deep ; (Pro. viii. 27.) conformably to which, on the renovation or restitution of nature to its primeval state, the new earth will appear without a sea. Rev. xxi. 1. To which he adds the testimony of antient tradition, that the world was oviform which was true of that original earth, not only in respect to its outward figure, but also to the inward composition of it ; the central parts being represented by the yolk of an egg, the exterior region of the earth by the shell, and the abyss of water by the white that lies under the shell.

But

But among the many objections that will occur to a philosophic reader against this hypothesis, those which regard his laws of gravitation ruin the whole contrivance: for if every thing subsided according to its specific gravity, the earth being heavier than the water, must necessarily place itself nearer the center, and so leave the waters to cover the face of the whole orb. Nor does the scripture's account of the antediluvian world less manifestly contradict the truth of this scheme, which supposes the earth as to its external form to have been smooth, regular, uniform, and without mountains: for it is expressly said, Gen. viii. 19, 20. That 'the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and the mountains were covered.' The other theorist Mr. Whiston not only shews a greater regard to scripture, and has avoided many difficulties that were chargeable on the former, but proceeds on more philosophical principles. He first lays down this proposition, that the Mosaic creation is not a nice and philosophical account of the origin of all things, but an historical and true representation of the formation of our single earth, out of a confused chaos, and of the successive and visible changes thereof each day, till it became the habitation of mankind, which he proves from the first words of Moses, 'In the beginning God created the heaven and the earth,' which plainly imply that the creation of the universe out of nothing, which we usually stile creation, was antecedent to the six day's work; the historian immediately descending thence to the chaos of our earth, to which he afterwards confines himself; mentioning indeed the making of the sun and other celestial bodies to accommodate his narrative to vulgar apprehension, and make it complete;

but chiefly to secure the Jews from the worship of the host of heaven. He therefore supposes that the sun, moon, and stars were created before, and only made visible and conspicuous to the earth on the fourth day; that the antient chaos, the origin of the earth, was the atmosphere of a comet, which is no other than a planet unformed, or in its primeval state, placed in a very excentric orbit: to support which proposition, he endeavours to shew, that the atmosphere of a comet has those several properties which are recorded of the antient chaos; that it has such peculiar properties besides, as lay a rational foundation for some of those phenomena of our earth, which can scarce otherwise be philosophically explained; and that no other body or mass of bodies now known, or ever heard of in the world, can stand in competition, or pretend to the same character. He proceeds to suppose that the six days of the creation were equal to six years; a day and a year being one and the same thing before the fall of man, when the diurnal rotation of the earth about its axis, as he thinks, first began: which supposition agrees with the letter of Moses, and the stile of scripture elsewhere, wherein a day often denotes a year, and allows a convenient space for the works of the creation, which appear to have been leisurely, regular and gradual, without any precipitancy or acceleration, by a miraculous hand on every occasion; not to mention other arguments drawn from the peculiar characters of the state of nature before the fall.

On these foundations Mr. Whiston attempts to account for the formation of the earth, which he thinks was not a mere result from any necessary laws of mechanism, independently on the divine power, but the proper effect of the interposition, and all along under the peculiar care of God, who not only created the matter of which the universe, and particularly the earth,



was to consist, out of a non-existent state, and indued it with its several properties and powers, but interposed more particularly in the formation of the earth, by changing the course and orbit of the chaos into that of a planet; by immediately forming the seeds of all animals and vegetables; by ordering every distinct day's work to be completed in its proper period, that every thing should follow in its own order and place; and principally in the creation of our first parents. That at the time immediately preceding the six day's creation, the face of the abyss, or superior regions of the chaos, were involved in a thick darkness, agreeably to the nature of a comet, which is represented as containing a central, solid, hot body, of many hundred or thousand miles in diameter; and besides that, a vastly large, fluid, heterogeneous mass, or congeries of bodies, in a very rare, separate, and expanded condition, whose diameter were ten or eleven times as large as that of the central solid, which is the atmosphere or chaos itself. But on the change of the comet's orbit from a very eccentric, to a moderately elliptical one, the commencing of the Mosaic creation, and the influence of the divine spirit, all things would begin to take their even places, and each species of bodies rank themselves according to the law of specific gravity. By which method the mass of dense fluids, which composed one part of the intire chaos, being heavier than the masses of earth, and water and air, would sink downwards with the greatest velocity, and elevate those masses inclosed among them upwards, which must distinguish the chaos into two very different and distinct regions; the lower and larger whereof would be a collection of dense and heavy fluids, or a vast abyss immediately encompassing the central solid; the higher and lesser would be a collection of earthy, watry, and airy parts, confusedly mixed, and en-

compassing the said abyss; and this he takes to be the state of darkness, for the crowding together all these opaque corpuscles which before roved about the immense regions of the atmosphere, must by consequence exclude the rays of the sun much more than before.

Things being in this state, Mr. Whiston proceeds to account more particularly for the works of the creation as performed in six successive days: but as the reader may form a tolerable idea of this theory, from what has been already said, we shall only observe, that among many ingenious and probable solutions, there are some suppositions in it which have been thought too bold and precarious.

Among other objections to this theory, Dr. Keil remarks, that the diurnal rotation of the earth not commencing, as our theorist supposes, till after the fall, till which time days and years were exactly the same, is a paradox; considering the prodigious cold that must be occasioned by the total absence of the sun for one half of the year, and the intense heat that must ensue upon its continual shining upon it for the other, which immoderate degrees of heat and cold must be pernicious to the antediluvian plants and animals, unless their bodies were of a very different constitution from what they are now. Nor can there be any necessity to lengthen a day into a year, for the sake of a gradual and regular formation of things, without precipitance or acceleration, where an almighty agent is acknowledged to be concerned.

The atmosphere of a comet could not, it is thought, have been the primitive chaos, being not an obscure, but a bright, pellucid fluid, which is a consequence of the intense heat of the central solid; and because the greatest part of the bodies which compose the upper stratum of the earth, would have been vitrified on the comet's near approach to the sun; and so,

very

very improper for the formation of the earth. It has been objected also, that he is probably mistaken as to the extent of the Mosaic creation; it being pretty certain that the moon was formed at that time, or at least placed in its orbit, and made to turn round the earth; for no comets have any secondary planets, so that something more must be intended by Moses than the bare rendering the moon visible; and the word *made* being equally applied both to sun and moon, it is supposed it ought in both places to be taken in the same, that is a literal sense.

Thus much having been said upon the theories of modern authors, in accounting for the creation of the world, we cannot dismiss this subject, without saying something of a very late theory, by the celebrated naturalist M. Buffon of Paris. This Philosopher, arguing from the spheroidal figure of the earth, and the laws of hydrostatics, supposes that the earth as well as the other planets, are parts struck off from the body of the sun, by the collision of comets, and consequently when the earth assumed its form, it was in a state of liquefaction by fire. Of this, says he, we will be the more easily convinced, when we consider the nature of the matter contained in the body of the earth, the greatest part of which, as sand and clay, are vitrified or vitrifiable substances; and, on the other hand, when we reflect on the impossibility of the earth's being ever in a state of fluidity produced by water; since there is infinitely more land than water; and besides water has not the power of dissolving sand, stones and other substances, of which the earth is composed. How far the inequalities in the face of the earth, the beds of rivers, lakes, &c. serve to confirm this hypothesis may be seen in *Histoire Naturelle, &c. tom. I. published in 1749.*

On the other hand, Philo, Origen, St. Austin, Procopius, and some moderns, maintain, that God not only created the earth but the whole world, by one only fiat, all at once, by a simultaneous action and a simple act, without staying for the term of six days; that the account Moses gives of it, and the distribution of the works of the creator in six days, is not a succession of time, but only a succession of order and reason, proposed only by way of accommodation to the comprehension; of the people; and to give them a distinct notion of the material creation, by distributing it into parts, and into a certain disposition or order. For some farther particulars relating to the creation, See the articles HEAVEN, EARTH, LIGHT, ADAM, EVE, ANIMAL, &c.

CRESCENS, a man mentioned by St. Paul, (2 Tim. iv. 10.) concerning the places of whose preachings there are various opinions; some maintaining that he preached in Gaul; some in Germany, and others in Galatia, in each of which countries it is pretended he founded churches.

CRETE, an island in the Mediterranean, now called Candia. St. Paul made Titus, his dear disciple, bishop of Crete, charging him, in that epistle which he wrote to him, to rebuke the people of this island severely, and in strong terms, to prevent their being fond of Jewish fables, human ordinances, and the observances of the law: for as he adds, (chap. i. 12, 13.) 'the Cretians, as one of their own prophets (or poets) bears witness, are all ways liars, evil beasts, slow bellies.' This Cretian prophet whom the apostle speaks of, is thought to be Epimenides, a native of Crete, who asserts this particular so much to the disadvantage of his own countrymen, though St. Chrysostom, Theodoret, and many others, make Callimachus the author of this remark. Under the article CAPH-

TOR,



TOR, we have related the opinion which will have this to be the antient name of Crete, whence, in consequence of that opinion, the Philistines must have come. See the article CAPTOR.

CRIMSON, one of the seven red colours of the dyers. Some think, that what is translated crimson in scripture, is the same with scarlet, though others believe it to be a deeper dye. In the Hebrew, it is called *Tolabat Schani*, that is the *double worm*, or the *worm Schani*, as if *Schani* were the proper name of this worm. In the Arabic it is called *Kermes*, or *Karmes*, whence comes the word crimson, because they made use of this little worm to dye this colour. The kermes is a small round shell, membranous, thin, smooth, and shining, of a reddish brown colour, mixed with a whitish ash-colour; about a quarter of an inch diameter, generally divided into two equal cavities, the greatest of which is full of a vast number of little oval eggs, very red, or vermilion; and the smaller cavity is full of a kind of liquor, which is red likewise. This shell grows upon a kind of green oak common in Palestine, in Provence and Languedoc in France, and in some parts of Spain and elsewhere, growing only to the height of a shrub. They loosen these buds or shells from the leaves to which they are fastened; and the worms, of which they are full, come out at the hole made by taking them from the leaf; they separate these little animals from the shells with a sieve, and put them together, by pressing them lightly, and making them into balls of the bigness of a pullet's egg. Linnaeus makes the kermes a species of coccus. There is frequent mention of crimson in scripture, as in 2 Chr. ii. 7, 14, and iii. 14, in Isa. i. 18, and in Jer. iv. 30.

CRISPUS, chief of the Jewish synagogue at Corinth, who was converted and baptized by St. Paul, (Acts xviii. 8, and 1 Cor. i. 14.) about the year of Jesus Christ 52.

CROCODILE, in zoology, a species of lizard with a two-edged tail,

and triangular feet, the fore ones having four, and the hinder five toes. See the article LIZARD.

This animal is the largest of the lizard kind, growing to twenty-five feet in length, and about the thickness of a man's body. It is frequent in America to the latitude of 33 degrees, answering nearly to the north of Africa, where they are always found in great numbers, particularly in the river Nile in Egypt. They generally lie hid among the reeds and rushes, waiting quietly for the approach of men or animals, which they seize and drag into the water, always taking this method of drowning them first, that they may swallow them without trouble or resistance; its general food however is fish, but even these, as well as other animals, it is obliged to take by surprise, as it can in pursuit only run straight forward, the joints of the back-bone being very stiff. They lay a number of eggs, which are not larger than those of a turkey; these they deposit in the sand, on the edges of rivers, and never are at any pains to take care of them afterwards, the sun's heat hatching the young; and they are no sooner out of the shell, than they instantly get into the water. In the colder countries, which they inhabit, they lie torpid all the winter in caverns, near the sides of rivers; and in those countries the crocodile does not grow to its full dimensions, in which case we call it an aligator.

Job gives an admirable description of the crocodile, under the name of Leviathan, as may be seen under that article. In Leviticus xi. 29, there is mention of a kind of crocodile, in the Hebrew called Choled, which the Septuagint translate Land-crocodile, as also does Le Clerc, and most other interpreters; but our translators have rendered it tortoise. The Egyptians paid divine honours to the crocodile.

CROSS, a gibbet made with two pieces of wood, placed cross-wise, whether they cross with right angles at the top

top like a T, or in the middle of their length like an X. The cross to which our Saviour was fastened, and on which he died, was of the former kind; being thus represented by old monuments, coins, and crosses; and St. Jerom compares it to a bird flying, a man swimming, or praying with his arms extended. The punishment of the cross was common among the Syrians, Egyptians, Persians, Africans, Greeks, Romans, and Jews. Pharaoh's chief baker was beheaded according to Joseph's prediction, and his carcass afterwards fastened on a tree or cross. Gen. xl. 19. Haman prepared a tall gallows or cross to hang Mordecai, but was executed on it himself. Esth. vii. 10. Joshua (viii. 29) gave orders for hanging the king of Ai on a tree or cross; and this punishment was so common among the Greeks and Romans, that it is needless to produce any proof or example of it.

The death of the cross was the most dreadful of all others, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided that they were slaves too: but otherwise, if they were free, and had the privileges of the city of Rome, this was then thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they would. The form of a cross being such as has been already described, the body of the criminal was fastened to the upright piece, by nailing the feet to it, and on the other transverse piece, generally by nailing the hands on each side. Now because these parts of the body, being the instruments of action and motion, are provided by nature with a much greater quantity of nerves than others have occasion for; and because all sensation is performed by the spirit contained in these nerves, it will follow, as Stanhope observes, that wherever they abound, the sense of

pain must needs in proportion be more quick and tender.

The Jews confess, that indeed they crucified people in their nation, but deny that they inflicted this punishment upon any one alive. They first put them to death, and then fastened them to the cross, either by the hands or neck. But there are indisputable proofs of their crucifying men frequently alive. The worshippers of Baal-peor, and the king of Ai, were hung up alive; as were also the descendants of Saul, who were put into the hands of the Gibeonites. 2 Sam. xxi. 9. The law ordained, that the persons executed, should not be left upon the tree after sun-set, because he that is hanged in this manner, is accursed of God. Deut. xxi. 22. The Jews believe, that the souls of those who remain upon the gibbet, and without burial, enjoy no peace, and receive no benefit from the prayers of other people; but wander up and down till their bodies are buried, which agrees with the notions that the Greeks and Romans had of this matter, as may be seen in *Hom. Il. 4. and Virg. Æneid. 6.*

Before crucifixion, the criminal was generally scourged with cords: sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. Our Saviour was cruelly scourged during his passion. Pilate having pronounced sentence against him, ordered him to be scourged, and delivered up to be crucified. Matt. xxvii. 26. It was also a custom, that he who was to be crucified, should bear his own cross to the place of execution. After this manner we find was our Saviour compelled to bear his own cross; and as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him, and with him. But whereas it is generally supposed, that our Lord bore the whole cross, i. e. the long and transverse part both, this seems to be a thing impossible, and therefore Lipsius (in his treatise *de Supplicio*



*plicio crucis*) has set the matter in a true light, when he tells us, that Jesus only carried the transverse beam, because the long beam, or the body of the cross, was either fixed in the ground before, or made ready to be set up as soon as the prisoner came; and from hence he observes, that painters are very much mistaken in their description of our Saviour carrying the whole cross.

There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree; sometimes he was crucified with his head downwards. This way St. Peter chose, out of respect to his master Jesus Christ, not thinking himself worthy to be crucified like him; though the common way of crucifying was, by fastening the criminal with nails one through each hand, and one through both feet; or one through each of them; for this was not always performed in the same manner; the ancients sometimes representing Jesus Christ crucified with four nails, and sometimes with three. The criminal was fixed to the cross quite naked; and in all probability the Saviour of the world was not used with any greater tenderness than others upon whom this punishment was inflicted. The soldiers divided his cloaths among them, and cast lots for his tunic, (Matt. xxvii. 35, and John xix. 23, 24.) which is an under garment worn over the flesh, like a shirt. But christians, out of respect, and a principle of modesty, generally represent Jesus Christ covered as far as decency requires; but as Calmet justly observes, this does by no means prove the general practice to be such, nor that they had this regard to Jesus Christ, whom they did not know, and whose design it was to load himself with the shame and punishment of our sins.

Several questions have been started concerning our Saviour's cross. Some think it was made of four different pieces of wood, viz. cypress, cedar, pine and box; others, of cypress, ce-

dar, olive and palm. The author of *Historia Scholastica*, and others after him, tell, that the queen of Sheba, as she entered Solomon's palace, took notice of a beam in it, which, as she foretold, would, at some time or other, be made use of in the execution of a man who should cause the destruction of all Israel. Solomon, to prevent this misfortune, say they, ordered that the beam should be buried in the very spot where was the pool in the sheep-market, taken notice of by St. John v. 2, 3, 4. At the time of our Saviour's passion, this piece of wood was discovered, and used in making the cross. Some say, the cross was fifteen feet high, and the arms of it seven or eight feet long. Some think it was pulled down when our Saviour was to be fastened to it, and afterwards set up again; and our Saviour's body raised with it: but St. Austin, and the most learned interpreters are of opinion, that Jesus Christ was nailed to the cross as it stood already erected. It is thought that the top on which the title or sentence of Christ's condemnation was fastened, was a piece of wood added afterwards, with a board on which these words were written, *Jesus of Nazareth King of the Jews*. It has been the opinion of some, that, below the crucified person's feet, there was a kind of footstool, or piece of wood jutting out, upon which his feet were laid and fastened; and there are many crosses to be seen made after this manner. It must be confessed, that without this, the criminal could not continue long nailed to the cross; the whole weight of his body bearing upon his hands: others assert, that there are no marks of this foot stool to be seen in the descriptions of the cross, which the most ancient Greek and Latin writers have left us. But they speak of a kind of wooden horse, upon which the suffering person was, as it were, mounted, that so his hands might not be torn asunder by the weight of his body. This was a large peg, fixed about half

way

way the cross, as appears plain from Justin, Irenæus, and Tertullian. The same is also asserted by several able critics.

The text of the gospel (John xx. 25. and Luke xxiv. 39.) shews clearly, that Jesus Christ was fastened to the cross with nails. The Psalmist (xxxii. 17.) had foretold long before, that they should pierce his hands and his feet: but there are great disputes concerning the number of these nails. The Greeks represent our Saviour as fastened to the cross with four nails, in which particular Gregory of Tours agrees with them, one at each hand and foot. Gregory of Tours adds, that the empress Helena had two of these nails put into the bit of a bridle, which her son Constantine made use of when he rode on horseback; that she threw another of them into the Adriatic sea, to calm the violent agitations of it. Others tell us, that she put another of these nails into Constantine's helmet. But several are of opinion, that our Saviour's hands and feet were pierced with three nails only, viz. one at each hand, and one through both his feet; and the custom of the Latins is rather for this last opinion. For the generality of the old crucifixes made in the Latin church have only three nails. Nonnus thinks that our Saviour's arms were besides bound fast to the cross with chains; and St. Hilary speaks of the cords wherewith he was tied to it. The nails, or rather parts of the nails, with which our Lord was pierced, are pretended to be shewn in several of the Romish churches.

Sometimes, they who were fastened upon the cross, lived a good while in that condition. St. Andrew is believed to have continued three days alive upon it. Eusebius speaks of certain martyrs in Egypt, who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon; because naturally he must have lived longer, (Mark xv. 44.) if it had not been in his power

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to have laid down his life, and to take it up again. The thighs of the two thieves, who were crucified together with our Saviour, were broken, in order to hasten their death, that their bodies might not remain upon the cross on the Sabbath-day, (John xix. 31, 32, 33.) and to comply with the law of Moses, which forbids the bodies to be left there after sun-set. Deut. xxi. 22. But among other nations, they were suffered to remain upon the cross a long time. Sometimes they were devoured alive by birds and beasts of prey. Guards were appointed to observe that none of their friends or relations should take them down and bury them. The story of the Ephesian matron, and the soldier who was set to guard the cross, is very well known. The Roman soldiers who had crucified Jesus Christ and the two thieves, continued near the crosses till the bodies were taken down and buried.

The Hebrews do not pray for those of their nation who are left hanging on the gibbet; or, at least, they do not pray for them in public and in the synagogue, as is the practice for other dead persons, during eleven months immediately after their decease. Besides, they did not permit the relations of the persons executed, to place their kinsmen in the tombs belonging to their families, till their flesh had been first consumed in the public sepulchres. It was perhaps for this reason, that Joseph of Arimathea desired leave from Pilate to lodge the body of Jesus in his own tomb, that he might not be thrown into the public burying place appointed for criminals.

Our Saviour says often in the gospel, that he who would be his disciple, must take up his cross and follow him; (Matt. xvi. 24.) that is, he must submit readily to whatever afflictions God lays upon him, or any sufferings that befalls him in the service of God, even to death itself. Cross is taken for the whole of Christ's sufferings; from his birth

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birth to his death ; but especially those upon the tree. Eph. ii. 16. Heb. xii. 2. False teachers who professed the observation of the law of Moses as necessary to salvation, besides faith in Christ, are called enemies of the cross of Christ. Phil. iii. 18.

CROWN is properly taken for a cap of state worn on the heads of sovereign princes, as a mark of regal dignity. In the remotest antiquity, the crown was only given to gods ; and most authors agree, that the crown originally was rather a religious than a civil ornament ; rather one of the pontificalia, than the regalia ; that it only became common to kings, as the antient kings were priests as well as princes ; and that the modern princes are entitled to it in their ecclesiastical capacity, rather than their temporal. In scripture, there is frequent mention of crowns, and the use of them seems to be very common among the Hebrews. The high-priest wore a crown which was girt about his mitre, or the lower part of his bonnet, and was tied behind his head ; on the fore-part was a plate of gold, with these words engraven on it, *Holiness to the Lord*. Ex. xxviii. 36. and xxix. 6. New-married men and women wore crowns upon their wedding day. Cant. iii. 11. The spouse invites her companions to see ' king Solomon with the crown where-  
' with his mother crowned him in the  
' day of his espousals ;' and alluding to this custom it is said, Ezek. xvi. 12. That when God entered into a covenant with the Jewish nation, he put ' a beautiful crown upon their head.'  
The first crowns were no more than a bandelet, or head-band, drawn round the head, and tied behind, as we see it still represented on medals, &c. Afterwards, they consisted of two bandelets ; by degrees they took branches of trees of divers kinds, &c. There was always a difference either in matter or form between the crowns of kings and great men, and those of private persons. The crown of kings was gene-

rally a white fillet bound about their foreheads, the extremities whereof being tied behind the head, fell back on the neck. Sometimes they were made of gold-tissue, adorned with jewels. That of the Jewish high-priest, which is the most antient whereof we have any description, was a fillet of gold placed upon the forehead, and tied with a ribbon of a hyacinth colour, or azure blue. The crown, mitre, and diadem, royal fillet, and tiara, are frequently confounded. Crowns were bestowed on gods, kings, and princes, as the principal mark of their dignity. David took the crown of the king of the Ammonites from off his head, and placed it on his own head : this crown weighed a talent of gold, and was moreover enriched with jewels. 2 Sam. xii. 30. and 1 Chr. xx. 2. The Amalekite, who valued himself upon killing Saul, brought this prince's crown to David. 2 Sam. i. 10. The crown was placed upon the head of young king Josiah, when he was presented to the people, in order to be acknowledged by them. 2 Chr. xxiii. 11. Baruch (vi. 9.) says, that the idols of the Babylonians wore golden crowns. Queens too wore diadems among the Persians. King Ahasuerus honoured Vashti with this mark of power ; and after he had divorced her, granted the same favour to Esther. ii. 17.

Pilate's guard platted a crown of thorns, and set it upon the head of Jesus Christ, (Matt. xxvii. 29.) with an intention to insult him, he calling himself king of the Jews. It is a matter much disputed, whether this crown was composed of the white-thorn, buck-thorn, the thorns of the barberry or gooseberry, the sea-rush, or the acacia, all which have their several advocates. See THORN.

In a figurative sense, a crown signifies honour, splendor or dignity. Lam. v. 16. ' The crown is fallen from our head ;' and the apostle Paul says of the Philippians, (iv. 1.) that ' they were his joy and crown,' that is, they

they were his honour and glory, the great ornament of his ministry, by means whereof they had been converted to Christ. Crown is also used for reward, because conquerors in the games were crowned. 1 Cor. ix. 25.

'They do it to obtain a corruptible crown, but we an incorruptible.' As if he had said, the wrestlers, in those games which are practised among you, contend, in order to obtain a wreath or garland of flowers, herbs, or leaves of laurel, olive, and the like: but we christians strive for an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. St. John, (Rev. xix. 12.) speaking of Christ governing the affairs of his church, says, that 'on his head were many crowns;' denoting his absolute sovereignty and many triumphs. *Crudden's Concordance*.

CRYSTAL, κρυσταλλος, in natural history, the name of a very large class of fossils; hard, pellucid, and naturally colourless; of regularly angular figures; composed of simple not filamentous plates; not flexible, nor elastic, giving fire with steel; not fermenting with acid menstrua, and calcining in a strong fire. The orders of pure crystal are three: the first is perfect columnar crystals, with double pyramids, composed of eighteen planes, in an hexangular column, terminated by an hexangular pyramid at each end; the second order is that of perfect crystals with double pyramids, without a column, composed either of twelve or sixteen planes, in two hexangular pyramids joined closely base to base, without the intervention of any column; the third order is that of imperfect crystals with single pyramids, composed either of twelve or ten planes, in an hexangular or pentangular column, affixed irregularly at one end to some solid body, and terminated at the other by an hexangular or pentangular pyramid.

These are all the general forms into which crystal, when pure, is found con-

creted: but under these there are almost infinite varieties in the number of angles, and the length, thickness, and other accidents of the columns and pyramids. When crystal is blended with metalline particles, at the time of its formation, it assumes a variety of figures wholly different from these, constituting a fourth order, under the name of metalline crystals: when that metal is lead, the crystal assumes the form of a cube; when it is tin, of a quadrilateral pyramid, with a broad base; when iron, the crystal is found concreted in rhomboidal crystals. *Hill's Hist. of Fossils*.

Job, (xxviii. 17.) speaking of the excellency of wisdom, says, 'the gold and the crystal cannot equal it;' and Ezekiel, (i. 22.) in his vision of the four cherubims, says, 'and the likeness of the firmament upon the heads of the living creature, was as the colour of the terrible crystal stretched over their heads above.' St. John, in the Revelations, makes mention of crystal more than once; thus (chap. iv. 6.) in the vision of a throne, he says, 'and before the throne there was a sea of glass, like unto crystal.' In describing the new Jerusalem, (xxi. 11.) he says, 'And her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;' and (xxii. 1.) he says, 'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb.'

CUBIT, in the mensuration of the antients, is the distance from the elbow bending inwards to the extremity of the middle finger; this is called the common cubit, or the cubit of a man, containing a foot and a half, or half a yard: as in Deut. iii. 11. where the bed of Og is said to have been nine cubits long, and four cubits broad, after the cubits of a man. There is likewise a sacred cubit, which is a full yard, and contains two common cubits, according to Capellus and several others. There is mention made of both these



forts of cubits in 1 Kings vii. 15. and 2 Chr. iii. 15. In the former, the two columns of brass which were in Solomon's temple, are said to be eighteen cubits high, and in the Chronicles, thirty-five cubits, which is double the other. Villalpandus, and our learned countryman Dr. Arbuthnot, from Ezekiel xliii. 13. where it is said, 'These are the measures of the altar, after the cubits; the cubit is a cubit and an hand-breath,' will have it, that the sacred cubit was longer than the common cubit by a hand-breath, or three inches. And F. Calmet is persuaded, notwithstanding these reasons, that there was but one sort of cubit among the Hebrews, from the time of their going out of Egypt, to the Babylonish captivity; that this was the Egyptian cubit, and that it is only since the Jews returned from their captivity, that the scripture has taken notice of two sorts of measures, to distinguish the old Hebrew cubit from the Babylonian, which the captives were used to, during their abode on the other side of the Euphrates. As to the passages of scripture, whence the distinction of cubits has been made, he thinks they may be easily reconciled without having recourse to any such distinction, as may be seen from the commentators.

CUCKOW, in ornithology, a genus of birds, the characters of which are these: the beak is smooth, the nostrils a little prominent, the tongue entire, and of a sagittated figure; the toes are four, and they stand two before and two behind. The common cuckow is a bird of considerable beauty, which breeds with us, but does not remain all the year. Its head, neck, and back, are of a hoary colour, with some dark grey feathers; the wings are of a brownish black, the throat of an undulated flesh-colour, and the belly whitish. This is the colour of the female, from which the male differs in some particulars. The size of the female is somewhat smaller than the sparrow-hawk. This bird was declar-

ed unclean by the law of Moses. Lev. xi. 16. and Deut. xiv. 15.

CUCUMBER, in the Linnæan system of botany, a genus of the monoecia-syngenesia class of plants; the calyx of the male-flower is divided into five segments; the corolla is formed of a single petal, and divided into five segments also; the stamina are three; the calyx of the female-flower is divided into five parts; the corolla is formed of a single petal, and divided into five segments; the pistil is trifid, the fruit is fleshy like an apple, containing three cells; the seeds are numerous, compressed, ovato-acute, and placed in a double row. *Lin. Gen. Plant.*

The children of Israel, having loathed the manna, and lusted in the wilderness after the Egyptian fare, said weeping, 'We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic.' Numb. xi. 5. And Isaiah (i. 8.) says, 'The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.'

CUMMIN, in botany, a genus of the pentandria-digynia class of plants, the general involucre of which is composed of four leaves, longer than the umbel; they are sometimes entire and sometimes trifid; the partial involucre is similar; the general corolla is uniform; the single flowers consist each of five inflexo-emarginated, and somewhat unequal petals; the stamina are five simple filaments; the antheræ are simple; the germen is oval, larger than the flower, and stands under its cup; the styles are two and very small; the stigmata are simple; the fruit is naked, of an oval figure, and striated; the seeds are two, of an oval figure, convex and striated; on one side smooth, and plain on the other. Jesus Christ tells the Scribes and Pharisees, that they are very careful to pay tythes of mint, anise and cummin, but neglect good works and the more essential

tial practices of God's law. Matt. xxiii. 23. -Isaiah (xxviii. 25.) says, that the ploughman opens and breaks the clods of the ground, then sows the fitches and the cummin, and threshes it not with large flails and cart-wheels, but with rods only.

CUP. This word is taken in scripture in a proper and in a figurative sense. In a proper sense, it signifies a common cup, which people drink out of at meals, as that mentioned Genesis xl. 13. In a figurative sense, it is taken, 1. For the wine in the cup, as in 1 Cor. xi. 27. 2. For those sufferings and afflictions which God sends upon a person or people. To drink of this cup, signifies to undergo and endure those sufferings. If. li. 17. 'Stand up, O Jerusalem, which has drunk at the hand of the Lord the cup of his fury.' And Psal. lxxv. 8. 'In the hand of the Lord there is a cup, the dregs thereof all the wicked of the earth shall wring them out, and drink them.' In these and the like passages God is compared to the master of a feast, who then used to distribute portions of meats and drinks to the several guests as he thought fit. Our Saviour prays, Matt. xxvi. 39. 'Let this cup pass from me.' Let me be freed from these sufferings both in my soul and body. And he tells his disciples, Matt. xx. 23, 'that they should indeed drink of his cup,' i. e. They should taste of inward afflictions and desertions, and have their share of outward sufferings for the gospel as well as himself. 3. The cup is taken for God's blessings and favours. Psal. xxiii. 5. Babylon is called a golden cup, (Jer. li. 7.) because of her great riches and plenty. And it is said of the woman arrayed in purple, or of the Antichristian church, that 'she had a golden cup in her hand.' Rev. xvii. 4. Which may denote the enticing means and specious pretences which she uses to allure people to idolatry; particularly by sensuality, luxury, and afflu-

ence. 'I will take the cup of salvation:' Psal. cxvi. 13, that is, I will offer the sacrifice of thanksgiving unto God. It is a phrase taken from the common practice of the Jews in their thanks-offering, in which a feast was made of the remainder of their sacrifices; and the offerers, together with the priests, did eat and drink before the Lord; and among other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for the mercies which were then acknowledged, and then gave it to all the guests, of which every one did drink in his turn. 1 Chr. xvi. 2, 3. To which custom it is supposed our blessed Lord alludes in the institution of the cup, which also is called the 'cup of blessing.' 1 Cor. x. 16.

Joseph's cup, mentioned in the scripture, (Gen. xlv. 5.) which was concealed in Benjamin's sack, the younger brother of this patriarch, is the subject of many different conjectures founded on the words of Joseph's officer. 'Is not this the cup in which my Lord drinketh? and whereby he divineth?' Some question whether Joseph did indeed make use of this cup, in foretelling what was to come, whether his people believed so, or whether this was said by them according to the common opinion of the Egyptians, who held Joseph for a great magician; or whether they said so, to intimidate Joseph's brethren, making them believe that Joseph, whom as yet they knew not to be their brother, was a man very expert in the art of divination, and had discovered the theft which they had committed, by virtue of this art. All these several opinions have their defenders. It is certain, that the ancients had a sort of divination by cups. Julius Serenus tells us, that the method of divining by the cup among the Assyrians, Chaldeans, and Egyptians, was to fill it first with water, then to throw into it thin plates of gold and silver, together with precious stones, whereon were engraven certain



characters; and after that the persons, who came to consult the oracle, used certain forms of incantation; and so calling upon the dæmon, were wont to receive their answers several ways. Sometimes, by articulate sounds; sometimes, by the characters which were in the cup rising upon the surface of the water, and by their arrangement, forming the answer; and many times by the visible appearance of the persons themselves, about whom the oracle was consulted. Cornelius Agrippa tells us likewise, that the manner of some was, to pour melted wax into the cup, wherein was water, which wax would range itself in order, and so form answers according to the questions proposed. Hence, however, it cannot be pretended to be proven that Joseph made use of his cup in divinations. He was certainly very skilful in the science of foretelling things to come; but, as Calmet observes, this knowledge was not acquired; it was no curious or diabolical art, but some supernatural faculty which God had communicated to him, whereby he procured that high consideration he was in throughout Egypt. It is not improbable that the Egyptians, and perhaps some of his own people, might think him to be truly a magician, and might have spoken of him according to this prejudice: but it does not follow that he made use of a cup in divining. The Hebrew text of Genesis will bear another construction. 'Is not this the cup wherein my Lord drinks, and searches for so carefully?' or, 'Is not this the cup wherein my Lord drinks, and by which he has tried you?' He will try whether you are as acknowledging as you ought to be for the particular favours he hath shewn you. This cup will serve to give a proof of their ingratitude and infidelity.

**CURSE.** To curse signifies to imprecate, to call down mischief upon, or to wish evil to any one; Noah cursed his grandson Canaan, (Gen.

ix. 25.) 'curfed be Canaan,' *i. e.* may he be hateful to God, abhorred by men, and miserable in his person and posterity. Jacob cursed the fury of his two sons Simeon and Levi, who massacred the Shechemites, and plundered their city. *Id.* xlix. 7. Moses enjoins the people of Israel to denounce curses against the violaters of the law. Deut. xxvii. 15, 16, &c. And Joshua (vi. 26.) cursed him who should undertake to build Jericho. These curses were either ordained by God himself, and pronounced by men abounding with the spirit, or were predictions of what evil should happen to a person or people, uttered in the terms of imprecations, which had their accomplishment. They were not the effects of passion, impatience or revenge, and therefore were not such as God condemns in his law and in his word. For example, he ordains that no one shall presume to curse his father or his mother upon pain of death. Ex. xxi. 17. He shall not wish any mischief to befall them, nor use any kind of malicious reviling speeches, which argue a contempt of his parents. He ordains that no one curse the prince of his people. *id.* xxii. 28. Or one that is deaf. Lev. xix. 14. In the gospel our Saviour pronounces those of his disciples to be blessed, who are loaded with curses, and requires them to bless those that curse them, to render blessing for cursing. Matt. v. 11. Luke vi. 23, and Rom. xii. 14.

For the ceremony of pronouncing the blessings and cursings from mount Ebal and Gerizim, see the article **EBAL**.

God, from the beginning, denounced his curse against the serpent, and against the earth, which thenceforth was to produce briars and thorns: it should produce both fewer and worse fruits, and that with more trouble of men's minds, and labour of their bodies. Gen. iii. 14, 17. He cursed Cain also who had imbrued his hands in the blood of his brother

ther Abel. *id.* iv. 11. He was devoted to destruction, cast out from God's presence, and the communion of the church, and the society of his kindred and acquaintance, and wandered from one country to another, by reason of the trouble and perplexity of his conscience. The divine maledictions are not merely imprecations; impotent, and faithless desires; they carry their effects with them, and are attended with all the miseries denounced by God.

CUSH, the eldest son of Ham, and father of Nimrod; the other sons of Cush were Seba, Havilah, Sabtah, Raamah and Sabtechah. Gen. x. 6—8. Though we know of no other person in scripture that is called by this name, yet there are several countries that are called by it; whether the same man may have dwelt in them all at different times, or that there were some other men of this name, we are ignorant. The Vulgate, Septuagint, and other interpreters, both antient and modern, generally translate Cush, Ethiopia: but there are many passages wherein this translation cannot take place.

Cush is the name of the country watered by the Araxes. They who in translating the situation of Eden, have made Cush Ethiopia, made way for that unwarrantable opinion which Josephus and several others have entertained of the river Gihon's being the Nile. In this place (Gen. ii. 13.) the LXX translation renders the word Cush, by the name of Ethiopia, and in this mistake is not only here followed by our English version, but in the same particular, in several other places. See the Articles EDEN, GIHON, PISON, &c.

Cuth is the same as Cush. The Chaldees generally put the *tau* where the Hebrews use the *schin*: they say *cuth*, instead of *cush*. See CUTH.

But Ethiopia is frequently in the Hebrew called Cush; and Josephus says, that they called themselves by this

name, and that the same name was given them by all Asia. St. Jerom tells us, that the Hebrews call the Ethiopians by the same name, and the Septuagint give them no other. Jeremiah (xiii. 23.) 'says, Can the Cushæan, or 'Ethiopian, change his colour.' In Ezekiel (xxix. 10.) the Lord threatens to reduce, 'Egypt to a desert, from the 'tower of Syene even unto the border 'of Cush, or Ethiopia;' and in Isaiah, (xi. 11.) he says, 'he will recover the 'remnant of his people, which shall 'be left from Assyria, and from 'Egypt, and from Pathros, and 'from Cush.' All these marks agree with Ethiopia properly so called, which lies to the south of Egypt.

Bochart has shown very clearly that there was a country called the land of Cush in Arabia Petræa, bordering upon Egypt; that this country extended itself principally upon the eastern shore of the Red-Sea, and, at its extremity, to the point of this sea, inclining towards Egypt and Palestine. The proofs of his opinion are these: Zipporah the wife of Moses, who was of Midian, is called a Cushite, or Ethiopian, by Moses. Numb. xii. 1. Now Midian, as Josephus, Ptolemy, and St. Jerom all agree, lay upon the Red-Sea, to the eastward of it, in Arabia. Cush was therefore in the same country. Habakkuk (iii. 7.) mentions the land of Cush, or Cushan, as synonymous with that of Midian. 'I saw the tents of Cushan in affliction, and the curtains of the land 'of Midian did tremble.' Job (xxviii. 19.) speaks of the topaz of Cush; and the topaz (according to our author) is to be found only in an island of the Red-Sea, near the country we are speaking of. Isaiah (xviii. 1.) and Zephaniah (iii. 10.) describe Egypt as situated beyond the rivers of Cush, which cannot be understood of the rivers of Ethiopia. King Tirhakah, who marched to attack Sennacherib, and Zerah (2 Kings xix. 9.) who, at another time, made an irruption upon

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the land of Judah (2 Chr. xiv. 9.) were both kings of the country which we have been speaking of, bordering upon Egypt and Palestine, as all the circumstances of the history demonstrate. Thus there are three countries of the name of Cush, described in scripture, and all confounded by interpreters under the general name of Ethiopia.

CUSHI brought David news of the defeat and death of Absalom. 2 Sam. xviii. 21.

This was also the name of the father of Shelamiah. Jer. xxxvi. 14. And likewise of the father of the prophet Zephaniah. i. 1.

CUTH, or CUTHAH, a province of Assyria, which, as some say, lies upon the Araxes, and is the same with Cush: but others take it to be same with the country which the Greeks call Susiana, and which to this very day, says Dr. Wells, is by the inhabitants called Chufestan. F. Calmet is of opinion that Cuthah and Scythia are the same place, and that the Cuthites who were removed into Samaria by Salmaneser (2 Kings xvii. 24.) came from Cush or Cuth, mentioned in Gen. ii. 13. See the article CUSH. The Cuthites worshipped the idol Nergal. *id. ibid.* 30. These people were transplanted into Samaria in the room of the Israelites, who before inhabited it. Calmet is of opinion, that they came from the land of Cush, or Cuthah upon the Araxes; and that their first settlement was in the cities of the Medes, subdued by Salmaneser and the kings of Syria his predecessors; and that the Israelites were removed to these places where the Cuthites came. The scripture observes, that the Cuthites, upon their arrival in this new country, (*id. ib.* 17—24, compared with xviii. 34, and xvii. 6. and xviii. 11. and xix. 12. 16.) continued to worship the gods formerly adored by them beyond the Euphrates. The Lord, provoked by their sins, sent lions among them, (*id.* xvii. 25, &c.)

which destroyed them. The news being carried to Esarhaddon king of Assyria, who succeeded Sennacherib, that the Cushites who had been sent into Samaria were ignorant of the way wherein the God of this country required to be worshipped, for which reason he had sent lions against them, which devoured them, the king appointed an Israelitish priest to go thither, and instruct them in that sort of worship which was well pleasing unto God. This priest upon his arrival settled at Bethel, and began to teach the Cuthites the religion of the Hebrews. But these people thought they might reconcile their old superstition with the worship of the true God. They therefore framed particular gods for themselves, which they placed in the several cities where they dwelt.

The Cuthites then worshipped both the Lord and their false gods together, and chose the lowest of the people to make priests of them in the high places; and they continued this practice for a long time. But afterwards they forsook the worship of idols, and adhered only to the law of Moses as the Samaritans who are descended from the Cuthites do at this day. For a further account of the Cuthites, see the article SAMARITANS.

CYAMAN, a place situated opposite to Esdraelon, Judith vii. 3.

CYAXARES, the name of two kings of the Medes, the first whereof was the son of Phraortes, and was succeeded by Astyages, otherwise called Ahasuerus, who was succeeded by Cyaxares the second, known in scripture by the name of Darius the Mede. See DARIUS.

CYPRESS, *Cupressus*, in the Linnaean system of botany, a genus of the monoecia monadelphia class of plants, having no corolla; the calyx of the male flowers is a squamma of an amentum; the artheræ, being four in number, are sessile, and have no filaments. In the female flowers, the calyx contains

tains two, and is a squamma of a strobilus. It has no corolla; there are hollowed points in the place of styles: there is no pericarpium; the fruit is a subglobose cone, shut up, opening with roundish and pointed sqummas, under which is contained the seed, being an angular, acuminate, small nut. *Linn. Gen. Plant.*

The Romans looked upon the cypress as a fatal tree, and made use of it at funerals, and in mournful ceremonies. The wood of the cypress tree is always green, very heavy, of a good smell, and never rots, or is worm-eaten. This tree is mentioned in Isaiah (xliv. 14.) as a tree of great strength, height, and beauty among the cedar and the oak: 'He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest,' &c.

CYPRUS, a famous island in the Mediterranean-Sea, situated between Cilicia and Syria. Wells will have it to be distant from the main land of Syria about one hundred miles, and about sixty from Cilicia; to be extended in length from east to west about two hundred miles, and in breadth sixty. The antients were of opinion, that it took its name from the cypress tree, which grows there in great abundance. They celebrate it much for its fertility, as being sufficiently provided with all things within itself, for which reason, they call it the rich and happy island; but so infamous was it for luxury and all kinds of debauchery, that it gave the name Cypris, or Cypria, to Venus, who was the chief goddess of it in the times of heathenism, when they used to consecrate their women to whoredom, and by a law compel them to lie with strangers, as did the Babylonians. The apostles Paul and Barnabas departed from Antioch, embarked at Seleucia, and landed in the isle of Cyprus. Acts xiii. 4, 5, 6, &c. While they continued at Salamis, they preached Jesus Christ in the

Jewish synagogues; and from thence they went and visited all the cities in the island, preaching the gospel every where. At Paphos, they met with the pretended prophet Bar-Jesus, whom St. Paul struck with blindness, as related already under the article BAR-JESUS.

Some time after this, St. Barnabas went again into this island, in company with John surnamed Mark. Acts xx. 39. He is considered as the principal apostle, and first bishop of this island, where it is said he suffered martyrdom, as we have taken notice of under the article BARNABAS.

CYRENE, a city of Libya in Africa, which, as it was the principal city of that province, sometimes gave it the name of Cyreniaca, which by St. Luke (Acts ii. 10.) is paraphrastically called Libya about Cyrene. This was a city of great note, and one of such power as to contend with Carthage for some pre-eminences. This city is famous in profane writers, for being the birth-place of Eratosthenes the mathematician, and Callimachus the poet; and in holy writ, as being the birthplace of Simon, whom the Jews compelled to bear our Saviour's cross. Matt. xxvii. 32, and Luke xxiii. 26. There were a great many Jews in Cyrene, and great numbers of them embraced the christian religion: (Acts xi. 20, and xiii. (but others opposed it with much obstinacy. Among the most inveterate enemies of the christian religion, St. Luke reckons those of this province who had a synagogue at Jerusalem, and excited the people against St. Stephen.

CYRUS, the son of Cambyfes the Persian, and Mandane the daughter of Astyages king of the Medes. The two chief historians, who have wrote the life of Cyrus, are Herodotus and Xenophon; but their accounts of him are different, in as much as the latter makes his father a king of Persia, and the former, a meaner man. The account of Herodotus, as Dr. Prideaux observes,



the land of Judah (2 Chr. xiv. 9.) were both kings of the country which we have been speaking of, bordering upon Egypt and Palestine, as all the circumstances of the history demonstrate. Thus there are three countries of the name of Cush, described in scripture, and all confounded by interpreters under the general name of Ethiopia.

CUSHI brought David news of the defeat and death of Absalom. 2 Sam. xviii. 21.

This was also the name of the father of Shelamiah. Jer. xxxvi. 14. And likewise of the father of the prophet Zephaniah. i. 1.

CUTH, or CUTHAH, a province of Assyria, which, as some say, lies upon the Araxes, and is the same with Cush: but others take it to be same with the country which the Greeks call Susiana, and which to this very day, says Dr. Wells, is by the inhabitants called Chusestan. F. Calmet is of opinion that Cuthah and Scythia are the same place, and that the Cuthites who were removed into Samaria by Salmaneser (2 Kings xvii. 24.) came from Cush or Cuth, mentioned in Gen. ii. 13. See the article CUSH. The Cuthites worshipped the idol Nergal. *id. ibid.* 30. These people were transplanted into Samaria in the room of the Israelites, who before inhabited it. Calmet is of opinion, that they came from the land of Cush, or Cuthah upon the Araxes; and that their first settlement was in the cities of the Medes, subdued by Salmaneser and the kings of Syria his predecessors; and that the Israelites were removed to these places where the Cuthites came. The scripture observes, that the Cuthites, upon their arrival in this new country, (*id. ib.* 17—24, compared with xviii. 34, and xvii. 6. and xviii. 11. and xix. 12. 16.) continued to worship the gods formerly adored by them beyond the Euphrates. The Lord, provoked by their sins, sent lions among them, (*id. xvii.* 25, &c.)

which destroyed them. The news being carried to Esarhaddon king of Assyria, who succeeded Sennacherib, that the Cushites who had been sent into Samaria were ignorant of the way wherein the God of this country required to be worshipped, for which reason he had sent lions against them, which devoured them, the king appointed an Israelitish priest to go thither, and instruct them in that sort of worship which was well pleasing unto God. This priest upon his arrival settled at Bethel, and began to teach the Cuthites the religion of the Hebrews. But these people thought they might reconcile their old superstition with the worship of the true God. They therefore framed particular gods for themselves, which they placed in the several cities where they dwelt.

The Cuthites then worshipped both the Lord and their false gods together, and chose the lowest of the people to make priests of them in the high places; and they continued this practice for a long time. But afterwards they forsook the worship of idols, and adhered only to the law of Moses as the Samaritans who are descended from the Cuthites do at this day. For a further account of the Cuthites, see the article SAMARITANS.

CYAMAN, a place situated opposite to Esdraelon, Judith vii. 3.

CYAXARES, the name of two kings of the Medes, the first whereof was the son of Phraortes, and was succeeded by Astyages, otherwise called Ahasuerus, who was succeeded by Cyaxares the second, known in scripture by the name of Darius the Mede. See DARIUS.

CYPRESS, *Cupressus*, in the Linnean system of botany, a genus of the monoecia monadelphia class of plants, having no corolla; the calyx of the male flowers is a squamma of an amentum; the artheræ, being four in number, are sessile, and have no filaments. In the female flowers, the calyx contains

tains two, and is a squamma of a strobilus. It has no corolla; there are hollowed points in the place of styles: there is no pericarpium; the fruit is a subglobose cone, shut up, opening with roundish and pointed squammas, under which is contained the seed, being an angular, acuminate, small nut. *Linn. Gen. Plant.*

The Romans looked upon the cypress as a fatal tree, and made use of it at funerals, and in mournful ceremonies. The wood of the cypress tree is always green, very heavy, of a good smell, and never rots, or is worm-eaten. This tree is mentioned in Isaiah (xlv. 14.) as a tree of great strength, height, and beauty among the cedar and the oak: 'He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest,' &c.

CYPRUS, a famous island in the Mediterranean-Sea, situated between Cilicia and Syria. Wells will have it to be distant from the main land of Syria about one hundred miles, and about sixty from Cilicia; to be extended in length from east to west about two hundred miles, and in breadth sixty. The antients were of opinion, that it took its name from the cypress tree, which grows there in great abundance. They celebrate it much for its fertility, as being sufficiently provided with all things within itself, for which reason, they call it the rich and happy island; but so infamous was it for luxury and all kinds of debauchery, that it gave the name Cypris, or Cypria, to Venus, who was the chief goddess of it in the times of heathenism, when they used to consecrate their women to whoredom, and by a law compel them to lie with strangers, as did the Babylonians. The apostles Paul and Barnabas departed from Antioch, embarked at Seleucia, and landed in the isle of Cyprus. Acts xiii. 4, 5, 6, &c. While they continued at Salamis, they preached Jesus Christ in the

Jewish synagogues; and from thence they went and visited all the cities in the island, preaching the gospel every where. At Paphos, they met with the pretended prophet Bar-Jesus, whom St. Paul struck with blindness, as related already under the article BAR-JESUS.

Some time after this, St. Barnabas went again into this island, in company with John surnamed Mark. Acts xx. 39. He is considered as the principal apostle, and first bishop of this island, where it is said he suffered martyrdom, as we have taken notice of under the article BARNABAS.

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observes, indeed contains narratives that are much more strange and surprising, and consequently more diverting and agreeable to the reader: and for this reason more have chose to follow him than Xenophon.

Herodotus informs us, that Astyages king of the Medes, dreamed, that a vine sprung from the womb of his daughter Mandane, the branches whereof overshadowed all Asia; whereupon having consulted the soothsayers, he was told that this dream portended the future power and greatness of a child who should be born of his daughter; and further, that the same child should deprive him of his kingdom. Astyages, to prevent the accomplishment of this prediction, instead of marrying his daughter to some powerful prince, gave her to Cambyfes a Persian of mean condition, and one who had no great capacity for forming any important design, nor for supporting the ambition of his son, by his own riches and authority. Nor did Astyages stop here; the apprehensions he was under, lest Mandane's son might perhaps find that assistance in his own courage, or some lucky circumstances which his family was not able to supply him with, induced him to take a resolution of dispatching the child, if there should be any. As soon therefore as he understood his daughter was with child, he commanded one of his officers, whose name was Harpagus, to destroy the infant as soon as it came into the world. Harpagus, fearing the resentment of Mandane, put the child into the hands of one who was the king's shepherd, in order to expose him. The shepherd's wife was so extremely touched with the beauty of Cyrus, that she desired her husband, rather to expose her own son, who was born some time before, and preserve the young prince. After this manner Cyrus was preserved, and brought up among the king's shepherds.

One day, as the neighbouring children

were at play together, Cyrus was chosen king; and having punished one of his little play-fellows with some severity, for disobeying his commands, the child's parent complained of Cyrus to Astyages. This prince sent for young Cyrus, and observing something great in his air, his manner and behaviour, together with a great resemblance of his daughter Mandane, he made particular enquiry into the matter, and discovered that in reality, Cyrus was no other than his grandson. Harpagus, who was the instrument of preserving him, was punished with the death of his own son: however Astyages believing that the royalty which the soothsayers had promised to the young prince, was only that which he had lately exercised among the shepherds children, troubled himself no more about it. Cyrus being grown up, Harpagus disclosed the whole secret of his birth to him, together with the manner wherein he had delivered him from the cruel resolution of his grandfather. He encouraged him to come into Media, and promised to furnish him with forces, in order to make him master of the country, and depose Astyages. Cyrus hearkened to these propositions, engaged the Persians to take arms against the Medes, marched at the head of them to meet Astyages, defeated him, and possessed himself of Media. He carried on many other wars; and at length sat down before Babylon, which after a long siege he took, as has been already related under the article BELSHAZZAR.

The relation of Cyrus's life from Xenophon is as follows: Astyages king of Media married his daughter Mandane to Cambyfes king of Persia, son to Achæmenes king of the same nation. Cyrus was born at his father's court, and was educated with all the care his birth required. When he was about the age of twelve years, his grandfather Astyages sent for him to Media, together with his mother Mandane.

Some

Some time after, the king of Assyria's son having invaded Media, Astyages, with his son Cyaxares and his grandson Cyrus, marched against him. Cyrus distinguished himself in this war, and defeated the Assyrians. Cambyfes afterwards recalled him, that he might have him near his own person; and Astyages dying, his son Cyaxares, uncle by the mother's side to Cyrus, succeeded him in the kingdom of Media.

Cyrus, at the age of thirty years, was, by his father Cambyfes, made general of the Persian troops; and sent at the head of thirty thousand men to the assistance of his uncle Cyaxares, whom the king of Babylon with his allies the Cappadocians, Carians, Phrygians, Cilicians and Paphlagonians, were preparing to attack. Cyaxares and Cyrus prevented them, by falling upon them, and dispersing them. Cyrus advanced as far as Babylon, and spread terror throughout the country. From this expedition he retired to his uncle, towards the frontiers of Armenia and Assyria, and was received by Cyaxares in the tent of the Assyrian king whom he had defeated.

After this, Cyrus carried the war into the countries beyond the river Halys, entered Cappadocia, and subdued it intirely. From thence, he marched against Croesus king of Lydia, beat him in the first battle, and then besieged him in Sardis his capital. After a siege of fourteen days, Croesus was obliged to surrender, and condemned by Cyrus to be burnt. As that unhappy prince had mounted the funeral pile, he was heard to cry out, *O Solon! Solon! Solon!* Cyrus having inquired the reason of his calling three times upon Solon, was told, that this celebrated philosopher had formerly told Croesus, that no man should be deemed happy while he was living; and that Croesus, by this invocation of Solon, acknowledged the truth of

this assertion: whereupon Cyrus not only set him at liberty, but received him into the number of his friends and counsellors. After this, Cyrus having almost reduced all Asia, repassed the Euphrates, and made war upon the Assyrians. He marched directly to Babylon, took it, and there prepared a palace for his uncle Cyaxares, whither he might retire, if at any time he had an inclination to come to Babylon; for he was not then in the army. After all these expeditions, Cyrus returned to his father and mother into Persia, where they were still living; and going some time after to his uncle Cyaxares into Media, he married his cousin the only daughter and heiress of all Cyaxares's dominions, and went with her to Babylon, from whence he sent men of the first rank and quality to govern all the several nations which he had conquered. He engaged again in several wars, and subdued all the nations which lie between Syria and the Red-Sea. He died at the age of seventy years, after a reign of thirty: but authors differ very much concerning the manner of his death. Herodotus, Justin, and Valerius Maximus relate, that he died in the war against the Scythians; and that falling into an ambush which queen Tomyris had laid for him, she ordered his head to be cut off, and cast it into a vessel full of blood, saying, 'Thou hast always thirsted after human blood, now glut thy self with it.' Diodorus the Sicilian says, that he was taken in an engagement and hanged. Ctesias assures us, that he died of a wound which he received in his thigh: but by Xenophon's account he died peaceably in his bed, amidst his friends and servants; and certain it is, that in Alexander's time, his monument was shewn at Pasagarda in Persia.

From all this, it is easy to conclude that we are but imperfectly acquainted with the history of this great prince,  
the



the founder of the Persian, and destroyer of the Chaldaean empire. We learn fewer particulars of it from scripture, but then they are more certain than any that we have produced. Daniel (viii. 3—20.) in the famous vision wherein God shewed him the ruin of several great emperors, which were to precede the birth of the Messiah, represents Cyrus to us under the idea of ‘ a ram, which had two horns ; ‘ and the two horns were high, but ‘ the one was higher than the other, ‘ and the higher came up last. This ‘ ram pushed westward, and northward, and southward, so that no ‘ beasts might stand before him ; ‘ neither was there any that could deliver out of his hand, but he did ‘ according to his will, and became ‘ great.’ The ram’s two horns signify the two empires, which Cyrus reunited in his person ; that of the Medes, and that of the Persians. The last was greater and more powerful than the empire of the Medes : or otherwise, these two horns signify the two branches of Cyrus’s successors. His son Cambyfes dying, the empire was transferred to Darius the son of Hystaspes, and was continued down to Darius Codomannus, who, as Calmet thinks, is the great horn which the he-goat, that denotes Alexander, run against. In chap. vii. 5. Daniel compares Cyrus to a bear, with three ribs in the mouth of it, to which it was said, ‘ Arise, devour much flesh.’ Cyrus succeeded his father Cambyfes in the kingdom of Persia, and Darius the Mede, by Xenophon called Cyaxares, and Astyages in the apocryphal chapter (xiii. 1.) of Daniel, in the kingdom of the Medes, and empire of Babylon. He was monarch of all the east ; or as he speaks (2 Chr. xxxvi. 22, 23, and Ezr. i. 1, 2.) ‘ of ‘ all the earth,’ when he permitted the Jews to return into their own country, in the year of the world 3466, before Jesus Christ 538. The

enemies of the Hebrews, making use of this prince’s affection to his own religion, prevailed with him to put a stop by his orders to the building of the temple at Jerusalem. Ezr. iv. 5. The histories of Bell and the Dragon related in the Greek, or apocryphal chapter of Daniel, fell out under the reign of Cyrus. Here (v. 1.) we are told, that the king had a particular regard for Daniel ; and continued him in his great employments. In the same chapter, we are also informed, that Cyrus, after he had seen the miraculous preservation of Daniel from the lion’s den, published an edict in favour of the Jewish religion, *ib.* 42. The prophets frequently foretold the coming of Cyrus, and Isaiah (xliv. 28) has been so particular as to declare his name two hundred years before he was born, that this, as Mr. Pool observes, might be an undeniable evidence of the certainty and exactness of God’s fore-knowledge, and so most fit to conclude this dispute between God and idols. ‘ Cyrus is my shepherd, saith the Lord, he shall ‘ perform all my pleasure, even saying to Jerusalem, Thou shalt be ‘ built ; and to the temple, Thy ‘ foundations shalt be laid.’ Josephus (Antiq. l. II. c. 2.) says, that the Jews of Babylon shewed this passage of the prophet to Cyrus ; and that this prince, in the edict which he granted them for their return, acknowledged that he received the empire of the world from the God of Israel ; and that the same God had described him by name in the writings of the prophets, and foretold that he should build a temple to him at Jerusalem. Cyrus is pointed out in scripture under the name of the righteous man, and the shepherd of Israel. Isaiah xli. 2. 10. xlv. 11. and xliv. 28. Notwithstanding this, the Lord says of him, (Isa. xlv. 5.) ‘ I am the Lord, and there is ‘ none else ; there is no God besides ‘ me. I girded thee, though thou ‘ hast

'hast not known me.' And Jeremiah calls Cyrus and his people, who overthrew the Babylonish empire, thieves and robbers. The taking of Babylon by Cyrus is clearly set down by the prophets, and may be seen under the articles BABYLON and BELSHAZZAR. Archbishop Usher fixes the birth of Cyrus to the year of the world 3405 ;

his first year at Babylon, to 3466, and his death, to 3475. The eastern people will have it, that Cyrus by the mother's side was descended from some of the Hebrew prophets ; as also that his wife was a Jew, which is the reason, say they, that this prince so attached himself to the Jews, to whom he was so nearly allied.



## D.

## D A G

**D**ABBASHETH, a town belonging to the tribe of Zebulun. Josh. xix. 11.

DABERATH, a town belonging to the tribe of Zebulun, or at least in the confines of this tribe. Josh. xix. 12. But Joshua (xxi. 28.) shews very clearly, that there is a town of this name in the tribe of Issachar ; this tribe having made a cession of this town to the Levites for their habitation. 1 Chr. vi. 72. Josephus speaks of this town in several places, under the name of Dabaritta, or Darabitta, situated in the great plain at the extremity of Galilee and Samaria.

DADAN, or DEDAN. See DEDAN.

DAGON, the god of the Philistines, or the false god of Ashdod, commonly represented as a monster, half a man and half a fish, like that of Horace. *Art. Poet. ver. 4.*

*Desinit in piscem mulier formosa superne.*

A handsome woman with a fish's tail.

Whence most learned men derive his name from the Hebrew *Dag*, which signifies a fish. Those who make him to have been the inventor of bread-corn, derive his name from the He-

## D A G

brew *Dagan*, which signifies corn, whence Philo calls him Ζεύς Ἀρότριος, *Jupiter Aratrius*. Some will have him to be Jupiter ; others, Saturn, and others Venus.

When the Philistines had taken the ark of God from the Hebrews and brought it to the city of Ashdod ; they placed it in the temple of Dagon, (1 Sam. v. 1, &c.) close by the image of that deity ; but the next morning, when they came into the temple, they found the idol fallen on his face to the ground, the head and hands being broken off, and only the trunk of the statue continuing in its place.

This deity continued to have a temple at Ashdod during all the ages of idolatry, to the time of the Maccabees : for the author of the first book of Maccabees (x. 83.) tells us, that Jonathan, one of the Maccabees, having beaten the army of Apollonius, Demetrius's general, they fled to Azotus, or Ashdod, and entered Beth-dagon : (*i. e.* the temple of Dagon) but that Jonathan set fire to Azotus, and burnt the temple of Dagon, and all those who had fled into it.

There is still to be seen in the city of Gaza, or Gazera in Palestine, the temple of Dagon : (says Baumgarten

in



in his account of Palestine) but not above half of it standing; being the temple that Samson, taking hold of the two pillars that supported it, pulled down, and destroyed both himself and all that were in it. Judges xvi. These pillars are still preserved to perpetuate the memory of the action; and it is plain by the ruins of this temple, that it was a very large one, strongly built of large hewn stones.

Bochart is of opinion, that the God Dagon was Japhet, the third son of Noah; and that they gave him the divinity of the sea, because his lot and that of his descendants was the islands, peninsula's, and countries beyond the sea; that is, the continent of Europe, according to what Lactantius remarks, *Neptuno maritima omnia cum insulis ob-venerunt*; that is, *Neptune had for his share all the sea coasts, together with the islands*. Mr. Jurieu adds, that probably Noah himself may be concealed under Dagon, or Neptune, because the empire of the sea agrees perfectly well with him, who floated several months on the waters of the deluge; and who alone escaped from that flood, which destroyed the rest of mankind.

Milton enumerates the god Dagon among the fallen angels.

Next came one,

Who mourned in earnest, when the captive ark

Maimed his brute image, head and hands lopped off,

In his own temple, on the groundsel edge,

Where he fell flat, and shamed his worshippers:

DAGON his name; sea monster! upward man,

And downward fish; yet had his temple high,

Reared in Azotus, dreaded thro' the coast

Of Palestine, in Gath, and Ascalon,

And Accaron, and Gaza's frontier bounds.

*Paradise Lost*, B. I.

DALMANUTHA. St. Mark (viii. 10.) says that Jesus Christ embarked with his disciples upon the sea of Tiberias, and came to Dalmanutha. St. Matthew, (xv. 39.) relating the same event, says, that our Saviour went to Magdala. Some copies read Magedan, and many manuscripts of St. Mark read it thus: The Syriac, Arabic, and several old copies read Magdan. The place to which our Saviour came at this time, says Dr. Wells, lay between, or in the neighbourhood of, Magdala and Dalmanutha; and these were seated on the eastern side of the sea. Hammond and some others think, that St. Mark intended to speak of the city Megiddo in this place. There are several other opinions with regard to this text.

DALMATIA, a part of Old Illyria, lying along the gulph of Venice. Titus preached the gospel here. 2 Tim. iv. 10.

DAMARIS, whom some think to have been the wife of Dionysius the Areopagite, was converted by St. Paul's sermons at Athens. Acts. xvii. 34.

DAMASCUS, a celebrated city in Syria. It was for a long time the capital of a kingdom called the kingdom of Damascus, or Aram of Damascus, or Syria of Damascus. It was a city in the time of Abraham; and we are informed (*Justin l. 36.*) that this patriarch reigned there immediately after Damascus the founder of it. So much is certain, that one whom he had made free, and appointed the steward of his house, was of Damascus; (*Gen. xv. 2.*) and that he pursued Chedorlaomer, and the five confederate kings, as far as Hobah, which is on the left, or northward of Damascus. *Gen. xiv. 15.* The scripture says nothing more of this city till David's time, when Hadad king of Damascus, sending troops to the assistance of Hadadezer king of Zobah, David defeated both, and subdued their country. 2 Sam. viii. 5. 1 Chr. xviii. 4, 5, &c. Josephus says, upon the

the authority of Nicholas of Damascus, on his being of that country, that Hadad was the first who took upon him the title of king in this city.

Towards the end of Solomon's reign, God stirred up Rezin the son of Eliahah, who restored the kingdom of Damascus, and shook off the yoke of the Jewish kings. 1 Kings xi. 23—25. A good while after, Aza king of Judah, implored the help of Benhadad son of Tabrimon, king of Damascus, against Baasha king of Israel, and engaged him to invade Baasha's territories. 1 Kings xv. 18. From this time the kings of Damascus were generally called Benhadad; for example, the son of him whom we have just mentioned, the same who laid siege to Samaria, attended by two and thirty kings, in the reign of Ahab king of Israel. 1 Kings xx. 1, 2, &c. See the article BENHADAD.

Jeroboam II. king of Israel, resumed the old superiority over the kings of Syria. He conquered Damascus and Hamath, the two principal cities of Syria, (2 Kings xiv. 25.) but after the death of Jeroboam II. the Syrians re-established their monarchy. Rezin took upon him the title of king of Damascus, entered into a confederacy with Pekah, the usurper of the kingdom of Israel, and with him made great havock in the territories of Jotham and Ahaz kings of Judah. *Id.* xvi. 5, &c. Ahaz being sensible that he was not strong enough to resist them, sent to Tiglath-pileser king of Assyria, and desired his assistance. Hereupon this prince, in order to make a diversion, invaded the dominions belonging to Rezin, took Damascus, destroyed it, killed Rezin, and sent the Syrians his subjects into captivity beyond the Euphrates, according to the predictions of Isaiah, (vii. 4. 8. viii. 4. x. 9. xxii. 1, 2, 3.) and Amos. i. 3, 4. Damascus recovered itself out of all these misfor-

tures. F. Calmet believes, that Sennacherib took it when he marched against Hezekiah, as is observed by Isaiah, ix. 9. Holofernes also took it in the time of Manasseh king of Judah. Judith ii. 17. Ezekiel (xxvii. 18.) speaks, as if it was a flourishing city in his time. Jeremiah (xxv. 9, 10. xxvii. 8. xlix. 23, 24.) threatens it with Nebuchadnezzar's arms, who subdued that and all the other cities of Syria. After the return of the captivity, Zechariah (ix. 1.) foretold several calamities which should befall it, and which in all probability did then befall it, when it was conquered by Alexander the Great's generals. The Romans took possession of Damascus about the year of the world 3939, when Pompey made war against Tigranes, and sent Metellus and Lælius thither, who seized upon it.

Damascus remained under the dominion of the Romans, till it fell into the hands of the Arabians. Obodas the father of Aretas king of Arabia, whom St. Paul speaks of, (2 Cor. xi. 32.) was already master of Damascus in the reign of Augustus: but though he was possessed of it, he was not entirely independant: he as well as many other kings being subject to the Romans. Aretas, who had a governor at Damascus when St. Paul came thither, quarrelled with the Romans; and when the Jews of Damascus shewed a disposition to lay hands on this apostle, Aretas was then at war with them.

Naaman, the king of Syria's general, coming to Elisha, in order to be cured of his leprosy, the prophet bid him go and bathe seven times in Jordan: but Naaman, with some disgust, replied, 'Are not Abana and Phâraphar, rivers of Damascus, better than all the waters of Israel?' 2 Kings v. 1, 2, &c. Now there are some authors who take Abana to be the Orontes, and Pharphar the Chrysorroas, celebrated rivers in Syria. Benjamin



jamin of Tudela says, that the river Abana, or Amana, waters the city of Damascus, and Pharphar the country about it. Travellers inform us, that the river which runs into Damascus, is still at this day called Tarfar or Tarfaro; Farfaro, or Fer, or Pir. Stephens the geographer calls the river of Damascus, Baradin: and Maundrel assures us, that the Syrians call it Barady. The source of this river is in the Antilibanus, and loses itself in the marshes, four or five leagues from Damascus, towards the south. This traveller says, that he could find no traces in this country of the names Abana or Pharphar.

At about five hundred paces from Damascus, on the south-side upon the highway, the place is shewn where St. Paul was thrown upon the ground, and heard a voice, saying unto him, 'Saul, Saul, why persecutest thou me?' Here a church was built, which at present is intirely ruined. In the same city there is still to be seen the house which is said to be that of Ananias, who baptized and instructed St. Paul; it was changed into a church, but the Turks have made a mosque of it. Several writers have been of opinion, that Cain and Abel dwelt near Damascus, and that this city takes its name from the blood of Abel; *dam* in Hebrew signifying *blood*, and *sack*, a *righteous person*; and they still shew in these parts Abel's monument, which is, as they say, forty feet in length. The Jews and Christians have a tradition, that Paradise was situated in the valley of Damascus. The beauty and fertility of this place induced the inhabitants to be of this opinion, though it is at a good distance from the Tigris and Euphrates. They also assert, that Adam was created near Damascus, of a certain red earth, which is to be seen at the same place, and which to them seemed more proper than any other to form flesh.

DAN, the fifth son of Jacob, and his eldest by Bilhah Rachel's hand-

maid. Rachel, seeing that she was not blessed by God with any children, desired Jacob to take Bilhah her servant, that by her means at least she might have children. Gen. xxx. 1—6. Jacob complied with her request, and Bilhah was delivered of a son. Hereupon Rachel said, 'God had judged me, and hath also heard my voice, and hath given me a son: therefore she called his name Dan,' which signifies *he hath judged*.

Dan had but one son, whose name was Hushim, (Gen. xlv. 23.) notwithstanding which he had a very numerous posterity; for when the Israelites went out of Egypt, this tribe was composed of sixty-two thousand seven hundred men, capable of bearing arms, without reckoning women and children. Numb. i. 38. Jacob, on his death-bed, blessed Dan in these words, (Gen. xlix. 16, 17.) 'Dan shall judge his people, as one of the tribes of Israel; Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards.' Whereby Jacob meant, that though this tribe should not be one of the most powerful and celebrated in Israel, it would notwithstanding produce one who should be the prince of his people; which prediction was accomplished in Samson, who was descended from Dan. Jacob adds, that Dan should be as a serpent in the way, that biteth the horse's heels, so that his rider shall fall backward; whereby he might farther describe his valour and address, in surprising and conquering an enemy stronger than himself. The tribe of Dan had its lot in a very fat and fertile soil, between the tribe of Judah eastward, and the country of the Philistines westward: but the limits of their land were very narrow, because it was part only of the territories of Judah, dismembered from the rest. This obliged the people of this tribe to look for a country of more extent, whither they might send a colony of several of their families,

lies, which had not sufficient room in their own land. They therefore sent five chosen men, of the most valiant among them, to seek an habitation which they might like. Judges xviii. 1, 2, &c. Josh. xix. 47. They advanced as far as Laish, near the source of Jordan, where they found the people quiet and secure. Of this they came and gave notice to their countrymen, who sent six hundred men well armed to make themselves masters of Laish, which they did with great ease; and having rebuilt the town, and called its name Dan, after that of their father, they established in it that way of worship which they saw practised in the house of Micah. See the article MICAH.

The city of Dan was situated at the northern extremity of the land of Israel, in the tribe of Naphtali. 'From Dan even to Beersheba,' is a phrase frequently used in scripture, to denote the two extremities of the land of promise; (1 Sam. xxx. 2. 2 Sam. iii. 10. & *passim*.) Dan lying northward, and Beersheba southward. The city Dan was seated at the foot of mount Libanus, upon the Spring of Dan, or Jordan; and several authors have been of opinion, that the river Jordan took its name from *Jor*, a *Spring*, and *Dan* the town situated near the source of it. Here Jeroboam, the son of Nebat, set up one of his golden calves, (1 Kings xii. 29.) and the other at Bethel.

Some Jewish historian relates, that the tribe of Dan, being unwilling to take arms against their brethren, in the reign of Jeroboam, withdrew into Ethiopia, where they made alliances with the inhabitants of the country, and became tributary to the kings of Ethiopia: But this account is generally looked upon as a Jewish fable.

DANIEL, the prophet of the Lord, was descended from the royal family of David, and carried captive to Babylon, when he was yet very young, in the fourth year of Jehoiakim king of Judah, and the year of the world 3398.

He was chosen with those three companions, Hananiah, Mishael, and Azariah, to continue in Nebuchadnezzar's court; (Dan. i. 2, 3, &c.) and such an education was given them as was suitable to the employments for which they were designed. The custom among conquerors then was, to change the name of their captives, especially when they were to serve in any capacity about the court; and therefore, by order of Ashpenaz, master of the eunuchs, Daniel was called Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; and Azariah, Abednego. Daniel and his companions made very great progress in all the sciences of the Chaldeans, and never would consent to pollute themselves, by eating the provisions that were served up at the king's table.

The first occasion on which Daniel made any eminent discovery of his wisdom, was in the deliverance of Susanna, who was accused unjustly, and condemned to die. The history of Susanna, which is set apart from the beginning of Daniel, because it is not in the Hebrew, and is therefore reckoned among the apocryphal writings by protestants and Jews, will be given under the article SUSANNA.

Some time after this, Nebuchadnezzar, having dreamed, that a large image, made up of a variety of metals, was beaten to pieces by a stone, cut out without hands, which afterwards became a great mountain, that filled the whole earth, (Dan. ii.) had a mind to have his dream explained to him: but as he could not recollect it, he insisted that the magicians should not only interpret it, but likewise recal it to his memory; and this being what they could not possibly do, they were all condemned to death. Daniel, who was under the denomination of the magicians, and consequently under the sentence as well as his three friends, being informed of what had passed, divined and explained the dream, and thereupon was established governor of the province of



Babylon, and chief of all the magians and diviners in that country.

At another time, viz. in the year of the world 3434, Nebuchadnezzar having dreamed that a large tree was hewn down and cut in pieces, but in such a manner, that its root remained, Daniel foretold him, that he would be soon reduced to the condition of beasts, and should be driven from his palace. The event immediately followed the interpretation; and this prince, as is generally supposed, was struck with madness, insomuch that he imagined himself to become an ox. He continued seven years in this state, after which he re-ascended the throne, and reigned as before. See the article NEBUCHADNEZZAR.

About the year 3444, the king set up a golden statue, and made public proclamation, that all men, when they heard the sound of musical instruments, should fall down and worship the statue which he had erected. *id.* iii. 1, 2, &c. Daniel, in all probability, was at this time absent from Babylon; but his three companions, having disobeyed the king's orders, were thrown into a fiery furnace, out of which they came without receiving any hurt. The greatness and evidence of this miracle, engaged Nebuchadnezzar to issue out an edict in favour of the Jewish religion. He died a little after, and Evilmerodach having succeeded him, Daniel maintained all the credit under that prince, which he had done under the king his father. Belshazzar succeeded Evilmerodach, and in his reign, Daniel (vii.) had the famous vision of the four beasts, which came out of the sea, and represented the four great empires of the Chaldæans, Persians, Greeks, and Romans: or rather, of the Seleucidæ and Lagidæ. After this, in the same vision, God discovered to Daniel the persecutions which the Jews were to suffer under Antiochus Epiphanes; the vengeance of God upon him, for so oppressing them; and the victories which the Maccabees would obtain

over him. In the following chapter, (viii.) God shewed to Daniel a ram and a he-goat pushing at each other with their horns. By the he-goat was meant Alexander the Great, and by the ram Darius Codomannus, the last of the Persian kings, who were the successors of Cyrus. The ram was overcome, and the he-goat became extremely powerful. The prophet described the successors of Alexander, particularly Antiochus Epiphanes, under the representation of horns rising above the head of the he-goat. This was all explained to Daniel in the same vision by the angel Gabriel.

Darius the Mede, having succeeded Belshazzar, (*id.* v.) in the year of the world 3448, established an hundred and twenty governors over the provinces of his dominions, and not only raised Daniel above them all, but designed to give him the general administration of the whole kingdom, which having excited the envy of the other grandees, they engaged the king to make an edict, forbidding every man to ask any thing of God, or of any other besides the king, *id.* vi. 9. The edict was published in the year 3448, and observed by all the people: but Daniel continued to put up his prayers to God regularly three times a-day, with his face turned towards Jerusalem. His enemies immediately gave the king notice of it, and prevailed with him to pass sentence upon Daniel, of being thrown next day into the lions den. The king, in the meantime, having passed the succeeding night in much uneasiness and anxiety of mind, rose early in the morning, after Daniel had been thrown to the lions, and repaired unto the den, where to his great joy and surprize, he found Daniel alive; and having caused him to be taken out, he ordered his accusers, with their wives and children, to be thrown into the same place in his room. See BELSHAZZAR and DARIUS. The term of seventy years, which the prophet Jeremiah (xxv. 8 — 14, and

xxix. 10, 11.) had prefixed for the continuance of Judah's captivity, being now drawing towards a conclusion, Daniel (ix.) thought it his duty to humble himself before God, and to make his ardent supplication to him, that he would remember his people, and grant a restoration to Jerusalem, and make his face again to shine upon his holy city, and his sanctuary, which was desolate. Whereupon he had in a vision assurance given him by the angel Gabriel, not only of the deliverance of Judah from their temporal captivity under the Babylonians, but also of a much greater redemption which God would give his church, by delivering them from their spiritual captivity under sin and Satan, by the death and sacrifice of the Messiah, which was to happen at the end of seventy weeks, composed each of seven years, *i. e.* at the expiration of four hundred and ninety years. In the year of the world 3448, being the third year of the reign of Cyrus in Persia, which falls in with the first of Darius in Babylon, Daniel had another remarkable vision, wherein the angel Gabriel told him, that Michael had assisted him to overcome the king of Persia, that is to say, Cyrus, *id. x.* After this the angel discovered to him, in a manner almost as clear as if he had related an history, whatever was to happen in Persia after Cyrus; (*id. xi.*) the coming of Alexander the Great, his conquests, the overthrow of the Persian empire, the erecting that of the Greeks, the long and continued wars between the kingdoms of Syria and Egypt; the persecution of the saints by Antiochus Epiphanes; the destruction of this persecuting prince, and the victory and happiness of the saints. *id. xii.*

After the death of Darius the Mede, in the year of the world 3456, Cyrus ascended the throne of the Persians and Medes. Daniel had always great authority in his dominions. To the reign of this prince is referred the history of Bel and the Dragon, another piece of

apocryphal writing, cut off from the end of Daniel's book, the substance whereof is as follows.

The idol Bel, which was made of brass, was believed by the Babylonians to be animated, and to consume twelve measures of fine flour, forty sheep, and six large vessels of wine, which were offered to it every day. Daniel hereupon undertook to undeceive the king; he told him, that not Bel, but others for him, eat what was presented to the idol. The truth was, that there were seventy priests belonging to Bel, without reckoning their wives and children, who were supported this way, and entered by night into the temple thro' subterraneous passages, without any one's perceiving it. Daniel therefore coming to the temple with the king, directed the ordinary quantity of meat, bread and wine, to be placed upon the altar; then obliging the priests to retire, he spread ashes upon the pavement of the temple, and going out, shut the door close, and put the king's signet upon it. In the night time, the priests came as usual, with their wives and children, and eat up the provisions on the altar. The next morning, the king came with Daniel, and finding the door shut close, and the seals entire, they opened the door; and the king observing that there was nothing remaining of what was left upon the altar the evening before, cried out, 'Great art thou, O Bel, and with thee is no deceit at all.' Daniel hereupon began to laugh, and holding the king, to prevent his going farther, said to him, 'See this pavement, whose footsteps are these?' The king answered, 'I see the footsteps of men, women, and children;' and he was extremely angry. He commanded therefore the priests, their wives and children, to be seized, and they shewed him the private little doors through which they entered, and eat whatever was put upon the table; the king therefore commanded them to be put to death, and delivered the idol Bel into



into Daniel's power, who destroyed it and its temple.

There was a great dragon in the same city, which the Babylonians worshipped. The king said unto Daniel, 'You cannot say now but this is a god, therefore adore him.' Daniel replied, 'I adore the Lord my God, but this is nothing like a deity: let me have your permission, and I will slay him without making use of either staff or sword.' The king permitting him, Daniel took pitch, tar, and hair, and seething them together, made lumps thereof; these he put into the dragon's mouth, and the dragon burst asunder. See the article *BEL* and the *DRAGON*.

The Babylonians being greatly provoked with him, came to the king, and told him, that unless he delivered Daniel to them, they would destroy him and his family. The king therefore was compelled to put Daniel into their hands, and they cast him into the lions den, where he remained six days. Now there were seven lions in the den, and every day they gave them the bodies of two men and two sheep, which provision was not given them during the time Daniel was there, to the intent they might devour him.

At the same time, the prophet Habbauc, who was in Judea, having made provision for his reapers, the angel of the Lord directed him to carry the dinner which he had prepared to Babylon, and give it to Daniel, who was in the lions den. Habbacuc answered, I never was at Babylon, and know not where the den is. Then the angel of the Lord took him by the crown of the head, and, holding him by the hair, carried him through the air to Babylon; then setting him upon the den, he gave Daniel his dinner, and the angel immediately conveyed Habbacuc back to the place from whence he had taken him.

Upon the seventh day, the king came to bewail Daniel; and as he approached near the Den, he saw him sitting

among the lions; whereupon he immediately called with a loud voice, and said, 'Great art thou, O God of Daniel;' and taking him out, he cast those in who would have destroyed this prophet; and the lions devoured them in a moment, before his face. This is what the canonical and apocryphal writings teach concerning Daniel; notwithstanding which, there are some authors who maintain, that there were two Daniels, one of David's family, who is the prophet of whom we have been speaking; the other of the tribe of Levi, and of Ithamar's family, who is said to be the author of the history concerning the deliverance of Susanna, and of that relating to the death of the dragon, and destruction of Bel's temple.

The reputation of Daniel was so great, even in his lifetime, that it became a proverb: 'Thou art wiser than Daniel,' said Ezekiel, (xxviii. 3.) in an ironical way to the king of Tyre; and in another place of the same prophet, God said, 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their own righteousness.' xiv. 14, 20. It is believed that Daniel died in Chaldæa, and that he did not take advantage of the permission granted by Cyrus to the Jews, of returning to their own country. Epiphanius says, he died at Babylon; and herein he is followed by the generality of historians.

Daniel's name is not prefixed to his book; yet, as Dr. Prideaux observes, the many passages, in which he speaks in the first person, are sufficient proof that he was the author of it. The style of Daniel is not so lofty and figurative as that of the other prophets: it is clear and concise, and his narrations and descriptions simple and natural; in short, he writes more like an historian than a prophet. He was a very extraordinary person, and was favoured of God, and honoured of men beyond any that had lived in his time.

His

His prophecies concerning the coming of the Messiah, and the other great events of after-times, are so clear and explicit, that Porphyry objected to them, that they must have been written after the facts had happened. The Jews do not reckon Daniel among the prophets; and the reason they assign is, because he rather lived the life of a courtier in the palace of the king of Babylon, than that of a prophet. They add, that though he had divine revelations given to him, yet it was not in the prophetic way, but by dreams and visions in the night, which they look upon as the most imperfect way of revelation, and below the prophetic. But Josephus, one of the most ancient writers of that nation, reckons him among the greatest of the prophets; and says further of him, that he conversed familiarly with God, and not only foretold future events, as other prophets did, but determined likewise the time when they should come to pass: but our Saviour, by acknowledging Daniel a prophet, (Matt. xxiv. 15.) puts his prophetic character out of all dispute.

Part of the book of Daniel was originally written in the Chaldee language; that is, from the fourth verse of the second chapter, to the end of the seventh chapter; and the reason was, because in that part he treats of the Chaldean or Babylonish affairs: all the rest of the book is in Hebrew. The Greek translation, used by the Greek church throughout the east, was that of Theodotion. In the vulgar latin bible, there is added in the third chapter, after the twenty fourth verse, *the song of the Three Children*; and at the end of the book, the history of Susanna; and of Bel and the Dragon; the former is made the 13th, and the latter the 14th chapters of the book. But these additions, as we have already observed, were never received into the canon of the Jews; neither are they extant in the Hebrew or the Chaldee lan-

guages, nor is there any proof that they ever were so.

Among the old prophets, says Sir Isaac Newton, Daniel is most distinct in order of time, and easiest to be understood; and therefore in those things which relate to the last times, he must be made the key to the rest. His prophecies all of them relate one to another, as if they were but several parts of one general prophecy: the first is the easiest to be understood, and every following prophecy adds something new to the former.

DAPHNE, a grove or suburb near Antioch, the capital of Syria. This suburb was not contiguous to the city, but at about forty furlongs, or a league and a half distance from it. It was celebrated for its fine water, its wood, and temple which was a sanctuary to all those who retired thither. The high-priest Onias III. apprehending the designs of the usurper Menelaus, retreated to this place of refuge; but Menelaus having corrupted Andronicus, who commanded at Antioch in the absence of Antiochus Epiphanes, Onias was treacherously prevailed with to come out of his sanctuary, and massacred by order of Andronicus, in the year of the world 3838. 2 Mac. iv. 33.

DARDA, an eminent musician, by birth a Levite, and the son of Mahol. 1 Kings iv. 31. See HEMAN.

DARIUS, the name of several princes mentioned in history, four whereof are taken notice of in scripture.

1. DARIUS the Mede, spoken of in Daniel v. 31. ix. 1. xi. 1. &c. was the son of Astyages king of the Medes, and brother to Mandane the mother of Cyrus, and Amyitis the mother of Evilmerodach, and grandmother to Belsazzar; thus he was uncle, by the mother's side, to Evilmerodach and Cyrus. The Septuagint, in Daniel vii. give him the name of Artaxerxes; and the xiii. or apocryphal chapter of the same Daniel, verse 65, calls him Astyages; and lastly, Xenophon, throughout, speaks of him by the name of Cyaxares.



res. This prince succeeded Belshazzar king of Babylon, his nephew's son, or his sister's grandson, who died in the year of the world 3448, according to Calmet, but according to Usher in 3468. Daniel does not tell us that there had been war between them; but the prophets Isaiah, (xiii, xiv, xv, xvi. xlvii.) and Jeremiah (1. li.) do very clearly, whether they mean the wars between Darius the Mede, and the Babylonians, or that which Cyrus declared against them. See CYRUS, DANIEL, &c.

2. DARIUS the son of Hystaspes we have supposed to be the Ahasuerus of scripture, and the husband of Esther; and have therefore exhibited the greatest part of his history under the article AHASUERUS.

This prince reduced Babylon after a siege of twenty months. This city, which had been formerly the capital of the whole east, and mistress of all nations, in the reigns of Nebuchadnezzar, his sons and grandsons, could not bear, without great reluctance, to see itself reduced to the second rank, and divested of its dearest prerogatives, upon the kings of Persia's transferring the seat of their empire to Susa; she resolved hereupon to deliver herself from the yoke of servitude, and revolt from the Persians. Having therefore formed this design, and taking the advantage of the revolution which happened in Persia; first at the death of Cambyfes, and afterwards upon the massacre of the magians, the Babylonians began secretly to make preparations for war, and for sustaining a long siege. They employed four years in these preparations, and when they thought their city abundantly furnished with provisions for several years, they set up the standard of rebellion, and refused to obey Darius the son of Hystaspes. This prince levied an army in great haste, and laid siege to Babylon with all his forces. The Babylonians did not venture to expose themselves in the open field against a

prince of Darius's valour, but shut themselves up within their walls, which were of an height and thickness that secured them from insults; and, as they had nothing to fear but famine, they took the most barbarous resolution that ever was heard of, which was to destroy all the useless persons, and such as were incapable of fighting. They got together all their women and children, and strangled them; every one reserving only the most beloved of his wives, and one servant, to perform the offices of their families; thus fulfilling the prophecy of Isaiah, xlviii. 7—9. Some believe with reason, that the Jews who dwelt at Babylon were either driven thence by the Babylonians, as too much in the interest of Darius, who was in all things very favourable to them; or that of themselves they resolved upon a departure from thence, when they saw the people determined to rebel. The prophets had frequently admonished them to fly from this criminal city. See Isaiah xlviii. 20. Jer. l. 8. li. 6—9, and Zech. xi. 6, 7.

Darius lay twenty months before Babylon, without making any considerable progress; the city being furnished with all sorts of provisions for many years; the height and strength of the ramparts rendering it impregnable, together with the resolution of its inhabitants. In the mean time Zopyrus, one of Darius's generals, undertook to get possession of it, by a stratagem which he contrived as follows. He had his nose and ears cut off, and made several incisions over his whole body; and in this condition threw himself into the place, complaining bitterly of Darius's cruelty, whom he accused with having unjustly treated him in this manner. He so effectually gained the confidence of the Babylonians, that they trusted him with the government of their city, and the command of their troops, of which opportunities he made such use, as to deliver up the city to the king, who during

ring the remainder of his life heaped honours and wealth upon him. Darius had Babylon no sooner in his possession, than he reduced the walls to one third of their former height, and ordered the hundred gates of brass to be taken away, according to the prediction of Jeremiah, li. 58. ' Thus saith the Lord, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain; ' and this is indeed much the same with what we have related by Hérodotus. l. 3.

3. DARIUS CODOMANNUS was of the royal family of the Persians, but very remote from the crown; and in a low condition, when Bagoas the famous eunuch, who had successively procured the destruction of the two preceding kings Ochus and Arses, placed him upon the throne. His true name was Codoman, and he did not take that of Darius, till he was made king. He was descended from Darius Nothus, who had a son named Oftanes, father to Arfanes, the father of Codomannus. He was at first no better than a courier to the emperor Ochus; but on a certain day, when he was in this prince's army, one from the enemy's camp came and challenged the bravest of the Persians; Codomannus offered himself for the combat, and overcame him, and for his reward was made governor of Armenia. From hence Bagoas took him, in order to place him on the throne of Persia.

Alexander the Great, having invaded the Persian dominions, and defeated Darius in three successive battles, as has been already related under the article ALEXANDER, Darius, after the third battle, fled towards Media, in hopes of raising such a force in this and the northern provinces of the empire, which still acknowledged his subjection, as might enable him once more to try his fortune. He arrived at Ecbatana, the capital of Media, where he gathered together the broken remains

of his army, to which he added some new levies. Alexander, having spent the winter at Babylon and Persépolis, took the field to go in search of Darius, who upon the notice of his march, departed from Ecbatana, with a design of retreating into Bactria, there to fortify himself, and increase his army; but he soon changed his resolution, stopt short, and determined once more to hazard a battle, though his army at that time consisted only of forty thousand men. While Darius was preparing for this encounter, Bessus, governor of Bactria, and Nabazanes, another great man of Persia, seized upon him, loaded him with chains, put him in a covered chariot, and fled, carrying him with them toward Bactria, with a full purpose, if Alexander pursued them, to purchase their peace by delivering him up to his enemy; if not, to kill him, take possession of the crown, and begin the war anew.

Eight days after their departure, Alexander arrived at Ecbatana, and set out upon the pursuit after them, which he continued for eleven days together; at last he stopt at Rages in Media, despairing to overtake Darius. From thence he went into Parthia, where he learned what had happened to this unfortunate prince. After a precipitate march of many days, he at last overtook the traitors, who seeing themselves so pressed, did what they could to compel Darius to get on horseback and save himself with them; but he refusing to comply with them, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander came up, who could not forbear weeping at such a spectacle. He covered Darius's corpse with his own cloak, and sent him to Sisygambis the wife of this prince, that she might bury him in the tombs belonging to the kings of Persia.

Thus were verified the prophecies of Daniel, who had foretold the destruction of the Persian monarchy. Dan.



vii. 5, 6. and ii. 39, 40. In chap. viii. 5—6, 20, 22.) Darius Codomannus is figured to us by a ram butting with his horns westward, northward, and southward, nothing being able to resist him; he did what he pleased, and became very powerful: but at the same time a he-goat, that is Alexander the Great, came from the West, and over-run the world without touching the earth; he had a very large horn between his two eyes. He advanced against the ram, that had two horns; and springing forward with impetuosity, he run against him with all his force, attacked him with fury, struck him, broke his two horns; and having thrown him down, trampled him under foot, without any one's being able to rescue the ram out of his power.

Darius Codomannus reigned but six years, from the year of the world 3668 to 3674, in which he died.

DARIUS, or AREUS, a king of Lacedæmon. See the article LACEDÆMON.

DARKNESS, the absence, privation, or want of natural light. 'Darkness was upon the face of the deep;' (Gen. i. 2.) that is to say, the chaos was plunged in thick darkness; because hitherto the light was not created. One of the most terrible sorts of darkness was that which Moses brought upon Egypt, as a plague to the inhabitants of it. Ex. x. 21, 22. The Septuagint, our translation of the Bible, and indeed most others, in explaining Moses's account of this darkness, render it, 'a darkness which may be felt:' and the Vulgate has it, 'a palpable darkness;' that is, a darkness consisting of black vapours and exhalations, so condensed, that they might be perceived by the organs of feeling or seeing. But some commentators think, that this is carrying the sense too far, since in such a medium as this, mankind could not live an hour, much less for the space of three days, as the Egyptians are said to have done, during the time this darkness lasted; and

therefore they imagine, that, instead of a darkness that may be felt, the Hebrew phrase may signify, a darkness wherein men went groping and feeling about for every thing they wanted. Le Clerc is of this opinion, and thinks that Philo, in his life of Moses, understood the passage in its right sense. 'For in this darkness, says he, whoever were in bed, durst not get up; and such as their natural occasions compelled to get up, went feeling about by the walls, or any thing they could lay hold on, as if they had been blind.' What it was that occasioned this darkness, whether it was in the air, or in the eyes; whether it was a suspension of light from the sun in that country, or a black thick vapour, which totally intercepted it, there is reason to think that the description which the author of the book of Wisdom (xvii. 1, 2, 3, &c.) gives us of their inward terrors and consternation, is not altogether conjectural, viz. that they were not only prisoners of darkness, and fettered with the bonds of a long night, but were horribly astonished likewise, and troubled with strange apparitions: for while over them was spread an heavy night, they were to themselves more grievous than darkness.

During the last three hours that our Saviour hanged upon the cross, a darkness covered the face of the earth, to the great terror and amazement of the people present at his execution. This extraordinary alteration in the face of nature, (says Mr. Macknight, in his *Harmony of the Gospels*) was peculiarly proper, whilst the sun of righteousness was withdrawing his beams from the land of Israel, and from the world; not only, because it was a miraculous testimony borne by God himself to his innocence; but also, because it was a fit emblem of his departure, and its effects, at least till his light shone out anew with additional splendor in the ministry of his apostles. The darkness which now covered Judea and the neighbouring countries, beginning about

bout noon, and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun: for that can never happen but at the new moon, whereas now it was full moon; not to mention, that the total darkness occasioned by eclipses of the sun never continues above twelve or fifteen minutes; wherefore it must have been produced by the divine power, in a manner we are not able to explain. Accordingly, Luke, (xxiii. 44, 45.) after relating that there was darkness over all the earth, adds, 'and the sun was darkened,' which perhaps may imply, that the darkness of the sun did not occasion, but proceeded from the darkness that was over all the land. Further, the christian writers, in their most ancient apologies to the heathens, affirm, that as it was full moon at the passover, when Christ was crucified, no such eclipse could happen by the course of nature. They observe also, that it was taken notice of as a prodigy by the heathens themselves. Darkness is sometimes put for ignorance and unbelief, which is the want of spiritual light, John iii. 19. Hell, the place of eternal misery, confusion, and horror, is called 'utter darkness,' Matt. xxii. 13. 'The land of darkness' is the grave. Job x. 21. 'Such as sit in 'darkness, and in the shadow of death.' Psal. cvii. 10. Such as are in a disconsolate and forlorn condition, shut up in prison or dungeon. The children of light set in opposition to the children of darkness mean the righteous, in opposition to the wicked; the faithful, in opposition to the incredulous and infidels. 2 Cor. vi. 14. Our Saviour calls the exercise of Satan's power, 'the power of darkness,' Luke xxii, 53.

DATHAN was one of those who conspired with Korah, Abiram and On, to deprive Moses and Aaron of the authority which God had given them for the service of his people. 'Dathan and his accomplices were swallowed up in the earth, and descended quick

into the grave. Numb. xvi. 1, &c. See KORAH.

DATHEMA, or DATHMAN, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against the attacks of Timotheus, till Judas Macca-bæus came to their relief. See JUDAS and TIMOTHEUS.

DAUGHTER *of the voice*, in Hebrew, *Bath-kol*. See BATH-KOL.

DAVID, the son of Jesse, of the tribe of Judah, and town of Bethlehem, was born, according to the learned Usher, in the year of the world 2919, before Jesus Christ 1085. After the rejection of Saul, the Lord sent Samuel to Bethlehem, in order to anoint one of the sons of Jesse, whom he had appointed to succeed Saul in the kingdom. 1 Sam. xvi. 1, 2, &c. Samuel coming to the house of Jesse, and declaring the occasion of his journey, Jesse introduced his seven sons to him, one after another; but the Lord revealed to his prophet, that none of these was the person he had appointed to be king. Samuel then, upon enquiry, finding that Jesse had another son, who was at that time in the fields keeping the sheep, he ordered him to be sent for; and as soon as David came in, who was a very fair and beautiful youth, at the age of two and twenty, though most writers will have him to be only fifteen, Samuel was ordered to confer the royal unction upon him, in the midst of his brethren; and from that instant the spirit of the Lord came upon him. Samuel then made a feast to Jesse's family, and to the elders of the city; after which he returned to Ramah, and David to his flocks. See SAMUEL.

Soon after this, in the same year, according to Usher, the spirit of the Lord having forsaken Saul, he began to feel himself tormented by an evil one, or by a deep melancholy, to dispel which he was advised to get David to play on the harp before him, who by this  
time



time had gained the reputation not only of an expert musician, but of a sober, discreet, and valiant youth. He was sent for accordingly; and the rudeness of his complexion, and the comeliness of his person, joined with the sweetness of his music, won Saul's heart so far, that he made him his armour-bearer; and obtained of his father that he might still continue near his person. Whenever therefore Saul's distemper came upon him, David was ordered to divert him with his music, which never failed to give him ease; after which he returned home, and went to his usual occupation.

Saul and his army were soon afterwards encamped by the valley of Elah, in order to make head against the Philistines, who had pitched their camp at Ephes-dammim, between Shochoh and Azekah. *id.* xvii. 1, 2, &c. While the two armies lay thus facing one another, being separated by the valley of Elah, a champion of the Philistines, of a gigantic strength and stature, named Goliath, with arms and armour in proportion, came out of the camp of the Philistines for forty days successively, and challenged any one of the Israelites to single combat. This combat was to decide the fate of the war. But none of the Israelites durst take him up, until David, who happened at this time to come to the camp with provisions for his three elder brethren, who were then in Saul's army, seeing this great gigantic creature vaunt himself, and hearing withal what reward the king had promised to the person who should kill him, *viz.* that he would give him his daughter in marriage, and ennoble his family, was moved by a divine impulse to accept of the challenge, which he by some means discovered to the standers-by. His eldest brother, Eliab, reprov- ed him for his rashness: but as his declaration by this time had reached the king's ears, he sent for him, and having surveyed his youth, told him, with concern, that he feared he would never

be able to encounter a man that was so much older and stronger, and a soldier from his cradle. But to this David replied, that he had already done as great things as killing the giant could possibly be; that he had slain a lion and a bear, without any other weapon than his hands; and therefore did not doubt, but that the almighty power which delivered him then, would not fail to shield and protect him now.

Saul was not a little pleased with this gallant answer, and, to equip him as well as he could for the combat, offered him his own armour: but when David had put it on, he found it too large and cumbersome, and therefore taking only his staff, a sling, and five smooth stones, which he picked out of the brook that run by, he advanced towards the Philistine; who perceiving him to be but a youth, and of a fair and effeminate complexion, took the thing as done in contempt and derision of him, saying, 'Am I a dog, that thou comest to me with stones? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.' But David's reply was of another kind, *viz.* that he came against him, not in any confidence of his own strength, but in the name of that God whose name he had blasphemed, and whose power he had defied; and, with these words, he flung a stone at him with such force and direction, that it hit him on his forehead, pierced his skull, and sunk into his brain, so that he fell flat upon his face; whereupon David ran up to him, and with the giant's own sword cut off his head; at the sight of which the Philistine army fled, and were pursued by the Hebrews as far as the gates of Ekron, with a very great slaughter.

When Saul saw David marching against the Philistine, he inquired of Abner, who he was? Abner answered, that he had no knowledge of him, which is very strange, considering that David had been so often and so lately in

in Saul's house, when he played before him on his harp, and was by the king himself made his armour-bearer. This has given interpreters great difficulty to reconcile. Some have thought the interval of time from Saul's having appointed him his armour-bearer, to David's killing the Philistine, to have been so long, that he was quite altered, his beard grown, and his features and shape more manly, so that he might not be easily known again. Others have endeavoured to remove this difficulty, by other suppositions equally improbable; whereas his being forgot at court, the authors of the *Universal History* think, may be easily accounted for, if to the growth of his shape, beard, &c. we add, that when he played before Saul, he appeared in a dress suitable: but was now in his plain shepherd's habit, and just come from a journey; so that the king and his court who had seen such a variety of faces since his departure, might not easily call him to mind.

However this may be, Abner, upon his return from the victory, introduced him to the king, with the champion's head in his hand. From this instant Jonathan conceived a great affection for David, which lasted as long as they two lived together: but upon their return home, one thing happened, which occasioned Saul's jealousy against David. *id.* xviii. Among the crowds that came out to meet them, and to grace their triumph, there was a chorus of women, who sung to musical instruments, upon which they played a certain song whose chief burden was, 'Saul has slain his thousands, and David his ten thousands;' which so enraged Saul against David, that from this time he never looked upon him with a gracious eye. For though he thought proper to retain him in his service, and, for the present, conferred on him some command in the army, yet the reward of his killing Goliath, which was to be the marriage of his

eldest daughter, he deprived him of, by giving her to another.

The next day Saul, returning to his own house, was seized with a spirit of melancholy as before; and while David was touching his harp before him as usual, in order to alleviate his malady, the outrageous king attempted twice to kill him, by darting a javelin at him, which he had in his hand: but David escaped both the thrusts, and thereupon thought proper to withdraw: however, Saul continued him still in his service, to have the more opportunities against his life.

Now, it happened that Michal, Saul's second daughter, had entertained kind thoughts of David; at which her father was extremely pleased, and therefore signified to him, that upon condition he would bring him an hundred foreskins of the Philistines, (but not without some hopes of his falling in the attempt) he should have the honour to become the king's son-in-law. David accepted the condition, and taking some choice men along with him, invaded the Philistines, slew double the number required, and sent their foreskins to the king, who could no longer refuse him his daughter, but at the same time laid many other schemes to take away his life; nay, to such desperate lengths did his jealousy run, that he commanded his son Jonathan, (*id.* xix.) and some of the principal persons at court, to dispatch David: but Jonathan diverted him from this intention.

Soon after this, the war broke out again, when David defeated the Philistines; having cut a great number of them to pieces, and put the rest to flight. Now it happened that the evil spirit once more possessing Saul, David again played upon the harp before him, when the king endeavoured to pierce him with his lance; but he once more avoided the intended blow, and retired home that night to his house. Thither the king sent his guards, as soon



as it was light, to seize him : but by the contrivance of his wife Michal, who let him down from the window, he made his escape ; and, by the benefit of a dark night, came to his old friend Samuel at Ramah, to whom he told all his complaints, and with whom, for the better security of his person, he went to Najoth, where there was a community of prophets ; or a college, in which it is thought religious persons studied the law, and learned to expound the several precepts of it, and wherein, by previous exercise, they qualified themselves for the reception of the spirit of prophecy, whenever it should please God to send it upon them.

It was not long before Saul had intelligence of David's abode, and sent a party to apprehend him : but they, upon their arrival at the place, were seized with a prophetic spirit, and returned not again. After these he sent fresh messengers, and after them others again ; but no sooner were they come within the verge of the place, but they all began to be affected in like manner. Saul at length, impatient of these delays, went himself ; but as he drew near to Najoth, the spirit of the Lord came upon him, so that he went along prophesying, until he came to the place where Samuel and David were, and there lay almost naked upon the ground all that day and the next night. Here it may be proper to observe, that the generality of interpreters take prophesying in this place, to signify singing of psalms, or hymns of thanksgiving and praise, which Saul might be compelled to do against his will, to teach him the vanity of his designs against David, and that in them he fought against God himself.

David took this opportunity to make a private visit to his friend Jonathan, with whom he expostulated concerning his father's conduct, (*id.* xx.) which the other could no way excuse ; only he assured him of his best offices : that he would make what discovery he

could of his father's designs against him, and not fail to acquaint him with them. He directed David, for that end, to conceal himself in a certain field, for a day or two, until he could learn whether it was proper for him to appear or not, which he was to signify to him, by his shooting arrows, in such a manner as they concluded on.

The first of the new moon was now come, which Saul returned from Najoth to celebrate ; but as he observed that David's seat at the table had for two days been empty, he enquired of Jonathan, what was become of the son of Jesse ? Jonathan told him, that he had asked him for leave to go to Bethlehem, in order to be present at a solemn sacrifice made there by his family ; and that he had permission from him to go thither : whereupon Saul was very much enraged with Jonathan, and attempted to kill him with his javelin.

Jonathan was assured by this, that the destruction of David was a thing resolved on ; and therefore next day went to the field, under pretence of shooting with his bow and arrows, to give David the signal. He communicated to him all that passed between his father and him ; that his father was implacable, and determined to destroy him ; and therefore he advised him to escape for his life ; and so having made new protestations to each other of perpetual friendship, they parted.

Ever after this, David was banished from court, and lived in the nature of an outlaw. The first place he betook himself to was Nob, where stood the tabernacle at that time, and where Abimelech was high-priest ; but as he had no attendants, he pretended to Abimelech, that he was sent by the king upon a business of such dispatch, that he had time neither to take arms nor provisions with him ; and therefore had obtained of the high-priest Goliath's sword, which had been deposited in the tabernacle ; and some of the shewbread which the day before had been taken

taken off from the golden table ; and with these he proceeded to Gath, not thinking himself safe in any part of Saul's dominions. Doeg the Edomite, who was at Nob when David came there, discovered some time after to Saul, what had passed between David and the high-priest, which was the cause of Abimelech's death, as well as that of the other priests, who were cruelly massacred by order of Saul, as already related under the article ABIMELECH.

David had not been long in Gath, before Achish the king of that place was informed of his being that valiant Israelite, who had so often defeated and destroyed the Philistines ; so that to preserve himself, he counterfeited madness and an epilepsy, which he did so artfully, as to evade the suspicion of the king of Gath, and made his escape to Adullam, a town in Judah, where his brethren and relations, and many other malecontents, and men of desperate fortunes, met him, and made up a little army of about four hundred in number. *id.* xxii. But he did not continue here long ; for being apprehensive that the wrath of Saul would fall upon his aged parents, he put himself and them under the protection of the king of Moab, who was then at enmity with Saul ; and with his parents he thus continued until the prophet Gad, who attended him, advised him to leave Moab, and return into the land of Judah ; which accordingly he did, and took up his station in the forest of Hareth, where Abiathar the priest came to him, and brought with him the high-priest's ornaments.

At that time, the Philistines having made an inroad into the country, and fallen upon Keilah, (*id.* xxiii.) David came immediately to relieve the place, and having dispersed the Philistines, took from them a very considerable booty of cattle. When Saul understood that David was at Keilah, he marched with an intention to besiege and take him. But David retreated

into the wilderness of Ziph, and from thence removed into the deserts of Maon. Saul having notice of it, pursued him, with all his people. David lay on one side of the mountain, and Saul on the other. But upon information at the same time, that the Philistines had invaded the land, he desisted from pursuing David, and made haste to oppose them. David being delivered out of this danger, retired into the wilderness of Engedi, whither Saul soon followed with three thousand men, in search of him. But going into a cave, upon some natural necessity, David, who lay there concealed with his men, went softly, and cut off the skirts of his robe. When Saul was got out of the cave, David called to him at a distance, and shewing him the skirt of his raiment, remonstrated his innocence to him, and assured him, that he was so far from having any designs upon his life, that he had made no attempt upon it, when providence had delivered him into his hands. Saul was so touched with the tender terms in which David declared his innocence, that he shed tears, and acknowledged that David was a more just person than himself ; and from the many escapes which God had vouchsafed David, concluding assuredly that he was to succeed in the kingdom, he conjured him, by all that was sacred, not to destroy his family ; and David having sworn this to him, he returned to his house, and David retreated to places of greater security.

While David continued in the wilderness of Maon, he had taken great care to restrain his men from doing any injury to the flocks of Nabal, a wealthy man who lived in the neighbourhood of this place, but was of a very surly and morose disposition ; (*id.* xxv.) and now the time of Nabal's sheep-shearing being come, which, in these countries, was always a time of great festivity and entertainment, David sent messengers to Nabal, to tell him that, in consideration of the many civilities he had

shewn



shewn him, he would be pleased to send some provision for the support of his army. But Nabal received the messengers very rudely, and, with some opprobrious reflections upon David himself, sent them away empty ; which so exasperated David, that in the heat of his resentment, he vowed to destroy all Nabal's family before next morning ; and with this resolution set forward. But Abigail, Nabal's wife, being informed of what had passed, made haste to meet David with some presents, and so stopt the effects of his indignation. Some few days after Nabal died, and David married Abigail. See the article ABIGAIL.

The Ziphites, knowing that David lay concealed in the hill of Hachilah, gave notice of it to Saul, who marched with three thousand men to take him. But David having intelligence where Saul lay encamped, privately went to reconnoitre his army, and entering the camp, found Saul and Abner, and all the rest of the host, fast asleep : whereupon taking with him the king's spear, and a cruse of water that were at his head, he went away without any one perceiving it. When he was got at a convenient distance, he called to Abner with a loud voice, and in an ironical manner upbraided him with his neglect of preserving the king's life, since the spear and a cruse of water that were so near the king's head, were taken thence so easily. Saul upon this acknowledged the integrity of David, and returned to his house. *id.* xxvi.

After all this, that Saul might no longer have any inclination to pursue him farther, David fled for refuge to Achish king of Gath. *id.* xxvii. This prince gave him Ziklag for his habitation ; and while he abode there, he made several excursions upon the Amalekites, and upon the people of Geshur and Gezri, and in these expeditions killed all he met with, both men and women, to prevent any one's discovering where he had been : but he brought all the cattle he could take to Achish ;

telling this prince, that these were what he found in the southern parts of Judah, Jerahmeel, and Keni. By this conduct, David so far acquired the confidence of Achish, that this prince made no scruple of carrying him with him to the war, which the Philistines declared some time after, *viz.* in the year of the world 2949, against Saul. *id.* xxviii. But the other princes of the Philistines observing him, prevailed with Achish to send him back, being apprehensive that in the day of battle, he might turn against them, in order to procure a reconciliation with Saul. *id.* xxix.

There can scarce be any doubt but this dismissal was very agreeable to David, who was engaged in very nice circumstances, and must either have failed in the performance of his promise, or have fought against his king and country ; yet he so far dissembled the matter, that the king, to oblige his nobles, was forced to be very pressing and importunate with him, to return to Ziklag, which accordingly he did, and in his march thither was joined by several of the tribe of Manasseh (as he had by those of Gad and Benjamin before) to a considerable augmentation of his forces. And well it so happened ; for upon his return to Ziklag, he found that the Amalekites had burnt and pillaged the place, (*id.* xxx.) and carried away his two wives, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite, and all the people that were therein ; and what was no small accession to this misfortune, his soldiers mutinied against him, as if he had been the occasion of it. David however marching away immediately, and having gained intelligence which way the enemy took, soon came up with them, fell upon them, and cut them to pieces, and not only recovered all the persons and the booty which they had taken, but several rich spoils likewise that they had robbed others of in this expedition, whereof he made presents to his friends.

In the mean time, a battle was fought between the Philistines and Hebrews on mount Gilboa, wherein Saul was killed, together with Jonathan his son, and a great number of the Israelites. *id.* xxxi. Three days after this action, an Amalekite came to Ziklag (*2 Sam.* i.) with the news of it to David, and boasted that he had assisted Saul in dispatching himself. At the same time he presented him with Saul's diadem and bracelet. He expected no doubt an ample compensation for this message and present, but instead of that, David ordered his guards to fall upon him, because, according to his own declaration, he had been accessory to the king's death. David and all his people expressed abundance of sorrow for the death of Saul, and the defeat of the Israelitish army; and he composed a mournful song in honour of Saul and Jonathan. See SAUL and JONATHAN.

Upon this conjuncture, David, by God's direction, removed with his family and forces to Hebron, whither the princes of Judah in a short time came to congratulate his return into his native country, and to offer him the crown of their particular tribe: (*id.* ii.) for by this time, Abner the late king's uncle, and general of his army, who had proclaimed his son Ishbosheth successor to the throne, had taken up his residence at Mahanaim, on the other side of Jordan; and, by his interest and great authority, prevailed with all the other tribes to recognize him. There were some conflicts, from time to time, between the parties of Ishbosheth and David, wherein David had always the advantage. Ishbosheth having one day reprimanded Abner the general of his forces, he was so exasperated at it, that he went to David, and promised to make him master of all Israel. *id.* iii. But Joab, growing jealous of him, and fearing lest David might confer on him the command of his army, treacherously killed him at the gate of Hebron, in the year of the world 2956,

in the manner, and for other reasons, already related under the articles ABNER and ASAHIEL.

David was extremely displeased with this action, but Joab at that time had so much credit with the soldiers, that he could not take a just revenge: he contented himself therefore with declaring publicly his detestation of it, and making a magnificent funeral for Abner.

Ishbosheth having been assassinated soon after in his bed, David commanded the murderers, Rechab and Baanah, who, having cut off his head, carried it as a present to him, to be put to death, and was proclaimed king over all the tribes, (*id.* iv. v.) in the year of the world 2957, after he had reigned at Hebron, over the tribe of Judah only, for the space of seven years and six months. Being thus anointed king over all Israel, he dispossessed the Jebusites of Jerusalem, and there settled his residence. The Philistines being informed of this revolution, advanced twice to Jerusalem, and encamped near the city: however they were as often defeated by David, and obliged to return home. About two years after his being invested with the royal power over all the tribes, David removed the ark of the Lord from Kerjath-jearim to Jerusalem, into a place which he had prepared for it in his palace: but upon the death of Uzzah, who was smitten of God for laying his hand upon the ark, David left it near the city in the house of Obededom. Nevertheless he brought it soon after to his own palace; upon which occasion Michal having rallied him for dancing, as she thought, in an indecent manner before the ark, David told her, that what he had done was in honour of that God who had chosen him to govern Israel in preference to any of her family; and that such condescensions as these, would never bring him under any just contempt.

David observing himself to be at peace in his palace, formed the design of building



building a temple to the Lord, and communicated his thoughts upon this subject to the prophet Nathan, who approved of his intention: but the night following, God discovered to this prophet, that the honour of building a temple, was reserved for David's son; and that for his part, he had shed too much blood to be employed in so sacred a work. David therefore was satisfied with preparing every thing in gold, silver, copper, iron, and wood, which was necessary for the erection of this edifice. After this, about the year 2960, David made war with the Philistines, and effectually freed Israel from those enemies, who had long molested them; The Moabites he utterly subdued, and having dismantled all their strong places, he slew the greater part of them, reserving only such as were requisite to till the ground. *id.* viii. From hence he marched his army to secure his territories, which bordered upon the Euphrates. The Syrians of Zobah, under the command of Hadadezer, came with a strong force and gave him battle: but he soon routed them; and besides a great number of foot prisoners, took a thousand chariots, and seven thousand horsemen that attended them. The Syrians of Damascus, hearing of Hadadezer's ill success, came to his assistance: but David put them to the rout likewise; and having slain two and twenty thousand of them, he became master of their country, put garrisons into their fortified cities, and made them tributary; and in his return from Syria, he engaged a great body of Edomites in the valley of Salt, slew eighteen thousand of them, and brought them under the like subjection.

Nahash king of the Ammonites having died in the year 2967, David sent his compliments of condolance to the son and successor of this prince. *id.* x. But the great men who were about the king persuaded him, that David sent these men under the denomina-

tion of ambassadors, with no other view than to observe his forces, and to spy out the weakness of the city, with a design, at one time or other, to make war upon him. The too credulous young prince hereupon commanded the ambassadors to be seized, their beards to be half shaved, and their cloaths to be cut short even to the middle of their buttocks, and then sent them about their business. To revenge this affront, David sent an army under the command of Joab against Nahash; but the Ammonites being apprized of his design, provided against the worst, by procuring three and thirty thousand mercenaries of the Syrians, who lay encamped at some distance in the fields, whilst their own forces covered the city: however Joab made such a disposition of his troops, as to keep the Ammonites in play, while he charged the Syrians with such fury, that they soon gave way, which made the Ammonites, who depended upon their courage, retreat for safety into their city.

The next year, David marched in person against the Ammonites, who had received succours from the Syrians inhabiting the country beyond the river Euphrates. But both the Ammonites, and they who came to their aid, were intirely routed; whereby several petty kings who assisted the Ammonites, became tributary to David. The war however not being yet ended, David, the following year, 2969, resolved to make himself master of the capital of the Ammonites; for which end, he sent Joab with a powerful army against them, who having laid waste the country, and destroyed all that came in his way, laid siege to the royal city of Rabbah. *ib.* xi. While Joab was carrying on the siege of Rabbah, David continued in Jerusalem; and walking one evening on his terrace, he saw Bathsheba bathing herself in a place for that purpose belonging to her own house: she was the wife of Uriah the Hittite, who was at that time in Joab's army,

army, at the siege of Rabbah: but David falling violently in love with her, sent for her, lay with her, and then dismissed her. In some short time after, she gave him to understand that she was with child by him; whereupon to conceal his crime, and secure the life and honour of Bathsheba, he sent for Uriah, directing him to leave the camp, and come immediately to Jerusalem. When he came, David advised him to pass the night at his own house, with his wife; but he not complying, the king sent him to the camp again, with letters directed to Joab, wherein he commanded him to manage matters so, that Uriah might be killed by the Ammonites. These orders Joab executed; and in an assault made upon the town, Uriah, being deserted by the other soldiers, perished by the enemy's sword. For a more circumstantial account of this affair, see the article BATHSHEBA.

As soon as David was informed of the death of Uriah, he married Bathsheba, and brought her home to his own house. This action was extremely displeasing to God; all Israel were scandalized at it; and (*id.* xii. 14.) the very strangers themselves took from hence an opportunity of blaspheming the name of the Lord.

Some months after this transaction, in the year 2970, Nathan, by God's appointment, visited David, and under an elegant parable invented for this purpose, of a rich man who had taken from a poor one the only ewe he had, obliged David to condemn himself from his own mouth, to acknowledge his guilt, and to beg pardon for what he had done. Whereupon Nathan was sent again to inform him, that God had pardoned his transgression; that is, had remitted the eternal punishment due to it, but that the temporal punishment should be inflicted on him. That therefore the son, for by this time Bathsheba was brought to bed of a son, begotten in this adulterous congress, should not live; that several of

his family should come to an untimely death; that some one of his sons should rise up in rebellion against him; and that his own wives should be defiled publicly, and in the sight of all the world. Nor was it long before part of this sentence was executed upon him; for the child which he had by Bathsheba was taken sick, and died: but the year following she had another son, called Solomon, named by Nathan, 'The beloved of the Lord.'

Joab in the mean time having reduced Rabbah to the greatest extremity, invited David to come in person, that he might have the honour of taking it. The king, according to his general's desire, went with a strong reinforcement, took the place by storm, gave the plunder of it to his soldiers, but reserved to himself what belonged to the king; among which was the king's crown, being of inestimable value. Having thus wasted the city, and divided the spoil, he put the men who had held it out against him to the most exquisite torments; and other places that would not immediately surrender, he treated with the same severity.

This transaction is thought to have fallen out before David's acknowledgment of the crime whereof he had been guilty with Bathsheba, viz. in the year 2969.

After this, in the year of the world 2972, Amnon, David's son, having conceived a violent passion for his sister Tamar, and forced her in the manner related under the article AMNON, Absalom, Tamar's own brother, resolved to be revenged of him; (*id.* xiii.) and accordingly two years after this rape, procured him to be killed at an entertainment to which he had invited him. When this was done, Absalom fled to his father-in-law the king of Geshur, with whom he continued three years. At the expiration of this term, David, by Joab's means, was reconciled to him, and invited him to Jerusalem; and was at last prevailed with, to suffer him to come in his presence: (*id.*



xiv.) but he soon abused his father's indulgence, and aspired to the royal dignity. In the year 2980, he went to Hebron (*id.* xv.) with a company of people in whom he could confide, and there procured himself to be acknowledged king of Israel. As soon as David was informed of this revolution, he fled from Jerusalem with a design to cross the Jordan, and was followed by his guards, his best troops, and principal friends. Hushai the Archite intended to accompany him likewise; but David enjoined him to return, and told him, that he could be more serviceable to him in the city, by pretending to adhere to Absalom's party, and under that colour defeat the counsels of Ahitophel.

David had scarce passed mount Olivet, which lies to the east of Jerusalem, before Ziba, the servant of Mephibosheth, met him with a couple of asses, loaded with provisions, which he presented to the king. *id.* xvi. David having enquired why Mephibosheth did not come, Ziba accused him of staying at Jerusalem, in hopes that himself might be made king; and David, in this general distraction of his affairs, too credulously gave ear to this perfidious wretch's accusation, and made an hasty grant of all Mephibosheth's estate to this treacherous sycophant, his base servant. The king being arrived at Bahurim, Shimei the son of Gera met him, and loaded him with curses, and injurious language, which David endured with admirable patience and resignation to the will of God; being conscious of his own guilt in the case of Uriah, and of the divine justice thus afflicting him. See the articles ZIBA and SHIMEI.

While David continued at Bahurim, Absalom and his party entering Jerusalem, were received with the general acclamations of the people; and Hushai not forgetful of the king's instructions, went to compliment him, and offered him his service; and being received into Absalom's council, opposed

the advice that was given by Ahitophel, of pursuing the king, without allowing him time to look about him. *id.* xvii. Hushai gave intelligence of every thing to David, who understood how to make a proper use of it, and and passed the river Jordan, without halting, till he came to Mahanaim. Absalom followed him thither the next day, and a battle immediately ensued, wherein Absalom's army was defeated and put to flight; and he hanging by the hair upon a tree, was run through by Joab and killed. *id.* xviii. A more particular account of this unnatural rebellion, the reader will meet with under the article ABSALOM.

The news of Absalom's death being brought to the king, he was overwhelmed with sorrow, and expressed his concern in the most passionate and tender exclamations. *id.* xix. He withdrew to a private apartment; and as for the army, instead of returning in triumph, they stole into the city as if they had done amiss, and had lost, instead of having gained a battle. This Joab perceiving, represented to him, how much his interest would suffer by this conduct: whereupon he shewed himself publicly to the people, and set forward on his journey to Jerusalem. The tribe of Judah met him, but the other tribes complained with envy, that this tribe seemed solely to engross the king; and some harsh expressions passing on both sides, at length one Sheba, the son of Bichri, began to sound the trumpet, (*id.* xx.) saying, 'We have no part in David, neither have we inheritance in the son of Jesse. Every man to his tents, O Israel.' All Israel therefore followed Sheba, but the tribe of Judah adhered with constancy to David. As soon as the king came to Jerusalem, he declared Amasa his general, and sent him in pursuit of Sheba; at which Joab being exasperated, without any order, followed the army, and coming up with Amasa, stabbed him treacherously to the heart; and assuming the com-

command of the army himself, pursued Sheba, who had taken refuge in the city of Abel, a town in the tribe of Naphtali, where Joab besieged him. But a wise woman of the city persuaded the inhabitants to give up Sheba: and his head being thrown over the wall, the siege was raised, and the insurrection quelled. See the articles AMASA and SHEBA.

In the year 2983, God having visited the land with a famine of three years continuance, the oracle of the Lord declared, that it was owing to the blood of the Gibeonites, which had been unjustly shed by Saul. *id.* xxi. David sent therefore for the Gibeonites, and asked them what satisfaction they required to repair the injury which they had sustained; they demanded seven of Saul's sons, in order to hang them up in Gibeah. David complied with this demand, and they hanged them up accordingly in Gibeah, the place of Saul's birth. David, in the beginning of his reign, had so humbled the Philistines, that they were not able to bring any great numbers into the field: but still as long as they had men among them of a gigantic stature, and such as were fit to be their champions, they did not cease to disturb the peace of Israel: insomuch that David, in the latter end of his reign, had four engagements with them. *id.* xxi. In the first of these, himself had been slain by one of these monstrous large men, had not Abishai come timely to his aid, and killed the Philistine; upon which occasion it was unanimously agreed in the army, that the king should never afterwards go into the battle, lest a life so precious should be lost; or, as it is beautifully expressed in the text, 'Thou shalt no more go out with us to battle, that thou quench not the light of Israel.' In the other three engagements, nothing remarkable happened, but the death of four of these huge men by the hands of some of David's chief officers, except we may mention here another valiant act which

probably might be done at this time. The Philistine army lay in the valley of Rephaim, between David's camp and Bethlehem, where they had likewise a garrison; but notwithstanding this, upon David's intimating a desire to have some of the water of Bethlehem, three of his chief captains broke through the enemy's camp, and having drawn some water out of the well, brought it to David: but he, understanding at what price it had been purchased, even at the hazard of all their lives, would not drink it, but offered it to the Lord. *id.* xxiii. About two years before David's death, he was desirous to know the number of his people, and accordingly gave his chief officers orders, to go through the whole kingdom, and bring him an account of all the people. Joab endeavoured to remonstrate against it, but the king's orders were positive; and therefore Joab, with other officers to assist him, at the end of nine months and twenty days, returned after taking the number of the people; having found that in Israel there were eight hundred thousand men fit to bear arms, and five hundred thousand in Judah: but of the men that belonged to the tribe of Levi and Benjamin, there was no list given in. *id.* xxiv.

If we compare this account with what we meet with in 1 Chr. xxi. 5. we shall find a great difference: for there, the men of Israel are said to be three hundred thousand more than they are here; and on the other hand, the men of Judah are said to be thirty thousand less. But as to the former difference, it is but supposing that in this account recorded in Samuel, the standing legions (which amounted in all to two hundred and eighty eight thousand, i. e. twenty-four thousand, with their officers, upon guard every month) are not here mentioned, though they be in Chronicles; and as to the latter difference, it is but adding twenty-four thousand legionary soldiers to the tribe of Judah, and the difficulty is removed;



though some are apt to think, that, in this case, there is no need of this supposition; because it is a common thing in scripture, to mention a round sum either of men or years: though upon a strict computation there may be some wanting. *Patrick's Comment.*

God being much offended at this action of David, sent the prophet Gad to him, to offer him his choice of three punishments, either that the land should be afflicted with a famine for seven years; or that he should fly three months before his enemies; or that the pestilence should make havock in his dominions for three days. David chose the latter, and accordingly, the next day it began to rage; and during those three days, seventy thousand persons died. Nor was the sentence executed with full rigour; for God was moved by David's prayers, and said to the destroying angel, *it is enough.* Hence some conclude, that the plague did not last three days, and that it continued only from morning to the time of the people's meeting together at evening sacrifice, that is about nine hours; though the scripture expressly says, that it lasted *from the morning even to the time appointed.*

A little before the offering up of the evening sacrifice, there appeared an angel over Jerusalem, brandishing a flaming sword in his hand, as if he were going to destroy it: but David having implored God's mercy, the angel sent Gad to him, with orders, to go immediately and build an altar in the threshing-floor of Araunah, above which the angel appeared, which he accordingly did. See the article ARAUNAH.

There is another difference in this account from what we meet with in the book of Chronicles. There the famine is said to be three years only, but here it is said to be for seven. The Septuagint indeed make it no more than three; and for this reason, some have imagined that the *seven* is an error crept into the text, especially

especially considering, that three years of famine agree better with three days pestilence, and three months flight before an enemy. But there is no reason to suppose any error in the text; it is but saying, that, in Chronicles, the author speaks of those years of famine which were to come for David's sin only: but, in Samuel, of those three years of famine, which were sent for Saul's sin. 2 Sam. xxi. Now, within one year after the famine, that was sent for Saul's sin, was David's sin in numbering the people; the intermediate year then was, either the sabbatical year, wherein the people were not allowed to sow nor reap; or a year of such excessive drought, that the crop came to little or nothing: upon either of these accounts, we may properly enough say, that there was four years of famine before, and three more being now added to them, make up the seven that are here mentioned.

*Pool's Annotations.*

The king, being now very old, seems to have been taken with a dead palsy, or some other distemper which chilled his blood, so that he could not be warm in his bed. His physicians therefore advised, that to supply him with a natural heat, a virgin should lie in the same bed with him; for which purpose Abishag, a Shunamite, was brought to him and made concubinary wife, though he had never any carnal knowledge of her. 1 Kings i. See the article ABISHAG.

In the mean time, Adonijah having set up a royal equipage, and formed a party of the great men in the kingdom, in order to support his title, began to make preparations for succeeding his father, being now his eldest son. But Nathan, who knew what promises had been made by David in favour of Solomon, acquainted Bathsheba with what was carrying on, and advised her to go to the king about it. She went, and while she was in conversation with him, Nathan came himself, and remonstrated to him, that

that Adonijah, without his knowledge, and contrary to what the Lord had promised Solomon, intended to have himself proclaimed king. David hereupon immediately gave orders, that Solomon should be mounted on his own mule, and conducted to Gihon; and there should be anointed king, which was executed without delay. See the articles ADONIJAH and SOLOMON.

David, perceiving himself now to be near his end, sent for Solomon, put into his hands the plans and models of the temple, the gold and silver which he had prepared for this purpose, charged him to be constantly faithful to God, and advised him not to let Joab go unpunished, whom too great credit had made insolent, and who besides had committed several actions whereby he had deserved death. *Id.* ii. He likewise enjoined him to punish Shimei, for the ignominious language which he had given him, while he was flying from Absalom, at the time of his rebellion. After this, David slept with his fathers, and was buried in the city of David, in the year of the world 3990, before Jesus Christ 1014, in the seventy first year of his age, after having reigned in Hebron seven years and a half; and in Jerusalem, three and thirty, in all forty years. David is generally reputed the author of the book of Psalms, and these sacred hymns are cited under his name. It is certain that he composed a great number of them, but it would be difficult to prove in particular, that he composed them all. See the article PSALMS.

It is surprising, to see in what manner the Rabbins treat this great prince, the man after God's own heart, and the glory of their nation. They tell us, that he was begotten after a criminal manner; that he lived for some years without a soul; that there was something of sorcery in his looks; that in his physiognomy he resembled

Esau; that he was ignorant, proud, hypocritical, and guilty of incest; that he was a magician, and a great dealer in judicial astrology; and that he died in a tragical manner, by a stratagem of the Devil. See *Basnage Hist. des Juifs. l. v. c. 2.* Thus it is, that the rabbins falsify the clearest histories, and blemish the memory of those whom in other places of their writings, they mention with the greatest honour.

DAY, according to the most natural and obvious sense of the word, signifies that space of time during which it continues to be light, in contradistinction to night; being that partition of time, wherein it is dark; but the time in which it is light, being somewhat vague and indeterminate, the time between the rising and setting of the sun is usually looked on as the day; and the time which lapses from its setting to its rising, the night, thus; 'and God called the 'light day.' Gen. i. 5. The word day is often taken in a larger sense, so as to include the night also; or to denote the time of a whole apparent revolution of the sun round the earth, in which sense it is called by some a natural day, and by others an artificial one. 'The evening and the morning were the first day.' *Id. ibid.* But to avoid confusion, it is usual to call the day, in the former sense, simply the day; and in the latter, a nychthemeron, by which term that acceptation of it is aptly denoted, as it implies both day and night. The nychthemeron is divided into twenty-four parts, called hours. See the article HOUR.

The civil day is that the beginning and end whereof is determined by the common custom of any nation. The Hebrews began their civil and ecclesiastical day from one evening to another. 'From even unto even shall 'ye celebrate your sabbath.' Levit xxiii. 32. The Babylonians reckoned  
B b 3 their



their days from one sun rising to another; some from one sunset to another; some, from moon to moon, but at present the greatest part of Europe begin their day at midnight.

This day, or to day, do not only signify the particular day on which one is speaking, but likewise any indefinite time. 'Thou art to pass over Jordan, this day;' (Deut. ix.) that is in a short time after this; the word day being put for time; as in Gen. ii. 4 and 17. 'In the day when God made the earth and the heavens;' and 'In the day thou eatest thereof, thou shalt surely die.' &c.

DEACON, Διάκονος, a minister or servant, a word sometimes used in the New Testament for any one that ministers in the service of God, in which bishops and presbyters are styled deacons: but in its restrained sense, it is taken for the third order of the clergy. The institution of this order as recorded in Acts vi. was as follows. The number of disciples increasing daily in Jerusalem, the Greeks, that is to say, the Gentile converts, began to murmur against the Hebrews, and to complain that their widows were neglected in the distribution of alms, which was made every day. Hereupon the apostles called the multitude of believers together, and said, It is not reasonable that we should leave the word of God, and serve tables; wherefore look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. They therefore chose seven, viz. Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; these they presented to the apostles, and were ordained by prayer and the imposition of hands. St. Paul (1 Tim. iii. 8—12.) requires, that deacons should be chaste, sincere, and blameless; that they should be neither great drinkers, nor given to filthy lucre; that they should hold the mystery of the faith in a pure conscience; that they should be

well proved before they were admitted into the sacred ministry; that they should be the husbands of one wife, and should take care of their house and family.

DEAF, the state of a person who either wants the sense of hearing, or has it greatly impaired. Those born deaf are also dumb, as not being able to learn any language, at least in the common way; wherefore the Hebrew word שָׁרָף *Charafsch*, which signifies to be *deaf*, signifies likewise to be *dumb* or *silent*. The word deaf is also taken in a metaphorical sense for one who is not present, or cannot understand. The Gospel relates many miracles whereby Jesus Christ cured the deaf; and Isaiah says in several places, as in xxxv. 5. xlii. and xliii. 8. that the ears of the deaf shall be opened at the coming of the Messiah.

DEATH, is generally considered as the separation of the soul from the body in which sense it stands opposed to life, which consists in the union thereof. Man having eaten of the forbidden fruit, incurred the penalty of death for himself and all his posterity. The death of the soul was what he instantly suffered; and he was made liable to bodily death, though this was what he did not understand, till a long time after. Had he continued obedient to God, and not violated the precept, which he gave him, of abstaining from the forbidden fruit, he had not died, and it is thought that the use of the fruit growing on the tree of life, would have preserved him in a happy state of constant health; and that after a long life, spent on earth, God would have translated him, as he did Enoch and Elijah, into a life absolutely immortal: but the rabbins believe, that after he had lived a long time, his soul would have been separated from his body, without pain and violence, by receiving a salute from the Lord, and so would have enjoyed a life still  
much

much happier in a state of eternity and immortality.

It is not strange, that the Hebrews should have a great deal of consideration for the dead, since they believed the soul's immortality and a future resurrection. They esteemed it to be one of the greatest misfortunes that could happen, to be deprived of burial, and the best men made it a point of duty to bury the dead, to perform their obsequies, and to leave something on their graves to eat, that the poor might have the advantage of it. When an Israelite died in any house or tent, all who were in it, and the furniture belonging to it contracted a pollution, which continued for seven days. Numb. xix. 14, 15, 16. All likewise who touched the body of one who either died of himself, or was killed in the open fields; all who touched his bones, or his grave, were impure for seven days; and the manner of expiating this pollution was as follows. They took the ashes of a red heifer, sacrificed by the high-priest upon the day of solemn expiation. Some of these ashes (*id. ib.*) 3—12.) they threw into a vessel full of water, and one who was free from all uncleanness, dipt a bunch of hyssop in the water, and sprinkled the furniture with it, the chamber, and persons that were polluted. This ceremony was performed upon the third and seventh day; on which last day, the polluted person washed his clothes and was perfectly purified: but these rites are now no more observed, since the destruction of the temple, and the sacrifice of the red heifer has ceased. All those that are present in the place where any sick person has just died, tear their clothes, according to the most antient custom of the Hebrews: but then they generally tear only the extremities of them, about the breadth of their hand, and this was more out ceremony than to express a sense of great sorrow. It is an old custom with them, to pour out all the water

into the street, which is at that time in the house, and neighbourhood.

The Rabbins say, that the destroying angel hath in this water washed the sword of execution, with which he killed the sick person, whereby the water becomes mortal poison. After this, they put the dead body upon a sheet, upon the pavement, turn his thumb inward to his hand, and light a wax taper at his feet, or head. This done, they wash the body, put a shirt upon it, and over the shirt another garment of fine linen, which he wore upon the day of solemn expiation; then his *taled*, which is a piece of square cloth with tufts. Lastly, they put a white cap upon his head, and in this condition he is shut up in his coffin. See the article ANGEL.

It appears to have been a custom antiently in Palestine, to embalm the dead bodies of persons who were of any distinction, and left a fortune behind them: but this usage was never general. See the article EMBALMING. For their ceremonies in burying their dead. See the article BURIAL.

The Jews believe, that all their dead bodies are conveyed through subterraneous passages into Palestine. They hope to rise again, and enjoy a state of bliss in this country. They do not believe the soul of the dead person to be received into the place of rest, before the body is reduced to dust. They imagine that for a year after his decease, it often visits its body in the grave. See the article SOUL.

Jesus Christ, by his death, has subdued death, and merited for us a blessed immortality, by which I do not mean, says Father Calmet, that the soul was before mortal, and is by him made immortal, nor that he has merited for us the favour of not dying, for he has not changed the nature of our soul, nor thought fit to exempt us from the necessity of dying: but he hath given us the life of grace: and by his resurrection hath merited an



happy immortality for us, provided the merits of his blood and death are applied to us by faith, and the use of the sacraments; and that we through our own fault do not frustrate his intentions to save all men. As to the resurrection of the dead, we shall speak of it under the article RESURRECTION.

The word death is not only taken for the separation of the soul from the body, which is the temporal death, such as is mentioned in Gen. xxv. 11. but it is a separation of the soul and body from God's favour in this life which is the state of all unregenerated, unrenewed persons, who are without the light of knowledge, and the quickning power of grace, which is the spiritual death, and is that mentioned Luke i. 79. There is also an eternal death, or a second death, Rev. ii. 11. which is the perpetual separation of the wretched man from God's heavenly presence and glory, to be tormented for ever, with the Devil and his angels. To all these kinds of death, Adam made himself and his posterity liable, by transgressing the commandment of God, in eating the forbidden fruit. Death is also taken in scripture for some poisonous deadly thing; for imminent dangers of death, and for the pestilence, or contagious diseases: see 2 Kings iv. 40. 2 Cor. xi. 23, and Jer. xv. 2. By the gates of death, the grave is signified, and the state of the dead after this life. Job xxxviii. 17. 'Have the gates of death been opened unto thee? that is, hast thou seen, or dost thou perfectly know, the place and state of the dead, the depths and levels of that earth, in which the generality of dead men are buried? or the several ways or methods of death? or the states and conditions of men after death? And the Psalmist (ix. 13.) says, 'Thou liftest me up from the gates of death:' i. e. thou didst bring me back from the brink, or mouth of the grave into which I was ready to drop; being as

near death as a man is to the city that is come to the very gates of it. By the instruments of death, dangerous and deadly weapons are meant. Psal. vii. 13. 'Love is strong as death,' says Solomon: (Cant. viii. 6.) that is, no one can resist death or love.

DEBIR, otherwise called KIRJATH-SEPPHER, or *the city of Letters*; or KIRJATHARBA, a city in the tribe of Judah, very near Hebron. The first inhabitants of it were giants of the race of Anak. Joshua (x. 39. xii. 13, and xv. 15, 16.) took it, and put the king to death who commanded in it. Debir fell by lot to Caleb; and Othniel going first to the assault, and entering the place, Caleb gave him his daughter Achsah in marriage. Debir was one of the cities belonging to the Levites. *Id.* xxi. 15.

DEBIR, was also the name of a town beyond Jordan, in the tribe of Gad; (Josh. xiii. 26.) and was also the name of a city of Benjamin, which before belonged to the tribe of Judah. *Id.* xv. 7.

DEBIR, was also the name of a king of Eglon, spoken of in Joshua x. 3.

DEBORAH, a prophetess, the wife of Lapidoth, who judged the Israelites, and dwelt under a palm tree, between Ramah and Bethel. Judges iv. 5, &c. She sent for Barak, the son of Abinoam, and, by God's command, enjoined him to get together an army of ten thousand men, to lead them to Tabor; and promised them victory over Sisera general of Jabin's army. Barak refused to go, unless Deborah went with him. She went, but withal told him, that the success of this expedition would be imputed to a woman, and not to him. The event verified her prediction. Sisera was defeated, as has been shewn under the article BARAK, and Deborah and Barak composed a fine thanksgiving song, which we read in the fifth chapter of Judges. The words prophet and prophetess being of

of very ambiguous significations in both testaments, and as we read nothing of any miraculous action that Deborah did, Mr. Pool thinks, that she might only be a woman eminent for her holiness, prudence, and knowledge of the holy scriptures, by which she was singularly qualified to teach the people; that is to determine causes and controversies among them, according to the word of God.

DEBORAH, *Rebekah's* nurse, who, when Jacob returned from Mesopotamia into the land of Promise, went with him, and died there, and was buried at the foot of Bethel, under an oak which was for this reason called *Allon-bachuth*, or *the oak of Weeping*. Gen. xxxv. 8. In chap. xxiv. 59, we find that Deborah went along with her mistress Rebekah, when Abraham's steward was sent to conduct her out of Mesopotamia. How is it then, that we find her in Jacob's retinue so long afterwards, and when he was returning from the same place? The Jewish doctors tell us, that Rebekah, having promised her son at his departure that she would send for him again, as soon as she found him out of danger, did now send Deborah to fetch him back. But besides that a younger messenger would have been much more proper, we do not find that Jacob was sent for, but that he left the country by God's appointment, and upon the bad usage of his father-in-law. Some christian commentators are therefore of opinion, that after Deborah had conducted her mistress Rebekah to her husband, and seen her well settled in her family, she went back to Haran again, and dwelt in Laban's house, till, upon Jacob's returning home, she having a desire to see her old mistress once more, put herself under his convoy. Others suppose that Jacob had been at his father's house before this time; or that after Rebekah's death, Deborah hearing of his return into Canaan, might be desirous

to spend the remainder of her days with his wives, who were her countrywomen. The reason why Moses takes notice of her death, is not so much because it was a circumstance of moment enough to be preserved in history, as that it was of use to assign the reason why the oak, near which she was buried, and which perhaps was still standing in his day, came by its name. *Stackhouse's history of the Bible.*

DECALOGUE, the ten precepts or commandments delivered by God to Moses, and by him written on two tables of stone, and delivered to the Hebrews, as the basis and foundation of their religion. These laws or precepts are as follow. Ex. xx. 3, 4, &c.

1. 'Thou shalt have no other Gods before me.
2. 'Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.
3. 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
4. 'Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested

' the



\* the seventh day : wherefore the  
 \* Lord blessed the sabbath day and  
 \* hallowed it.

5. \* Honour thy father and thy mo-  
 \* ther, that thy days may be long  
 \* upon the land, which the Lord thy  
 \* God giveth thee.

6. \* Thou shalt not kill.

7. \* Thou shalt not commit adul-  
 \* tery.

8. \* Thou shalt not steal.

9. \* Thou shalt not bear false witness  
 \* against thy neighbour.

10. \* Thou shalt not covet thy  
 \* neighbour's house, thou shalt not  
 \* covet thy neighbour's wife, nor his  
 \* man-servant, nor his maid-servant, nor  
 \* his ox, nor his ass, nor any thing  
 \* that is thy neighbour's.

These are the ten commandments which the Jews by way of excellence call the *ten words*, from whence they had afterwards the name of decalogue. But is to be observed, that they joined the first and second into one, and divided the last into two. They understand that against stealing to relate to the stealing of men, or kidnapping, alledging that the stealing of another's goods or property is forbidden in the last commandment.

There are several refined speculations concerning the promulgation of these divine laws, as whether they were delivered by an angel, deputed by God for that purpose, or by the Deity himself; and if by the latter, whether it was the first or second person of the Godhead that took upon him the office of Legislator of the Jews. But these are questions of such a nature, that nothing certain can be concluded about them. In what manner these ten commandments are to be disposed of in the two tables, whether four are to be placed in the first, and six in the second table, which is the common distribution, or an equal number is to be appropriated to each table (as Philo and his followers among the Jewish Rabbins contend) is not a question of

moment enough to be discussed in this place.

Most divines, says the learned Spencer, seem to have been of opinion, that God gave the decalogue to be a general rule of life and manners, and, as it were, a summary to which all other precepts, either of the law or the gospel, may be reduced. Hence they rack their brains to fix so large and extensive a meaning on all these commands, that all duties respecting God or our neighbours may be understood to be contained in them. But no one who duly considers the matter can think it probable, that the decalogue was therefore given, that it might be a kind of compendium of all the other laws of the Pentateuch: since those eminent precepts of the law, 'Thou shalt love the Lord thy God with all thy heart;' and, 'Thou shalt love thy neighbour as thyself,' cannot be found in the decalogue, without affixing a meaning to some commands quite foreign to the natural sense of the words; and subjecting them to an arbitrary interpretation. 'To give my opinion in a few words,' continues our author, 'the chief scope and intent of the decalogue was to root out idolatry, and its more immediate effects, and to add force and authority to the other laws contained in the Pentateuch. For who can persuade himself, that God would have collected together, in one little system of the decalogue, those ten precepts which have scarce any communication with each other, had they not all naturally tended to destroy idolatry and its primary effects?' See the article LAW.

It has been a question, and even matter of admiration, why God, in delivering laws to the Hebrews, kept precisely to the number ten. This question is answered by the above-cited author, who assigns the following reasons for this proceeding. 'First, the number ten exceeds all others in perfection

‘ fection and capacity, for in it are  
 ‘ comprehended all the capacities of  
 ‘ numbers, and their analogies, and  
 ‘ all the geometrical figures which  
 ‘ have any relation to numbers. Se-  
 ‘ condly, a decad seems to have been  
 ‘ in most esteem and use among all na-  
 ‘ tions from the earliest times. Third-  
 ‘ ly, as the number ten comprehends  
 ‘ in it all others, so the decalogue was  
 ‘ to be a kind of representative of all  
 ‘ the other laws of Moses, which were  
 ‘ too numerous to be distinctly and se-  
 ‘ parately rehearsed from mount Sinai.  
 ‘ Lastly, the number ten was a sacred  
 ‘ number, and most frequently applied  
 ‘ to the things mentioned in the law,  
 ‘ as will be evident to those that read  
 ‘ over the institutes of Moses.’

The Samaritans, to raise and maintain the credit of their temple on mount Gerizim, forged an eleventh command or precept, which, in their pentateuch, they added at the end of the decalogue, both in Exodus and Deuteronomy, which was as follows. ‘ When the  
 ‘ Lord thy God shall have brought  
 ‘ thee into the Land of Canaan, whe-  
 ‘ ther thou goest to possess it, thou  
 ‘ shalt erect to thyself large stones, and  
 ‘ shalt write on them all the words of  
 ‘ this law. And after thou shalt have  
 ‘ passed over Jordan, thou shalt place  
 ‘ those stones which I command  
 ‘ thee this day on mount Gerizim,  
 ‘ and shalt build there an altar to the  
 ‘ Lord thy God; an altar of stone,  
 ‘ &c.’ The Talmudists, and after them Postellus, pretend, that the decalogue was written or engraved in letters of light, that is luminous, shining letters; and that the engraving went quite through the tables.

DECAPOLIS, a country in Palestine, so called, because it contained ten principal cities, situated some on this, and some on the other side of Jordan. There is mention of this country in Matthew iv. 25. and in Mark v. 20.

DEDAN, or DADAN, the Son of Raamah, mentioned in Gen. x. 7.

Josephus here, instead of Dedan, reads Judah, and says, that this Judah is the father of certain Jews in the western part of Ethiopia. It is not well agreed on, whether Dedan and Dedanim, names often mentioned, in Isaiah, (xxi. 13.) Jeremiah, (xxv. 23. xlix. 8.) and Ezekiel, (xxv. 13. xxvii. 15. 20. and xxxviii. 13.) are the same with Dodanim, spoken of in Gen. x. 4. among the descendants of Japheth; or whether he is the same with Dedan mentioned id. ib. 7. among the descendants of Ham; or whether he is not rather a descendant of Dedan, the son of Jokshan, and grandson of Abraham and Keturah, Gen. xxv. 3. who was the father of the Letushites, Ashurites, and Leummities, and who dwelt in Edom, where Jeremiah places the city of Dedan. Ezekiel speaks of Dedan, the people whereof traded at Tyre, together with those of Sheba, Eden, Ashur, and Chilmad. From whence it is concluded, that one or both of the two Dedans here mentioned dwelt in Mesopotamia or Syria, and near the people of Ashur and Eden. The Samaritan Bible, the septuagint, and the vulgate, in Gen. x. 4. instead of Dodanim, read it *Rhodanim*, and *Rhodian*; and in Ezekiel xxvii. 15. instead of Dedan, they read *the Sons of the Rhodians*. It must be observed, that in the Hebrew text, which is not pointed, the names of Dedan, Dedanim, and Dodanim, are written much in the same manner; the characters not being sufficiently distinct, it is hard to discern the one from the other.

DEDICATION, a religious ceremony, whereby any person or thing is solemnly consecrated, or set apart to the service of God, and the purposes of religion. See the article CONSECRATION.

Dedications are very frequent in the Jewish history. Moses dedicated the tabernacle which he built in the wilderness. Exod. xl. Numb. vii. Solomon made a solemn dedication of the temple which he erected to the true God



**God.** 1 Kings viii. The Israelites, who returned from the Babylonish captivity, dedicated the new temple which they built, and upon the day of this dedication, sacrificed a great number of victims. Ezra vi. The Maccabees having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar. 1 Macc. iv. When Nehemiah finished the walls and gates of Jerusalem, he dedicated them in a solemn manner. Nehem. xii. The dedication of houses was performed according to the Rabbins, by pronouncing a certain blessing, while some particular words of the law, written upon parchment, rolled up in a cane or hollow stick, were fastened on the door-post. From hence the custom of dedicating churches, chapels, altars, &c. among Christians took its rise. Selden says, the practice of dedicating and consecrating to sacred uses was derived from the Jews to the heathens. Spencer, on the contrary, ascribes the dedications of the Jews to a pagan original.

**DEEP.** See the article **ABYSS**.

**DEER**, *cervus*, in zoology, a genus of quadrupeds, of the order of the pecora, the characters of which are, that the horns are deciduous, at first hairy, and afterwards naked and smooth; add to this, that there is only one dog-tooth on each side of the upper jaw, and that placed at a distance from the other teeth. There are several species of this genus of animals: but the only one which, in our translation of the bible occurs under the name deer, is the fallow deer, which is by the law of Moses declared a clean animal. Deut. xiv. 5. Solomon had fallow deer and fowl. 1 Kings iv. 23. The specific characters of the fallow deer are, that it has ramose, compressed horns, palmated at top. Other species of the *cervus* will occur under the articles **STAG**, **HART**, **ROEBUCK**, &c.

**To DEFILE**, or **POLLUTE**. Man is defiled either inwardly by Sin, (1

Cor. viii. 7. Tit. i. 15. and Heb. xii. 15.) or outwardly and ceremonially, as by the plague of leprosy, Lev. xiv. 46. Both inwardly and outwardly, by following the abominations of the Heathens, Lev. xviii. 24. By unnatural uncleanness, 1 Tim. i. 10. By the unruliness of the tongue, which involves men in the guilt of sin, and fills the world with contentions, when it is not kept under government. James iii. 6. Man is said to defile others. Shechem defiled Dinah, the daughter of Jacob; he humbled, he debauched her, or lay carnally with her. Gen. xxxiv. 13. And such as commit adultery defile their neighbours wives, Ezek. xviii. 11. Those that gave their seed to Molech are said to defile God's sanctuary, (Lev. xx. 3.) because such persons, to screen their idolatry, came into his sanctuary as others did; or because, by these actions, they did pronounce and declare to all men, that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious idolatry to it.

**DEGREE.** *Psalms or Songs of degrees* is a title given to fifteen psalms, which are the cxx. and all that follow to the cxxxiv. inclusive. The Hebrew text calls them *a song of ascents*. Junius and Tremellius translate the Hebrew, by *a song of excellencies*, or an *excellent song*, because of the excellent matter of them, as eminent persons are called *men of high degree*. 1 Chr. xvii. 17. Some call them *psalms of elevation*, because, say they, they were sung with an exalted voice; or because at every psalm the voice was raised: but the translation of *psalms of degrees* has more generally obtained. Some interpreters think, that they were so called because they were sung upon the fifteen steps of the temple: but they are not agreed about the place where these fifteen steps were. Others think they were so called, because they were sung in a gallery, which they say was in the court of Israel, where sometimes the Levites

Levites read the law. But others think, that the most probable reason why they are called songs of degrees, or of ascent, is, because they were composed and sung by the Jews on the occasion of their deliverance from the captivity of Babylon, whether it were to implore this deliverance from God, or to return thanks for it after it had happened. See *PSALM*. The apostle Paul says, 'that such as have used the office of a deacon will purchase to themselves a good degree.' *1 Tim.* iii. 13. They gain great honour, respect, and reputation.

**DEHAVITES**, a people mentioned in the book of *Ezra*, (iv. 9.) the same, as *Calmet* thinks, who are said, in the second book of *Kings*, (xvii. 24.) to have been brought by the king of Assyria from Ava into Samaria; the Dehavites being a people of Ava, and perhaps of that canton of Assyria watered by the river Diaba.

**DELAIAH**, the son of Elioenai of David's family. *1 Chr.* iii. 24.

**DELAIAH** was also the name of one of king Jehoiakim's counsellors, who opposed this prince when he determined to burn the prophet Jeremiah's book, which Baruch had taken down in writing as dictated to him from his own mouth. This was also the name of one of the race of the priests, who was of the three and twentieth order, appointed for the service of the temple. *1 Chr.* xxix. 18.

**DELILAH**, a beautiful woman, who lived in the valley of Sorek, in the tribe of Judah, near the land of the Philistines, with whom Samson was in love. Whether this Delilah was a woman of Israel, or one of the daughters of the Philistines, who at this time were rulers in the country of Judah; or whether she was his wife, or an harlot only, is not expressed in Scripture: for this reason, some are of opinion that he was married to her, but if so, as Mr. Pool observes, some mention, one would think, there should have been of the marriage ceremonies,

in this as well as in his former wife's case; nor can we think that the Philistines would have been so bold as to draw her into their party, and to bribe her to betray him into their hands, had she been his lawful wife. It appears indeed by her whole behaviour, that she was a mercenary woman, who would do any thing to get money, and accordingly Josephus calls her a common prostitute of the Philistines. However this may be, the princes of the Philistines observing Samson's passion for this woman, came and promised each of them to give her eleven hundred pieces of silver, if she would learn of him, and discover to them, what might be the cause of his wonderful strength, and how he might be deprived of it. *Judges* xvi. This she undertook to do, and failed not to employ all her arts and solicitations to get the important secret from him. For, sometimes he amused her with fictions, and made her believe that his strength consisted in one thing, and sometimes in another; first he told her, that if they bound him with bands of green withs that were never dried, he should be as weak as other men; afterwards he told her, that tying him with ropes that had never been used; and again, weaving his hair into tresses (according to Spencer) and so filletting them up, (though Le Clerc supposes that his hair was interwoven with the threads of a web or warp of cloth) would deprive him of his strength: but these being mere stories, she, upon trial, found that all signified nothing; wherefore betaking herself to all her arts and wiles, she complained of his falseness, and upbraided him with his want of love, since he withheld a thing from her which she was so impatient to know; and thus having prevailed with him at length to tell her the secret, viz. that in the preservation of his hair, for he was a Nazarene from his birth, his strength and security lay, Delilah believing she had now got the secret from him, sent  
word



word thereof to some of the chief of the Philistines, who came and paid her the money they had agreed to give her; and when she had cut off his hair, as he lay sleeping in her lap, they fell upon him, bound him, and carried him to Gaza, where he continued in prison till his death; as we shall see under the article SAMSON.

DELUGE, a flood, or inundation of water covering the earth, either in the whole or in part, particularly applied to Noah's flood; being a general inundation sent by God to punish the corruption of the then world, by destroying every living thing (Noah and his family, together with the animals that were shut up along with them in the ark only excepted) from off the face of the earth.

This flood (as it is constantly translated in our English version of the scriptures) makes one of the most considerable events in all history, and one of the greatest epocha's in chronology. Its time is fixed by the best chronologers to the year of the world 1656, before J. Christ 2348. From this flood, the state of the world is divided into diluvian and antediluvian.

The account given by Moses of this great catastrophe is as follows, Gen. vi. The men of Seth's family having corrupted themselves with the daughters of Cain's race; and 'the wickedness of man being great in the earth, so that every imagination of the thoughts of his heart was evil continually, it repented God' (as the sacred writer emphatically expresses it) 'that he had made man upon the earth; and it grieved him at his heart.' Wherefore he resolved upon their destruction by a flood of waters; and not only passed that sentence upon them, but upon the beasts of the earth and every creeping thing, and the fowls of the air, which became involved in the calamity of their masters: but Noah found grace in the eyes of the Lord, and therefore, as a means to preserve him from that calamity, he

directed him to make an ark, or vessel of a certain form and size, capable of containing not only himself and family, but such numbers of animals of all sorts which were liable to perish in the flood, as would be sufficient to preserve the several species, and again replenish the earth, together with all necessary provisions for them; all which Noah performed. In the six hundred year of Noah's life, (*id.* vii.) in the second month, and the seventeenth day of the month, (answering to the seventeenth of November) the same day (Noah and his family having entered the ark) were all the fountains of the deep broken up, and the windows of heaven were opened—and the flood was forty days upon the earth, and the waters increased, and bare up the ark; and it was lift up above the earth.—All the high hills that were under the whole heaven were covered; and the waters rose fifteen cubits above the highest mountains.—All men died, and generally every thing that had life, and breathed under heaven.

Under the article ARK, we have exhibited all that immediately relate to it; and under the article NOAH several particulars concerning the deluge may be seen. We here confine ourselves to the circumstances of its extent, viz. whether it were general or partial; its natural cause, and its effects. But before we enter upon these inquiries, we shall exhibit the calendar of this melancholy year 1656, according to Mr. Basnage.

*The year of the world's creation*  
M.DC.LVI.

I. Month. *September.* Methuselah died, at the age of 969 years.

II. *October.* Noah and his family entered the ark.

III. *November* the 17th. The fountains of the great deep were broken up.

IV. *December* the 26th. The rain began, and continued forty days and forty nights.

V. *January.* All the men and beasts that

that were upon the earth were buried under the waters.

VI. *February*. The rain continued.

VII. *March*. The waters remained in their elevation, till the 27th, when they began to abate.

VIII. *April* the 17th. The ark rested on mount Ararat in Armenia.

IX. *May*. They did nothing while the waters were retiring.

X. *June* the 1st. The tops of the mountains appeared.

XI. *July* the 11th. Noah let go a raven, which returned no more to him. The 18th, he let go a dove, which returned; the 25th the dove being loosed a second time brought back an olive-branch.

XII. *August* the 2d. The dove went out a third time, and returned no more.

*The year of the world's creation*  
M.DC.LVII.

I. Month, *September* the 1st. The dry land appeared.

II. *October* the 27th. Noah went out of the ark with his family.

However, some chronologists, as archbishop Usher, compute that Noah and his family entered the ark on the 18th of our December, according to the new stile, that the waters began to decrease on the 17th of May; that on July the 31st the tops of the mountains began to appear; that about the 8th of September, Noah let go the raven, and on the 29th of December he, with his family, went out of the ark, having remained there a year and ten days, according to the antediluvian computation, and according to the present a full year, or three hundred sixty-five days. But other Chronologists have still made different computations.

Now with regard to the universality of the deluge, men have always been very solicitous to account for it philosophically, and to discover from whence such an amazing quantity of water could come, as were necessary to cover

all our globe, to the height of fifteen cubits above the highest hills; for to that height Moses expressly says, (Gen. vii. 20.) 'the waters prevailed.' The immense quantity of water requisite for this purpose has occasioned several authors to suspect it only partial. An universal deluge, they think, had been unnecessary, considering the end for which it was brought, viz. to extirpate the wicked inhabitants. The world was then but new, and the people not very many, the holy scriptures making only eight generations from Adam to Noah. It was but a small part of the earth that could be yet inhabited; the country about the Euphrates, which is supposed to have been the scene of the first antediluvian inhabitants, was sufficient to bear them all. Now providence, say they, which ever acts wisely and frugally, would never have disproportioned the means to the end so far as to overflow the whole globe, only to drown a little corner of it. They add, that in the scripture language, the *whole earth* expresses no more than *all the inhabitants*, and on this principle advance, that an overflowing of the Euphrates and Tigris, with a vehement rain, &c. might answer all the phænomena of the deluge. But the deluge was universal, God declared to Noah, that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters; such was the menace, such the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah and those with him in the ark. Can an universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend an hundred years in the building of an ark, and shutting up all the sorts of animals therein, in order to restock the world; they had been easily and readily brought from those parts of the world not overflowed into those that were; at least all the



the birds would never have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and Tigris, they could not be fifteen cubits above the highest mountains, there was no rising to that height, but they must spread themselves, by the laws of gravity, over the rest of the earth, unless perhaps they had been retained there by a miracle; and in that case, Moses, no doubt, would have related the miracle, as he did that of the waters of the red sea, and the river Jordan, which were sustained in an heap to give passage to the Israelites. Ex. xiv. 22. and Josh. iii. 16. Add, that in regions far remote from the Euphrates and Tigris, viz. in Italy, France, Switzerland, Germany, England, &c. there are frequently found, in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea-shells, ears of corn, &c. petrified, which the best naturalists are agreed could never have come there, but by the deluge. The deluge allowed to be universal, the philosophers are solicitous to find water to effect it.

Moses brings it from two funds: 'The fountains of the great deep were broken up, and the windows of heaven were opened.' Dr. Burnet, in his *Telluris Theoria sacra*, shews, that all the waters in the ocean were not near enough to cover the earth fifteen cubits above the tops of the highest mountains. According to his computation, no less than eight oceans were required; supposing the sea therefore drained quite dry, and all the clouds of the atmosphere dissolved into rain, we should still want much the greatest part of the water of a deluge.

To get clear of this embarrass, many of our best naturalists, as Steno, Burnet, Woodward, &c. adopt Des Car-

tes's system of the formation of the earth. That philosopher will have the primitive world to have been perfectly round and equal, without mountains or vales, and accounts for its formation on mechanical principles, by supposing it at first in the condition of a thick, turbid fluid, replete with divers heterogeneous matters, which, subsiding by slow degrees, formed themselves into different concentric strata, or beds by the laws of gravity; and then at length left a dry solid earth. Dr. Burnet improves on this theory: he supposes the primitive earth to have been no more than an orbicular crust investing the face of the abyss or deep, which grew chinky, clave, burst, and fell down into the water, and so drowned its inhabitants. The same theorist adds, that by this catastrophe the globe of the earth was not only shaken, and broken in a thousand places, but the violence of the shock it then felt shifted its situation, so that the earth, which was placed directly under the zodiac, became thenceforth oblique to the same, whence arose the difference of seasons, which the antediluvian earth was not exposed to.

But how all this consists with the sacred text above cited, which expressly mentions mountains, as the standard of the height of the water, or with that other passage, (Gen. viii. 22.) where God promising not to bring any more deluges, but that every thing should be restored on its antient footing, says, that 'seed time and harvest, and cold and heat, and summer and winter, and day and night, shall cease no more,' we do not see.

Other authors, supposing a sufficient fund of water in the abyss or sea, are only concerned for an expedient to bring it forth; accordingly, some have recourse to a shifting of the earth's center, which drawing after it the water out of its channel, overwhelmed the several parts of the earth successively.

Mr. Whiston, in his *New Theory of the Earth*, shews, from several remarkable coincidences,

coincidences, that a comet descending in the plane of the ecliptic, towards its perihelion, passed just before the earth, on the first day of the deluge; the consequences whereof would be, first, that this comet, when it came below the moon, would raise a prodigious, vast, and strong tide, both in the small seas, which, according to his hypothesis, were in the antediluvian earth, for he allows no great ocean there as in ours; and also in the abyfs, which was under the upper crust of the earth; and that this tide would rise and increase all the time of the approach of the comet towards the earth; and would be at its greatest height, when the comet was at its least distance from it. By the force of which tide, as also by the attraction of the comet, he judges that the abyfs must put on an elliptic figure, whose surface being considerably larger than the former spherical one, the outward crust of the earth, incumbent on the abyfs, must accommodate itself to that figure, which it could not do while it held solid, and conjoined together. He concludes therefore, that it must of necessity be extended, and at last broke, by the violence of the said tides and attraction, out of which the included water issuing was a great means of the deluge; this answering to what Moses speaks of the 'fountains of the great deep being broken open.'

Again, the same comet he shews, in its descent towards the sun, must have passed so close by the body of the earth, as to involve it in its atmosphere and tail for a considerable time, and of consequence it must have left a vast quantity of its vapours both expanded and condensed on its surface, a great part of which being afterwards rarified by the solar heat, would be drawn up again into the atmosphere, and afterwards return again in violent rains; and this he takes to be what Moses intimates by 'the windows of heaven being opened,' and particularly by the 'forty days rain.' For as to the fol-

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lowing rain, which with this made the whole time of raining 150 days, Mr. Whiston attributes it to the earth coming a second time within the atmosphere of the comet, as the comet was on its return from the sun. Lastly, to remove this vast orb of waters again, he supposes a mighty wind to have arisen, which dried up some, and forced the rest into the abyfs again, through the clefts by which it came up, only a great quantity remained in the alveus of the great ocean now first made, and in the lesser seas, lakes, &c.

But the great difficulty is yet behind. The orderly strata, or layers of the earth, with the exuviae or remains of fishes, as their teeth, bones, shells, &c. both marine and fluviatile, found in the bodies even of the most solid strata, and in flints, marbles, &c. are not yet dispatched. Those who adhere to Des Cartes system, as Steno, &c. take the finding of the parts of terrestrial and aquatic animals, branches of trees, leaves, &c. in the beds or strata of stone, to be a direct proof of the primitive fluidity of the earth: but then they are obliged to have recourse to a second formation of strata, much later than the first, by reason at the time of the first, there was neither plant nor animal in being. Steno therefore holds for second formations occasioned at different times, by extraordinary inundations, earthquakes, volcano's, &c. But Burnet, Woodward, &c. chose rather to attribute a second general formation to the deluge, without excluding however the particular ones of Steno. But the great objection against this system of fluidity is mountains: for the whole globe being liquid, whence should such inequalities arise? Mr. Scheuchzer, rather than part with a system which looks so promising, gives into the opinion of those who hold, that after the deluge, God, to remit the waters into their subterranean reservoirs, broke and displaced, with his own almighty hand,

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a great number of strata that were before horizontal, and raised them above the surface of the earth, whence it is that the strata in mountains, though concentrical, are never horizontal.

Dr. Woodward, taking the several strata for the sediments of a deluge, and considering the circumstances of those fishes, shells, and other exuviae found in them, draws several inferences, which very much illustrate the effects of the deluge. As first, that these marine bodies, and other spoils of salt water fishes, were borne forth of the sea by the universal deluge; and, on the return of the water back again, were left behind at land. Secondly, that while the flood covered the globe, all the solid matters, as stones, metals, minerals and fossils, were totally dissolved, and the cohesion of their corpuscles destroyed; and that these corpuscles, with those of the less solid bodies, as earth, flesh of animals, and vegetables, were sustained promiscuously in the water, and made one common mass. Thirdly, that all the mass thus sustained, was at length precipitated to the bottom; and that, according to the laws of gravity, the heaviest settling first, and the rest in order; and that the matters thus subsiding constituted the several strata of stone, earth, coal, &c. Fourthly, that these strata were originally all parallel, even and regular, and rendered the surface of the earth perfectly spherical, and that the whole mass of water lay upon them, and constituted a fluid sphere, encompassing the globe. Fifthly, that after some time, by the force of an agent seated within the earth, these strata were broken on all sides the globe, and their situation varied; being elevated in some places, and depressed in others, whence mountains, vallies, grottos, &c. with the channel of the sea, islands, &c. In one word, the whole terraqueous globe was put, by this disruption and dislocation of the strata, into the condition we now behold it in. Sixthly, that upon the

disruption of the strata, and the depression of some, and the elevation of other parts, which happened towards the end of the deluge, the mass of water fell back again into the depressed, and lowest parts of the earth, into lakes and other cavities, and the channel of the ocean, and through the fissures, whereby this communicates with the abyss, which it filled, till it came to an equilibrium with the ocean.

But of all the systems yet advanced, there seems none better calculated to solve the phaenomena of these petrified exuviae, than that of Mr. de la Pryme, (as we have it in N<sup>o</sup> 266 of the *Philosophical Transactions*.) The antediluvian world, according to this author, had an external sea, as well as land, with mountains, rivers, &c. and the deluge was effected, by breaking the subterraneous caverns and pillars thereof with dreadful earthquakes, and causing the same to be, for the most part, if not wholly, absorbed and swallowed up, and covered by the seas that we now have. Lastly, this earth of ours arose out of the bottom of the antediluvian sea, and in its room just as many islands are swallowed down, and others thrust up in their stead. From this system, which is very agreeable to scripture, the great difficulties that seem to clog all other systems seem, as we are told, are easily solved. It is no longer a wonder that shells and shell-fish, and the bones of fishes and fourfooted creatures, with fruits, &c. should be found in beds and quarries, in mountains and valleys, and the very bowels of the earth: for here they bred in the antediluvian sea; thither they were elevated with the hills and mountains, in the time of the deluge; and there they fell into, were absorbed and buried in, the chasms, and holes, and clefts, that would necessarily happen in the extrusion of the earth. There are various other systems of the universal deluge, several whereof may be seen in Mr. Buffon's *Natural History*, Tom. I.

The Mahometans, Pagans, Chinese, and

and even the very people of America, have preserved the tradition of the deluge, though they all relate it each nation different from another.

DEMAS, a disciple of St. Paul, (Col. iv. 14.) who was very serviceable to that apostle, during his imprisonment at Rome: but some years after, about the year of J. C. 65, he forsook St. Paul to follow a more secular life, (2 Tim. iv. 10.) and withdrew to Thessalonica, the place of his birth; where Epiphanius informs us he renounced the faith, and engaged in the heresy of Cerinthus, Ebion, and others, who held Jesus Christ to be a mere man.

DEMETRIUS SOTER, the son of Seleucus IV. surnamed Philopater, king of Syria, did not immediately upon his father's death succeed to the crown, because when his father died, he was an hostage at Rome; and his uncle Antiochus Epiphanes in the interim, arriving in Syria, procured himself to be acknowledged king. This prince reigned eleven years, and after him his son Antiochus Eupator reigned two, as we have already seen under the article ANTIOCHUS, where we have also related the manner wherein Demetrius Soter ascended his father's throne, in the year of the world 3842. Alcinius, who had intruded into the office of high priest of the Jews, with some other malecontents of the same nation, so exasperated Demetrius against Judas Maccabæus, that this prince sent Bacchides with an army against him. But Judas defended himself with so much bravery, that Bacchides could get no advantage over him. 1 Mac. vii. and 2 Mac. xiv. The year following, the king sent Nicanor into Judea: but Nicanor's troops were entirely defeated, and himself slain in the action. At last Bacchides cometh a second time to Judea, (1 Mac. ix.) beareth down Judas by the number of his troops, and overwhelmeth all the Jews who had continued faithful to the Lord, with great cala-

mities, as related under the article BACCHIDES. Jonathan succeeding Judas in the government of his people, Demetrius endeavours to surprize and kill him, but Jonathan kept his ground during the whole time of Demetrius's reign, and governed for a long time after him.

Alexander Balas, who pretended to be the son of Antiochus Epiphanes, having procured himself to be acknowledged king by the garrison of Ptolemais, Demetrius, in the year of the world 3851, put himself at the head of his army, and marched against Balas. He wrote to Jonathan Maccabæus, (*id.* x.) and desired troops of him. But Jonathan preferring the conditions which Alexander Balas proposed to him, espoused his party against that of Demetrius, who wrote a second letter to him on the same subject: however, Jonathan did not care to rely upon his promises. At length Demetrius giving battle, was killed, fighting valiantly, in the year of the world 3854. He left a son Demetrius Nicanor, whose history will be the subject of the following article.

DEMETRIUS NICANOR, or NICATOR, son of Demetrius Soter, was, at the beginning of the war with Alexander Balas, sent by his father (*Justin.* l. xxxv. c. 2.) into the island of Cnidus, to be secured against any accident which might happen to him during these troubles. After the death of his father, he continued for some time inactive, waiting an opportunity to declare himself, and recover the kingdom which was his right. At length, in the year of the world 3856, young Nicanor passed into Cilicia with some troops: soon after which Apollonius, governor of Cælo-Syria, joined him; and as Jonathan Maccabæus persisted in his alliance with Balas, Apollonius made war against him with very little success. In the mean time, as the affairs of Balas went wrong, Nicanor made great progress in Syria. In the year 3858, Ptolemy Philometor coming



ing thither with an army, in appearance to assist Balas his son-in-law, but in reality to make himself master of his kingdom, (1 Mac. xi.) was fortunate enough to gain admittance into Antioch, where he was acknowledged king of Syria: however he generously refused the crown in favour of young Demetrius Nicanor, to whom now he had married his daughter Cleopatra, having taken her from Alexander Balas; whereby Demetrius was seated upon the throne of his ancestors, and his competitor Balas soon after slain. See ALEXANDER BALAS.

Jonathan taking advantage of these disturbances in Syria, undertook the siege of the citadel at Jerusalem, which was still in the hands of the Syrians. Demetrius having notice of this, sent for Jonathan to Ptolemais, where he then was, to give an account of his conduct to him. Jonathan went thither with large sums of money, whereby he won so effectually the good graces of the young king, that he obtained from him a confirmation of the dignity of high priest, and liberty for all the provinces in Judea, upon a promise of paying the king three hundred talents. Demetrius seeing himself in peaceable possession of Syria, gave himself up to all manner of excesses, insomuch that he became odious and contemptible to his subjects: whereupon Diodotus, who commanded in the armies of Alexander Balas, undertook to dispossess Demetrius, and to put young Antiochus, the son of Alexander Balas, who was then a child, upon the throne. Demetrius hastened the ruin of his affairs, by provoking the inhabitants of Antioch, whose arms he had ordered to be taken from them, after making a great slaughter of them in an insurrection that happened in that city. As soon as Diodotus, otherwise called Tryphon, appeared in Syria, with young Antiochus, the Syrians flocked in great numbers to acknowledge him, and offer him their services. Tryphon seeing himself very soon at the head of a good

army, gave Demetrius battle, beat him, and obliged him to fly into Seleucia. *Joseph. Antiq.* l. xiii.

Jonathan Maccabæus, solicited by Tryphon, abandoned Demetrius's party, and espoused that of young Antiochus, who permitted him to make war upon the people and cities of Phœnicia and Syria, who still held out for Demetrius: he was very successful in his attempts, and both he and his brother Simon acquired the reputation of brave men.

Diodotus having raised young Antiochus, who had now assumed the surname of Theos, to the throne, only with a design of reigning in his name, was not satisfied with the honours and powers of royalty, but was impatient to be invested with the titles and badges of it: wherefore he put Antiochus to death, and procured himself to be acknowledged king of Syria, under the name of Tryphon; having but a little before treacherously killed Judas Maccabæus, who was one of the most powerful supports that young prince had. Simon, Jonathan's brother and successor, abhorring the cruelty of this usurper, sent a crown to Demetrius Nicanor, acknowledged him for king, upon granting the Jews an exemption from the payment of tribute. This prince, who was then as it were banished to Seleucia, in a corner of his dominions, readily consented to his request, granted him a general amnesty for what was passed, and confirmed all the privileges and immunities which had been before granted to Jonathan; so that in the year 3861 the Jews were entirely freed from all subjection to the Gentiles. *id.* xiii. & xiv. and *Joseph. ubi cit.* Two years after this, Demetrius made war upon the Parthians, but being treacherously taken, and his army cut to pieces, he was put into the hands of Mithridates, king of Parthia, who not only allowed him a maintenance suitable to the state of a king, but gave him one of his daughters in marriage. Cleopatra, his first wife, whom he left at Seleucia with his children, seeing him engaged

engaged in another marriage, sent an offer of the kingdom of Syria to his brother Antiochus Sidetes, upon condition that he would make her his wife. Antiochus consented, and coming into Syria, assumed the title of king. He began his reign in the year 3865, but in an attempt to rescue his brother out of the hands of the Parthians, he perished with his whole army, after a reign of nine years; after which Demetrius being set at liberty by Phraortes king of Parthia, he returned into Syria, and was once more placed upon the throne of that kingdom. He reigned four years after this, being killed in the year 3878, and was succeeded by his son Seleucus. See the articles ANTIOCHUS, CLEOPATRA, and SELEUCUS.

DEMETRIUS, a silversmith of Ephesus, whose chief business consisted in making little models of the temple of Ephesus, with the image of Diana included in them, which he sold to foreigners. Acts xix. 24, &c. This man observing the progress which the gospel made, not only in Ephesus, but in all Asia besides; and perceiving, that if it prevailed his employment would be totally ruined, called together a great number of the same profession; and having represented to them the injury which St. Paul, by his preaching every where against idolatry, was like to do, not only to the trade whereby they subsisted, but to the honour and reputation of the great goddess Diana, he so inflamed them with his speech, that immediately they cried out, 'Great is Diana of the Ephesians;' and as the spirit of mutiny soon spread from the workmen to the rabble, it was not long before the city was in an uproar. In this confusion, the people seizing upon Gaius and Aristarchus, two of St. Paul's companions, hurried them to the theatre, which when St. Paul understood, he would have ventured himself among them, had not his friends, well knowing the danger this would have exposed

him to, prevented him. They after this laid hold of one Alexander a Jew, whom they dragged to the assembly; but as soon as he attempted to speak, and it was perceived that he was a Jew, they repeated their cries so, that for near two hours nothing was heard but 'Great is Diana of the Ephesians.' At last the town-clerk of the city coming into the assembly, told them, That no one intended any thing to the prejudice of the great Diana and her honour; that all the world was convinced of their zeal for her service and worship; and that if they continued their uproar in this manner, they might be accused of raising a sedition. Lastly, that if Demetrius had any contest with any one, he might address himself to the magistrates, without filling the city with such confusion. The Ephesians submitted to these reasons, and every one returned to his own house.

DEMETRIUS is also one whom St. John, in his third epistle, (12.) makes mention of as a very virtuous christian. Some believe him to be Demetrius the silversmith, whom we have been just speaking of, and whom they think embraced christianity. But this is all conjecture.

DERBE, a city of Lycaonia, whither St. Paul and Barnabas retreated, after having been driven from Iconium, (Acts xiv. 6.) in the year of Jesus Christ 41. Gaius, a disciple of St. Paul and St. John the evangelist, was a native of Derbe.

DESART. The scripture names several sorts of desarts or wildernesses in the land of Canaan, and there was scarce a town without a desart or wilderness belonging to it; that is to say, without uncultivated places for woods and pastures. Some however of these desarts were intirely dry and barren; others were very beautiful, and abounded with good pastures, for which reason the Scripture in several places speaks of the beauty of the desart. The desart of Arabia, wherein the Is-



raelites sojourned forty years, after their departure out of Egypt, is particularly called the desert, (Ex. v. 3. Psal. lxxviii. 40. cvi. 14. John vi. 31.) though this desert, as well as most others, is, in our translation of the bible, generally rendered *wildernefs*.

*The desert of sin.* There are two deserts of this name mentioned in scripture; the first is written purely *יְד, sin*, (Ex. xvi. 1.) and lies between Elim and mount Sinai; the second is written *יִזְ, zin*; (Numb. xx. 1.) and lies near Kadesh-barnea, where Miriam the sister of Moses died.

*The desert of Sinai* is that which lies about, and is adjacent to, mount Sinai. The people encamped there a long time, and received the greatest part of those laws which are written in the books of Moses. Ex. xix. 2.

DESSAU, a town or castle, near which the Jews lodged themselves under the conduct of Judas Maccabæus. 2 Macc. xiv. 16. The situation of this place we are not acquainted with.

DESTRUCTION. By this word is generally meant an unhappy death, sent by God for the punishment of sin. 'The wicked is reserved for the day of destruction:' (Job xxi. 30.) that is, God preserves the wicked from the common calamities of life, only to destroy them, and display his vengeance against them. 'I will early destroy all the wicked of the land,' says David, (Psal. ci. 8.) in which sense, destruction is taken for punishing transgressors by death, as magistrates do. The apostle Paul says, (Rom. xiv. 15.) 'Destroy not him with thy meat and drink, for whom Christ died.' To edify signifies to strengthen and encourage believers in their faith and profession, by endeavouring to make them more wise and humble, and to live more to the glory of God. On the contrary, to destroy implies the doing of that which may tend to the destruction of a weak believer, by drawing him to act against his conscience, in the use of things indiffe-

rent; only giving him so great an offence as may alienate his mind from the christian profession. The evil spirits say to our Saviour, (Mark i. 24.) 'Art thou come to destroy us?' *i. e.* either, art thou come to dispossess us, or art thou come to execute the final judgment upon us, and to command us to our chains, before the day of judgment?

Destruction is taken for a temporal death, 'Thou turnest man to destruction.' Psal. xc. 3. For mortification; 'to deliver such a one to Satan for the destruction of the flesh.' 1 Cor. v. 5. For damnation, 'And bring upon themselves swift destruction.' 2 Pet. ii. 1. &c.

DEVIL, *Διαβολος*, a calumniator or accuser, who 'accuseth us before God day and night; whence he is called the accuser of the brethren.' Rev. xii. 9, 10. We very rarely meet with the word devil in the Old Testament. There he is generally called Belial, being a Hebrew word which signifies one good for nothing, a libertine, one that is extremely wicked. He is also called Satan, which signifies an adversary, or an accuser in a court of justice. See the articles BELIAL and SATAN.

The Devil is likewise called the old Serpent: (*id. ib.*) because he conveyed himself in the serpent, when he tempted Eve; and in respect to his serpentine disposition, his poison is always ready, as in a fountain, and runneth continually, as in full streams, both against Christ and against all his members for his sake: he is likewise crafty, wise, and subtle, as a serpent; concerning whose subtilty, see the article SERPENT.

These names are given to the prince, chief, or most subtle of those rebellious spirits, who by a furious ambition, having raised a war in heaven, fell from their obedience and glory, and being urged by hatred and envy, designed to corrupt man, and make him a companion with them in their revolt. For, being under an irrevocable

cable doom, they looked on God as an irreconcilable enemy; and not being able to injure his essence, they struck at his image, and singled out Adam as the work of their malice, that by seducing him from his duty, they might defeat God's design, which was to be honoured by man's free obedience, and so obscure his glory, as if he had made man in vain. Thus their hatred prompted them. They were likewise solicited by envy; for having lost the favour of God, and being cast out of Heaven, the region of joy and blessedness, the sight of Adam's felicity exasperated their grief; that man, who, by the condition of his nature, was below them, should be prince of the world, whilst they were prisoners under those chains which restrained and tormented them; namely, the power and wrath of God. This made their state more intolerable. Their torment was incapable of allay, but by rendering man as miserable as themselves. And as hatred excited their envy, so envy inflamed their hatred, and both joined in mischief. See ANGEL.

The most subtle of these spirits contrived a temptation, which might be most taking and dangerous to man in his exalted and happy state. He attempts him with art, by propounding the lure of knowledge and pleasure, to inveigle the spiritual and sensitive appetites at once. And that he might the better succeed, he addressed himself to the woman, the weakest and most liable to seduction. He hides himself in the body of a serpent, which before sin was not terrible unto her, and by this instrument insinuates his temptation; he first allured her with the hopes of impunity; 'Ye shall not die:' then, he promised an universal knowledge of good and evil. By these pretences he ruined innocence itself. For the woman, deceived by these specious allecives, swallowed the poison of the serpent, and having

tasted death, she persuaded her husband by the same motives to despise the law of their creator. Thus sin entered, and brought confusion into the world. See the article ADAM.

Man since his fall is under the tyranny of the Devil, who is called the God of this world, (2 Cor. iv. 4.) because he rules in wicked men; his old enmity and hatred against the souls of men continues; it is another hell to him, to see them restored to the favour of God and his glorious image re-engraven on them. The scripture represents him as a strong and subtle adversary. 'A roaring lion that goes about seeking whom he may devour.' 1 Pet. v. 8. His title, the *Tempter*, (Matt. iv. 3.) implies his constant practice. He bribes some with profit, and allures others with pleasure. He is surprisingly subtle; his strength is superior to ours; his malice is deadly; his activity and diligence is equal to his malice, and he has a great number of principalities and powers under his command.

Justin Martyr says, that some of the angels, having received from God the government of the world, soon became prevaricators of his law; and by the commerce which they had with the posterity of Adam, (as the passage in Gen. vi. 2, is generally understood) engendered what we call dæmons or devils, in which sentiments he was followed by many of the fathers and antient writers of the church. It was a fabulous notion among the Hebrews that Adam begat dæmons and spirits on certain succubus's.

Some of the fathers are of opinion, that God, to punish the rebellion of the evil angels, cloathed them with airy bodies, that before their fall were celestial and spiritual; and the Greeks maintain, that those angels, who before their fall were spiritual, became afterwards in some sort material and carnal: hence proceeded their inclination for bodies, as my be



seen in those who are possessed, and in the legion of devils who desired leave to enter into the herd of swine. Matt. viii. 28—30. We see in the gospel, that the generality of uneasinesses and diseases were attributed to the Devil; we find (Matt. ix. 32, 33.) a dumb spirit possessing a man. St. Luke (xiii. 12—16.) speaks of a woman who had a spirit of infirmity, and whom Satan had bound eighteen years. See DISEASES.

We commonly hold that the devils are in hell, where they suffer the punishment of their rebellion, and where they exercise the avenging justice of God upon sinners. St. John in the Revelations, (xx. 1—3.) says, that God sent an angel from heaven, with the key of the abyss, and a great chain in his hand, and that he laid hold of the dragon, the old serpent who is the devil and Satan; that he bound him, cast him into the bottomless pit, shut the door upon him, and sealed it for a thousand years. But the antient fathers were of other opinions in this matter; they placed the devils in the air; and St. Austin believes, that they fell from the highest and purest region of the air into that which is nearest to the earth, which is nothing but darkness, in comparison of the serenity and the clearness of that from which they were precipitated. Several of the antients explain what the apostles St. Peter (2 Epistle ii. 4.) and St. Jude, (6.) teach us concerning the present state of Devils, as meaning the lower regions of the air, where they supposed them to be banished.

The request proposed by the Devils to our Saviour, (Matt. viii. 29. and Luke viii. 31.) that he would not send them into the deep, but permit them to enter into the herd of swine, as Calmet observes, intimates, that these evil spirits found some refreshment upon earth; and their complaint to our Saviour, that he was come to tor-

ment them *before the time*, shews that the time of their punishment was not then come. And when our Saviour pronounces sentence against the wicked, he does so in these terms, 'Go ye 'curst into everlasting fire, prepared 'for the Devil and his angels.' This everlasting fire was therefore prepared for the Devil who did not as yet endure the pain of it. It is true, many of the antient fathers believe, that Devils are indeed condemned to eternal torture, but will not in reality be subject to it till the day of judgment. We are not to believe that at present they suffer nothing; grief, despair, and rage, to see themselves fallen from supreme happiness, and condemned to infinite and eternal misery, is to them a very great punishment. That the Devil formerly affected divine honours, and that whole nations were so blinded as to pay them, is what cannot be questioned, after the express testimonies of scripture. 'They 'sacrificed to Devils, not to God, 'whom they knew not.' Deut. xxxii. 17. And again, 'They sacrificed their 'sons and their daughters unto Devils.' Psal. cvi. 37. And in Leviticus, xvii. 7. God forbids the Hebrews to sacrifice to Devils, after whom they had gone a whoring. The Philistines worshipped Beelzebub, the prince of devils, and the king of Israel sent to consult this false deity. 2 Kings i. 23. Sometimes devil is taken for a wicked man, a libertine, a treacherous person. John vi. 70. 'Have not I chosen 'twelve, and one of you is a devil?' It is also taken for idols; (2 Chr. xi. 15.) so called, because the Devil is eminently served in the worship of them, and the spirits which were supposed to inhabit them were evil spirits or devils; and because in and by them, the Devil oftentimes manifested himself to men, and gave them answers, and received worship.

DEVOTING. See ANATHEMA. The most antient instance of devoting

is that which Balak king of Moab would have had Balaam use against the army of Israel, which was incamped in the borders of his country, when he sent that message to him, 'Come, I pray thee, curse me this people, for they are too mighty for me.' Numb. xxii. 6. See the article BALAAM.

Josephus has furnished us with another example of this kind of devoting, in the troubles which happened in Judea between the two brothers Hircanus and Aristobulus, the former of whom sent for one Onias, a reputed saint, into his army, that by his curses he might draw down the vengeance of heaven upon Aristobulus, and his faction. *Joseph. Antiq. lib. xiv. c. 4 and de Bell. lib. i. c. 5.*

DEUTERONOMY, a canonical book of the Old Testament, being the last of the Pentateuch, or five books of Moses. The Greeks gave it the name of Deuteronomy, or the *Second Law*, or a repetition of the law, because Moses therein makes a kind of recapitulation of what he had ordained in the preceding books, which was a necessary thing, in as much as the Israelites who had heard it before, were dead in the wilderness; and there was sprung up another generation of men, who had not heard the decalogue, or any other of the laws openly proclaimed. The Hebrews call it *Ellebaddebarim*, which are the first words of this book in the Hebrew text. Some Rabbins call it *Mishnah*, i. e. the *second law*; others the *book of Reprehensions*, by reason of the reproaches wherewith Moses loaded the Israelites in chap i, viii. ix, xxviii, xxx, xxxii. This book farther contains the history of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure out of Egypt, that is to say, the history of about six weeks.

In chapters i, ii, iii, and iv, Moses

harangues the people, and refreshes their memory with a recital of what had passed ever since their coming out of Egypt, till their arrival in the plains of Moab. He speaks of them a second time, in the v, and following chapters, and lays before them the laws of God, which he had received at Sinai: and adds some others that were new to them, such as the taking down malefactors from the tree in the evening; the making battlements on the roofs of houses; the expiation of an unknown murder; the punishment to be inflicted upon a rebellious son; the distinction of the sexes by apparel; the marrying a brother's wife after his decease; as also orders and injunctions concerning divorce; laws concerning men-stealers; concerning unjust weights and measures; concerning the marrying of a captive woman; concerning servants that desert their master's service; and several other laws not only ecclesiastical and civil, but also military. In chapters xxviii, xxix, xxx, he continues to exhort the people to observe faithfully the laws of God. He afterwards declares that Joshua was by God's appointment to succeed him in the government of the multitude. He wrote down what he had been saying to them, put this writing into the hands of the Levites and elders of the nation, and charged them to read it every seventh year in a general assembly of the people, at the feast of tabernacles. *Id.* xxxi. Some few days after, he repeated an excellent song, in the presence of the people, wherein he foretold their future infidelities. He enjoined them to take copies of it, and to preserve the memory of it, that by this means they might be excited to continue constantly faithful to the Lord. Lastly, God having commanded him the same day, to go up to mount Nebo, there to die, he convened all the people, and like a good father, gave his blessings to all the tribes, and foretold them separately what should hap-

pen



pen to them. After which he ascended the mountain and there died. This is a summary account of what is related in the book of Deuteronomy. Some have questioned whether this book was written by Moses, because there is mention in it of the death of this legislator, and the author speaks of the land beyond Jordan, like one who had written on this side, westward of that river. As to the first argument, it will thence only follow, that the last chapter was not written by Moses, but added by some other person, most probably by Ezra when he published an edition of the holy scriptures; and as to the second argument, it is believed that the Hebrew word *heber*, which is translated *beyond Jordan*, may likewise be translated *on this side*. See the articles MOSES and BEYOND.

DEW, a dense, moist vapour, falling on the earth in form of a misting rain, while the sun is below the horizon. In warm countries, and in places where it rains but seldom, the night dews supply in some sort the want of rain, and therefore, the bestowing it is a blessing from God. Deut. xxxiii. 13. 'Blessed of the Lord be Joseph's land, for the dew;' and the withholding it is a curse. 2 Sam. i. 21. 'Ye mountains of Gilboa, let there be no dew on you.' Hushai compares an army falling upon the enemy, to the dew descending on the ground. 2 Sam. xvii. 12. God promises to be as the dew unto Israel; Hosea xiv. 5. though they were as the withered and dying grass, yet he would refresh and strengthen them. By bestowing on them his grace and spirit, he would make them fruitful and flourishing. This comparison of God's visitation of his people to dew, is remarkable in several places of scripture. Isa. xxvi. 19. 'Thy dew is as the dew of herbs;' or 'Thy dew is a bright dew, a dew of light and dawn.' The prophet speaks of the captivity of Babylon, as of a state of death. 'Thy dead men shall

'live;' but God's visitation of his people, his favour and blessing would recover them in some sort to life and light, and would make them revive and flourish again. Heavenly doctrine or the word of God is likewise compared to dew. Deut. xxxii. 2. 'My speech shall distil as the dew,' my doctrine shall have the same effect upon your hearts as the dew has upon the earth; it shall make them soft, pliable, and fruitful. The prophet Hosea, (vi. 4.) speaking of the goodness of hypocrites, compares it to the early dew that soon goeth away; that is, soon exhaled by the heat of the sun. Brotherly love, or the communion of saints is compared to the dew which falls upon the hill of Hermon, and refreshes and makes fruitful. Psal. cxxxiii. 3. As the drops of dew are innumerable, and as they shall fall suddenly and secretly without being perceived: in allusion to these qualities of the dew, such as were converted to Christ in the earliest gospel-times, are compared to it. Psal. cx. 3. 'Thou hast the dew of thy youth.' It is said (Cant. v. 2.) 'My head is filled with dew, and my locks with the drops of the night.' Christ here alludes to the custom of lovers, who often and willingly suffer such inconveniencies for their hopes and desires of enjoying their beloved, and signifies his sufferings for the church's good: elsewhere, for a man to be wet with the dew of heaven is a sign of misery. Dan. iv. 25. As dew and rain upon the land makes it fruitful, so is Christ by his doctrine to his church. Deut. xxxii. 2.

DIADEM. See the article CROWN.

DIAL, or SUN-DIAL, an instrument serving to measure time, by means of the shadow of the sun. There is no mention of a dial in scripture before the reign of Ahaz; and we do not clearly see that even after the reign of this prince, till the time of the Babylonish captivity at least, the Jews divided their time by hours, but generally

generally continued still to reckon time after their usual manner. The earliest books, among the writings of the Jews, wherein we meet with the word hour, is that of Daniel; (iv. 9.) and in that of Tobit, where it is said that Tobit and his son Tobias continued prostrate on the earth for three hours. This may serve to confirm their opinion who maintain, that the invention of dials came from beyond the Euphrates. Others believe that this invention came from the Phœnicians, and that the first footsteps of it in antiquity are what Homer (*Odyss.* xv. 402.) says of it. 'There is,' says he, 'an island called Syria, lying above Ortygia, where the revolutions of the sun are observed.' As the Phœnicians are thought to have inhabited this island, it is presumed that they were the people who left this monument of their skill in astronomy. About three hundred years after Homer, Pherecydes, as we are told by Laertius, set up a sun-dial in the same island, to distinguish the hours. Lastly, the Greeks confess, that Anaximander was the first that divided the time by hours, by introducing the use of sun-dials among them; and Usher fixes the death of Anaximander to the year of the world 3457, in the time of Cyrus, and during the captivity of Babylon.

But to return to the dial of Ahaz: the account the scripture gives of it is this. 2 Kings xx. Hezekiah falling dangerously ill, Isaiah came, and declared to him, that he should recover, and in three days time would be in a condition to go up to the temple. Whereupon, Hezekiah said to him, (*id. ibid.* 8—11.) 'What shall be the sign that the Lord will heal me?' Isaiah answered, Shall the shadow go forward ten degrees, or go back ten degrees? The king said, Nay, but let the shadow return backward ten degrees. And Isaiah the pro-

phet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz.' But the text, in the original, runs literally thus: 'And the Lord brought back the shadow of the steps/ (or degrees) which was gone down by the dial, (or degrees) of Ahaz, ten degrees, or steps.' Hence some commentators suppose, that the invention of dials was subsequent to Hezekiah's days; there being no mention of them either in sacred or prophane authors before this time; and therefore from the word *ἀνακατὰ* in the Septuagint, which may properly enough be rendered *steps* or *stairs*, they infer, that this famous chronometron of king Ahaz, was nothing but a flight of stairs leading up to the gate of the palace; and according to the projection of the sun, marked at proper distances with figures, denoting the division of the day, and not any regular piece of dial-work. See the *Universal History*, Book I. c. 7.

On the other hand, such interpreters as contend for its being a regular dial, are much divided among themselves, concerning the form of it; the learned Grotius thinks, that it was not an horizontal dial, but a regular globe placed in the center of an hollow hemisphere, on which were drawn at proper distances the several lines which divided the day into twenty-four parts. But of what make soever this dial was, we have reason to believe that the recess of its shadow was a real miracle, and not the effect of any natural cause, viz. the interposition of a cloud or any other meteor, which might divert the rays of the sun to another part of the dial, for some small space of time. The account which we have of this event in the second book of Kings, makes no mention indeed of the sun's going back, but only of the shadow upon the dial: but in the book of Isaiah's prophecy, wherein we have  
this



this miracle minutely related, we are told expressly (xxxviii. 8.) that the sun returned ten degrees; and from hence the opinion of the antients, both Jews and Christians, has been, that the miracle was wrought, not upon the shadow, but upon the body of the sun; or that the sun, as archbishop Usher expresses it, and all the heavenly bodies went back, and as much was detracted from the next night, as was added to this day.

Those who maintain the contrary opinion, (among whom are Le Clerc, Lowth, and the authors of the Universal History) viz. that the whole miracle was wrought upon the dial, and occasioned only by the reversion of the sun's rays, while the sun proceeded in its ordinary course, urge in its defence, that where this miracle is recorded in 2 Kings, mention is only made of the shadow's going back; and though in Isaiah, the sun is said to return ten degrees, yet to put the sun for its beams is a common mode of speech in all languages. That the division of the day into hours (upon which the invention of all horoscopical instruments must depend) was of later date than this. That Daniel is the first writer in the Old Testament who makes any mention of it; and that there is no Hebrew word in the compass of the whole language to denote it. As therefore the intent of this miracle was not to lengthen the day, as that of Joshua, but purely to put back the shadow upon the sun-dial, this might have been well enough done, say they, by the sole inflection of the sun-rays, and without giving any interruption to the course of nature. This interruption, if the recess and return of the sun (or of the earth if we please, either hypothesis having the same effect as to outward appearance) was gradual, must have occasioned great inconveniencies to mankind upon earth; since, if the degrees were horary or

lines of an hour's distance upon the dial-plate, (as we now speak) to make the sun recede ten hours, and after that re-advance ten more, this would prolong that day for twenty hours, which in hot regions would be enough to scorch the people of the hemisphere that the sun was over, and in colder climates, when it happened to be absent so long, to freeze the inhabitants to death. On the other hand, this interruption, if the sun or earth went back in an instant, and returned as hastily again, must have been seen and felt all the world over, been observed by the astronomers then living, and recorded in the writings of subsequent historians, as well as the sun's standing still in Joshua's time; but, since we find no footsteps of this, on the contrary, by Merodach Baladan sending to Hezekiah to inform himself about this phænomenon, it is rather evident, that the thing had not been observed as far as Babylon; they thence infer that there was no reason for God's putting himself to the expence of so prodigious a miracle, as to make an alteration in the motions of the whole fabric of the universe, when a bare refraction of the sun's rays upon the dial-plate, would have answered the end as well. Those readers who desire to be further informed about this subject, may consult the commentators on Isaiah xxxviii. 8. enough having been said upon it here in a Dictionary of the Bible.

DIAMOND, a genus of precious stones, of a fine pellucid substance, of great hardness, and never fouled by an admixture of earthy or any other coarse matter: but susceptible of elegant tinges, from metalline particles; giving fire with steel; not fermenting with acid menstrooms; scarcely calcinable by any degree of fire; and of one simple and permanent appearance in all lights. This is the most valuable and hardest of all gems; and though found of different shapes, and

and sometimes accidentally tinged to several colours, yet it ever carries the same distinguishing characters, and is very evidently in all those states the same body. It is, when pure, perfectly clear and pellucid, as the purest water, and is eminently distinguished from all other substances, by its vivid splendor, and the brightness of its reflections. It is extremely various in shape and size; being found in the greatest quantity very small, and the larger ones extremely seldom met with. A diamond bears the force of the strongest fire, except the concentrated solar rays; and even that infinitely fiercest of all fires does it no injury, unless directed to its weaker parts. The only places where we have the diamonds are the East-Indies and the Brazils.

The diamond was the third stone in the second row in the high-priest's breast-plate. Ex. xxviii. 18. and xxxix. 11. 'The sin of Judah', says Jeremiah (xvii. 1.) 'is written with a pen of iron, and with the point of a diamond.'

DIANA, a celebrated goddess of the heathens, who was honoured principally at Ephesus. She was of the number of the twelve superior deities, and was called by the several names of Hebe, Trivia, and Hecate. In the heavens, she was the moon; upon earth, she was called Diana; and in hell Hecate. In the time of women's lying-in she was invoked under the name of Lucina. She was painted with a crescent upon her head, and a bow in her hand, in a hunting habit. She passed for a virgin, for which reason bees were consecrated to her. The Diana adored at Ephesus was represented after another manner. Her statue was covered with breasts, sometimes from head to foot; and sometimes, her bosom only and her belly were covered with them, and all besides was a kind of pedestal, adorned, at particular distances, with stags heads, with the heads of dogs and oxen, de-

scribed with half their bodies. The breasts were an emblem of their fertility, and shewed that she was a nurse to men and beasts. The heads of dogs and stags denoted her to be the goddess of hunting. See EPHEsus. Diana was said to be the daughter of Jupiter and Latona, and born at the same birth with Apollo. She was worshipped in Palestine in the time of Isaiah and Jeremiah, under the name of Meni, that is to say, the goddess of Months, or the Moon. Bread and liquors were offered to her upon altars at the corners of the streets, in the beginning of every month. She was acknowledged to be the goddess of the streets, together with her brother Apollo, who was looked upon as the god of good fortune. She was adored likewise under the name of the queen of Heaven, and cakes were offered to her upon platforms on the tops of houses, at the corners of the streets or doors of the houses. 'The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven,' says Jeremiah, vii. 18. See likewise *id.* xi. 13. xlv. 17, 18. and Ezek. xvi. 25.

We have seen above, under the article DEMETRIUS, what happened at Ephesus upon the occasion of St. Paul's preaching against the worship of Diana and other idols, which had almost produced a sedition in the city. See Acts xix.

DIBON, a city given to the tribe of Gad by Moses, (Numb. xxxii. 3, 33, 34.) and afterwards yielded up to the tribe of Reuben. Josh. xiii. 9. It is thought to be the same with Dibon-Gad, (Numb. xxxiii. 45.) which was one of the encampments of the Hebrews under Moses.

DIBON, in the tribe of Judah, is thought to be the same with Debir, or Kirjathsepher; for the Septuagint calls that place Dibon, which in the Hebrew is called Debir. Josh. xii. 26.

DIDYMUS, a Hebrew or Syriac word



word which signifies a *twin*; and was the surname of Thomas the apostle. See THOMAS.

DIKLAH, the seventh son of Joktan. Gen. x. 27.

DIMNAH, a city in the tribe of Zebulun, (Josh. xxi. 35.) given to the Levites of Merari's family, for their habitation.

DIMONAH, a town in the southern part of Judah. Josh. xv. 22.

DINAH, the daughter of Jacob and Leah, (Gen. xxx. 21.) born after Zebulun, about the year of the world 2250. When her father Jacob returned into the land of Canaan, Dinah, who it is supposed was then about the age of fifteen or sixteen, had the curiosity to go, according to Josephus, to some festival of the Shechemites, and see the women of the country. But Shechem, the son of Hamor the Hivite, who was prince of the country, having seen her, fell violently in love with her; and having gained an opportunity for that purpose, ravished her. But notwithstanding this dishonourable act, he was so enamoured with her charms, that he desired nothing more earnestly than to marry her; and to this purpose prevailed with his father to make a visit to Jacob, when they discoursed with him upon that affair. Jacob had before this heard of the rape committed upon his daughter, but concealed the matter until his sons, who were with the cattle in the field, had come home; and when he had made them acquainted with it, their resentment grew to such a height, that they vowed severely to revenge the dishonour done to their family. When Hamor therefore and Shechem spoke to her father and brothers, demanding her in marriage, the sons of Jacob, who meditated nothing but the most bloody revenge, dealt deceitfully with them, alledging, that it was not lawful for them to contract an affinity with an uncircumcised nation: but that, if he and his people would consent to be circumcised as they were,

they would then come into their proposal. Hamor and Shechem agreed very readily to this condition; and when they came into the city, persuaded the inhabitants to be circumcised; insomuch that upon that very day every male of them was circumcised. But three days after this, when the pain of their wounds was most violent, and rendered then incapable of making any resistance, Simeon and Levi entered the city, and having put all the males to the sword, carried home their sister Dinah; after which they re-entered the town, plundered the houses, took both women and children captives, and carried away all the cattle they found in the neighbouring places; and all this without the knowledge or consent of their father Jacob. What became of Dinah after this affair, does not appear from scripture; the Hebrews assert, that she was married to the holy man Job: but this has not the least proof in the inspired writings.

DINAITES, a people so called in the book of Ezra, (iv. 9.) who opposed the rebuilding of the temple at Jerusalem.

DINHABAH, a city of Edom, wherein Bela reigned, who was the son of Beor, of the race of Esau. Gen. xxxvi. 32.

DIONYSIUS the *Areopagite*, is said in his youth to have been bred at Athens, in all the learned arts and sciences, and, at the age of five and twenty, to have travelled into Egypt, there to perfect himself in the study of astronomy. When our Saviour died, he was at Helipolis, where observing the miraculous darkness that attended his passion, he said, that then, either God himself suffered, or sympathized with somebody who was suffering. See DARKNESS.

Returning to Athens, he became one of the senators of the Areopagus, disputed with St. Paul, (Acts xvii.) and by him was converted, instructed, and consecrated bishop of Athens, where having laboured much in the defence and pro-

propagation of the gospel, and suffered a great deal in that cause, he crowned his life and confession with a glorious martyrdom; being burnt to death at Athens in the year of Jesus Christ 95. See AREOPAGUS, DAMARIS, &c.

DIOTREPES, one who did not receive with hospitality those whom St. John sent to him, and would suffer nobody else to receive them. 3 John 9. Lightfoot is of opinion, that this Diotrepes lived at Corinth; and CECUMENIUS, Bede, and some modern commentators, will have it that he was an heretic. Others, that he was a judaizing christian, who would not admit the Gentile converts to his table.

DISCIPLE, in the first sense of the word, means one who learns any thing from another: hence the followers of a teacher, philosopher, or head of a sect, are usually called his disciples: thus the word disciple, in the New Testament, absolutely taken, signifies a believer, a christian, a scholar, a follower of Christ, or his apostles, as in Acts vi. 1. 'When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, &c.' And in Acts ix. 1. 'Saul yet breathing out threatnings and slaughter against the disciples of the Lord,' that is, against the followers of Christ. The name of disciple is often set down for that of apostle, particularly in the gospel; (Matt. v. 1. viii. 23. x. 1.) but in other places, the apostles are distinguished from disciples. The apostles were chosen particularly by Christ, out of the number of his disciples, to be the stewards of his most secret mysteries, and the principal ministers for propagating and establishing the christian religion. They were twelve in number. Matt. x. 2. Luke vi. 33. See APOSTLE.

But the disciples who followed our Saviour from the beginning, and are called simply disciples, were seventy or seventy two in number. The precepts and admonitions which our Saviour gave them, when he sent them

to preach in the cities of Judah, are recorded in Luke x. from the beginning to verse 17. There was no catalogue of the disciples in Eusebius's time; i. e. in the fourth century. The Latins keep the festival of the seventy, or seventy-two disciples, on the 15th of July, and the Greeks on the 4th of January.

DISEASES and death, are the consequences and effects of sin; this is the idea which we have of them from scripture. The antient Hebrews, who were very little versed in the study of natural philosophy, and not much accustomed to recur to physical causes, and consult physicians when they were sick, imputed their diseases generally to evil spirits, and the executioners of divine vengeance. If their infirmities appeared to be beyond what was usual, and the causes of them were not known to them, they did not fail to say, that it was a blow from the avenging hand of God: to him the wisest and most religious had recourse for cure; and king Aza is blamed for placing his confidence in physicians, when he had a very painful fit of the gout in his feet, and for not applying himself to the Lord. 2 Chr. xvi. 12. 'In his distress he sought not to the Lord, but to the physicians.' Job's friends immediately ascribed all the distempers wherewith that holy man was afflicted, to God's justice. Job. iv. 7, 8. Leprosies, which were so common among the Jews, were treated as diseases sent by God; the priests were the persons who judged of the nature and qualities of this evil, shut up the diseased, and declared that they were healed; or had their leprosy upon them; and after their recovery, they offered sacrifices as it were to expiate for their faults. Miriam and Gehazi, and king Uzziah, were smitten suddenly with a leprosy; the first, as a punishment for her detracting discourses; the second, for his avarice; and the third, for his presumption. Numb. xii. 10. 2 Kings v. 27. 2 Chr. xxvi. 21.



In the New Testament, the cause of the generality of diseases is attributed to the devil. It is said there, that the devil had bound the woman who had been bent down for eighteen years. Luke xiii. 16. 'Ought not this woman, being a daughter of Abraham, whom satan hath bound, lo these eighteen years, to be loosed from this bond on the Sabbath day?' In verse 11, the same person is mentioned as having a spirit of infirmity, that is a sore disease inflicted by the devil. We are told of a dumb devil, and of another that could scarce speak, (Mark ix. 17. Luke xi. 14.) that is to say, which caused these infirmities in those who were possessed by them; and whenever Christ or his apostles had a mind to restore these indisposed persons to their health, they began with casting out the devils; for the cure immediately followed.

The apostle Paul attributes the death and diseases of many to their communicating unworthily. 1 Cor. xi. 30. 'For this cause many are weak and sickly among you, and many sleep.' The same apostle ascribes the infirmities wherewith he was afflicted, to an evil angel. 2 Cor. xii. 7. 'There was given me a thorn in the flesh, the messenger of satan, to buffet me.' It was the destroying angel that made such havock in Sennacherib's army. 2 Kings xix. 35. It was the avenging angel that drew his sword against the people, and smote them with the pestilence, as a punishment for David's sin. 1 Chr. xxi. 15, 16. No sooner had Abimelech king of Gerar taken Sarah the wife of Abraham forcibly away, but he was threatened with death. Gen. xx. 3, 4. Er and Onan, the sons of Judah, were carried off by unknown diseases, for having committed actions of an infamous and detestable nature. Gen. xxxviii. 7—10. And the Philistines were smitten with an ignominious disease, for not treating the ark with that respect which was due to it. 1 Sam. v. 12. There are a great num-

ber of diseases recorded in scripture, which were sent by God in the way of punishment for sins.

The diseases of Egypt, from which God promised to defend his people, (Ex. xv. 26.) and which he threatens in case of their disobedience, to inflict upon them, Deut. xxviii. 60. These diseases are either the plagues with which God afflicted Egypt, before the departure of the Israelites, or the diseases which were most common in the country, such as blindness, ulcers in the lungs, consumptions, and the leprosy called elephantiasis, which was peculiar to this country, as Pliny observes. *Egypti peculiare hoc malum elephantiasis.*

DIVINATION, the knowledge of things obscure or future, which cannot be attained by any ordinary or natural means.

The eastern people, and particularly the Israelites, were always very fond of divinations, magic, and the curious arts of interpreting dreams, and inquiring, by unlawful methods, into the knowledge of what was to come: this was a consequence of their timorous and superstitious genius. When Moses published the law of God, this evil was, and had been for some time, very common in Egypt, and the neighbouring countries; and to cure the Israelites of their inclination to consult diviners, fortune-tellers, augurs, and interpreters of dreams, &c. he promised them from God, that the spirit of prophecy should not depart from among them; and forbade them, under very severe penalties, to consult diviners, astrologers, and other persons of this kind. He commanded them to be stoned who pretended to have a familiar spirit, or the spirit of divination. Lev. xx. 27. And in Deut. xviii. 9—15. he says, 'When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his  
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‘ son or his daughter to pass through the fire, or that used divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.—God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.’ The writings of the prophets are full of investives against the Israelites who consulted diviners, and against the false prophets, who set up to foretell things future, and by this means seduced the people. Jer. xiv. 4. Ezek. xiii. 7.

There were several sorts of divinations, namely, by water, fire, earth, air, by the flight of birds, and their singing, by lots, by dreams, by the staff or wand, by the entrails of victims, and by cups. Joseph’s cup, mentioned Gen. xlv. 5. which was concealed in Benjamin’s sack, the younger brother of this patriarch, is the subject of many different conjectures, founded on the words of Joseph’s officer, ‘ Is not this the cup wherein my Lord drinketh, and whereby he divineth ? ’ Some question whether Joseph did indeed make use of this cup in foretelling what was to come, whether his people believed so, or whether this was said by them according to the common opinion of the Egyptians, who held Joseph for a great magician; or whether they said so to intimidate Joseph’s brethren, making them believe that Joseph, whom as yet they knew not to be their brother, was a man very expert in the art of divining, and had discovered the theft which they had committed, by virtue of this art. But these several opinions, together with the method of divination by the cup, as practised by the ancients, have been already delivered under the article CUP.

Divination by the wand, is taken notice of in Ezekiel xxi. 21. and in Hosea iv. 12. ‘ The king of Babylon stood at the parting of the way to  
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‘ use divination, he made his arrows ‘ bright ; ’ either writing on these arrows the names of cities and countries, then putting them into a quiver, and mixing them, and thence drawing them out, and concluding according to the names, which were on the arrows : or by shooting the arrows, and judging by their flight, or casting them up in the air, and divining by their fall. But the custom of divination by arrows, is more particularly treated of under the article ARROW.

Annexed to the passage last quoted, divination by the entrails of victims is taken notice of ; ‘ he consulted with ‘ images, he looked into the liver.’ From the position and colour of the liver, they used to judge of future prosperous or unprosperous events.

**DIVORCE**, or **REPUDIATION**, the dissolution of a marriage, or a separation of a husband and wife. The Hebrews, by the law of Moses, were allowed to repudiate or put away their wives. The words of the law upon this subject are in Deut. xxiv. 1—4. ‘ When a man hath taken a wife, and ‘ married her, and it come to pass, ‘ that she find no favour in his eyes, ‘ because he hath found some uncleanness in her, then let him write her a ‘ bill of divorcement, and give it in ‘ her hand, and send her out of his ‘ house,’ &c. The commentators are much divided concerning the sense of these words, ‘ because he hath found ‘ some uncleanness,’ or, as the Hebrew has it, ‘ matter of nakedness in her.’ The school of Shammah, who lived a little before our Saviour, taught that a man could not lawfully be divorced from his wife, unless he had found her guilty of some action, which was really infamous, and contrary to the rules of virtue. But the school of Hillel, who was Shammah’s disciple, taught, on the contrary, that the least reasons were sufficient to authorise a man to put away his wife : for example, if she did not dress his meat well ; or if he found any other woman whom he liked better.  
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ter. He translated Moses's text thus, ' If he hath found any thing in her, ' or an uncleanness.' Akiba, another famous rabbin, was still more indulgent than Hillel : for he affirmed, that it was cause sufficient for a man to put away his wife, if she was not agreeable to her husband. After this manner he explained the text of Moses, ' if she find no favour in his eyes.' This was the first reason : the second was, ' if he find any uncleanness in ' her.' Josephus and Philo shew sufficiently, that, in their time, the Jews believed divorce to be lawful upon very trivial causes. That the Pharisees explained this toleration of Moses in the like extensive manner, may be gathered from the question which they put to our Saviour, (Matt. xix. 3.) ' Is ' it lawful for a man to put away his ' wife for every cause?' This they proposed to our Saviour, trying if they could get any thing from him to his prejudice. Had he answered in the affirmative, he had contradicted what he had formerly delivered upon this head. Matt. v. 32. Had he denied, they would have accused him for contradicting the law of Moses. Deut. xxiv. 1. Our Saviour answered neither yea nor nay, but gave them a fair occasion to answer themselves, and tacitly charged them with ignorance and corruption of the law of God. He referred them to the first institution of marriage, in Gen. i. 27. ii. 24. ' Have ' ye not read that he who made them ' at the beginning, made them male ' and female, and said, For this cause ' shall a man leave father and mother, ' and shall cleave to his wife, and they ' twain shall be one flesh : wherefore ' they are no more twain, but one ' flesh. What therefore God hath ' joined together, let no man put asunder.' From hence he leaves them to conclude, whether it was probable, that Moses, whom they so revered, and who was so faithful in the house of God, as a servant, did give them a liberty to put asunder those whom God

had joined together : or whether they had not put an interpretation upon the law of Moses, which it could not bear, in consistency with the law of God. Our Saviour adds, ' that Moses, because of the hardness of your hearts, ' suffered you to put away your wives, ' but from the beginning it was not ' so.' As if he had said, Moses gave you no positive command in the case ; he could not make a law directly opposite to the law of God ; but seeing your wicked and malicious disposition, that you would turn away your wives without any just and warrantable cause, and to restrain your extravagancies of cruelty to your wives, or disorderly turning them off upon any occasion, he made a judicial, political, or civil law, whereby, upon a reason of state, namely, to prevent a greater civil mischief, he did so far allow of it, as to exempt them that did it from any civil punishment : but still it was a transgression of the moral law, and so a sin against God. After which, our Saviour determines on this question according to the original law of God, and limits the permission of divorce to the single case of adultery. ' And I ' say unto you, Whosoever shall put ' away his wife, except it be for fornication, and shall marry another, ' committeth adultery.' These words of our Saviour have been interpreted many ways. Some by the word fornication, or adultery, have understood all sorts of great crimes, such as idolatry, infidelity, &c. which are sometimes mentioned in scripture under the name of fornication ; but almost all the fathers and interpreters have taken our Saviour's words in their strict and rigorous meaning. Another difficulty formed upon the subject of divorce, consists in knowing whether persons separated by divorce, are at full liberty to marry again. The law of Moses did not forbid the parties separated to marry again, and the law of the first christian emperors expressly did allow it.

Another

Another question in relation to divorce is, whether by the Jewish law, a woman was allowed to put away her husband? Concerning which, Josephus was of opinion, that Salome, the sister of Herod the Great, was the first who took the liberty to divorce her husband. Afterwards it became no uncommon practice among the Jews; it being done by the three sisters of Agrippa, king of Chalcis; by Berenice, the wife of Polemo king of Pontus; by Mariamne, the wife of Archelaus; and by Drusilla, the wife of Azizus king of Emesa.

F. Calmet is of opinion, that there is all the reason imaginable, to think that divorces were in use among the Hebrews before the law, since the son of God says, (Matt. xix. 8. and Mark x. 5.) 'that Moses permitted them 'by reason only of the hardness of 'their hearts;' that is to say, because they were accustomed to this abuse, and to hinder or prevent greater evils. In effect, we see, that Abraham dismissed Hagar on the score of her insolence, and at the request of Sarah. Onkelos and the Jerusalem paraphrast, and several of the Rabbins, believe the cause of Aaron and Miriam's murmuring against Moses, (Numb. xii. 1.) to have been founded on his divorcing Zipporah, as some say; or as others, Tharbis daughter to the king of Ethiopia. Others think, that their murmuring proceeded not from his having divorced her, but from his receiving her again, after having been once divorced from her. But the truth is, that he only sent her back to Jethro his father-in-law, for a time, and without any design of separating altogether from her.

We find no example of divorce in all the books of the Old Testament written since the time of Moses. The Jews themselves tell us, that David was not permitted to divorce any of his wives to marry Abishag, and that he was obliged to take her under the title of concubine, or wife of the se-

cond rank, because he had already eighteen wives, the number which by custom was allowed. The same prince kept, as long as he lived, all such of his wives as had been publicly dishonoured by his son Absalom; he did not dismiss them, but was content with shutting them up till their death. It is certain however, that they separated from their wives upon too trifling occasions, from that indulgence which the law allowed them.

Among the Jews, divorces have become much more uncommon since their dispersion among nations which do not permit the dissolution of marriages upon light occasions; nevertheless they still continue to put away their wives for the crime of adultery; or even for a suspicion of that crime: but to prevent the abuses which the men might make of this liberty of divorcing, the Rabbins have appointed many formalities, to waste time, in order to give the married couple leisure to be reconciled, and live well together. When there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more Rabbins; it is written on vellum, ruled, containing only twelve lines in square letters; and abundance of little trifling particulars are to be observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. Besides, he who pens it, the Rabbins, and the witnesses ought not to be relations, either to the husband or wife, or to one another. The substance of this letter, which they call *Geth*, is as follows. 'On such a day, month, year, 'and place, I N. divorce you voluntarily, put you away, and restore you 'to your liberty; even you N. who 'were before my wife; and I permit 'you to marry whom you please.' The letter being written, the Rabbi examines the husband close, in order to learn whether he is voluntarily and really disposed to divorce his wife;



on which, if he finds him absolutely determined, he commands the wife to open her hands, and then to bring them close one to another, in order to receive this deed, lest it fall to the ground. Then having examined the wife over again, the husband gives her the parchment, and declares her free; after which the Rabbi cautions the woman against marrying within three months, lest she should be with child. From this time the man and the woman are not to continue alone in any place, and each of them may marry again. The Jews endeavour to have at least ten persons present at the ceremony of a divorce, besides the two witnesses who sign the deed, and two other witnesses the date.

A young girl under ten years of age, whether her father be alive or not, who marries a husband, may, if this husband be not agreeable to her, be unmarried again; because, till she is arrived at the age of twelve years, she is not reputed a woman. It is sufficient for her, on this occasion, to declare that she is not willing to have such a one for her husband, and to take two witnesses of this declaration, who set it down in writing, after which she may marry whom she pleases. See **MARRIAGE**.

**DOCTOR**. See the article **RABBIN**.

**DODAI**, captain of the four and twenty thousand men who served near the persons of David and Solomon in the second month of the year. 1 Chr. xxvii. 4.

**DODANIM**, the youngest son of Javan. Gen. x. 4. Several in the Hebrew read Rhodanim, and believe that he peopled the island of Rhodes. See the article **DEDAN**.

**DODAVAH**, the father of the prophet Eliezer, mentioned 2 Chr. xx. 37.

**DOEG**, an Edomite, Saul's chief herdsman, being at Nob, at the time when David came thither to desire a supply of provisions from Abimelech, gave notice of it to Saul, and

thereby was the cause of this prince's sending for all the priests who were at Nob, and of the orders which he gave to have them all massacred in his presence, as accomplices with David in the pretended conspiracy with which Saul charged him. 1 Sam. xxii. 16—18. When the priests, to the number of fourscore and five, were brought before the king, and he commanded his people to dispatch them, none of them would dare to lay their hands on persons so particularly dedicated to God's service. But Doeg having received this order, executed it without any scruple or reluctance. See the articles **ABIMELECH** and **SAUL**.

**DOG**, a genus of quadrupeds, and a domestic animal, too well known to need any description. The dog was not only declared unclean by the law, but was reckoned a very despicable animal by the Jews: the most offensive expression they could use, was to compare a man to a dead dog. David, in order to make Saul sensible that the unjust persecution which he carried on against him did himself no honour, said to him, (1 Sam. xxiv. 14.) 'After whom doth the king of Israel come out? After whom dost thou pursue? after a dead dog?' And when David did Mephibosheth the honour to receive him at his table, Mephibosheth, making his acknowledgments, used this expression, (2 Sam. ix. 8.) 'What is thy servant that thou shouldst look upon such a dead dog as I am?' Job (xxx. 1.) says, that in his calamities, the young people had the impudence to insult him, whose fathers he would have disdained to have set with the dogs that kept his flocks.

The name of dog is sometimes put for one who has lost all modesty; for one who prostitutes himself by committing any abominable action, such as sodomy; in this manner several understand the injunction delivered by Moses, of not offering in the tabernacle of the Lord, 'the hire of a whore, or the price of a dog.' Deut. xxiii. 18. And Christ

Christ in the Revelations (xxii. 15.) excludes 'dogs, forcerers, whoremongers, murderers, and idolaters, from 'the kingdom of heaven.' The apostle Paul (Philip. iii. 2.) calls the false apostles dogs, by reason of their imprudence, and their greedy love of fordid gain. Solomon (Prov. xxvi. 3.) and the apostle Peter, in his second epistle, (ii. 22.) compare sinners, who continually relapse into their sins, to dogs returning to their vomit. And David (Psalm. xxii. 16.) compares his enemies to dogs that were continually barking at him with slanders, and biting him with their persecutions and evil treatment. It is not observed, that the Hebrews made use of hounds. Any sort of game killed by dogs would have been unclean, (Levit. xvii. 15.) and no one could have made any use of it.

DOOR properly signifies the entrance into a house. Gen. xix. 9. It is likewise taken in a metaphorical sense. Our Saviour says, (John x. 9.) 'I am the door; by me if any man 'enter in, he shall be saved;' as if he had said, I am the only way whereby lost sinners may come to God, and obtain salvation. The only way of entrance and admission both in the church militant and triumphant is by me; for none but such as have a true and lively faith in me, wrought in their soul by my spirit, can be true members of my church here, much less members of the glorious church in heaven. It is said, Rev. iii. 20. 'Behold I stand at the door and knock.' I stand at the door of sinners hearts in the gospel dispensation, inviting them to repent and turn from the evil of their ways. There is likewise mention made of the door of mercy, or the time or season of grace. Matt. xxv. 10. 'They that were ready went in with 'him to the marriage, and the door 'was shut.' Luke xiii. 25. 'When 'once the master of the house is risen 'up, and hath shut the door,' &c. By

these parabolical expressions, our Saviour intimates, that there is a determinate time wherein sinners must, if ever, accept of the offers of grace and salvation, which if they slip, they will not be able to obtain of God an entrance into the kingdom of heaven; the door of mercy and grace, the door of heaven and glory, will be shut against them. In Acts xiv. 27. we read of the door of faith, 'God had opened a door of faith to the Gentiles.' He had caused the gospel to be preached unto them, whereby they were brought to believe in Christ, and to become members of his church.

The apostle Paul writing to the Corinthians, and telling them of the special opportunity which God had given them of doing much good by the gospel, uses this expression, 'A door is 'opened unto me,' 1 Cor. xvi. 9. 2 Cor. ii. 12. And the same apostle speaks of a door of utterance. 'That 'God would open unto us a door of 'utterance;' that is, would afford us an opportunity, and vouchsafe ability and courage to preach the gospel. Col. iv. 3. 'To lie at the door; to be at 'the door; to stand before the door,' are phrases denoting that a person or thing is at hand. Gen. iv. 7. Matt. xxiv. 33. James v. 9. God promises to give his people, upon their repentance, the valley of Achor for a door of hope. Hosea ii. 15. Achor was a valley in the territory of Jericho, and in the tribe of Benjamin, or the very entrance into the land of Canaan. The Israelites, fatigued and discouraged with marching, and encamping for forty years in the wilderness, and coming to this valley, began to entertain hopes of enjoying the promised land. In allusion to this, God promises his people by Hosea, that he would give them some beginnings of mercy and favour, as the earnest and pledges of future blessings. *Cruden's Concord.*

DOPHKAH, the ninth or tenth incampment of the Israelites in the wilderness.



dernefs. From the wildernefs of Sin, they went to Dophkah, and from Dophkah to Alufh. Numb. xxiii. 12.

DOR, or DORA, the capital of a certain country in the land of Canaan, called in Hebrew, Nephath Dor. Joshua (xii. 23.) conquered it, and killed the king of it. He gave the city Dor to the half tribe of Manaffeh, on this fide Jordan. *id.* xvii. 11. Dor is fited upon the Mediterranean-fea, with a very bad port belonging to it: it lies between Cæfarea in Paleftine, and mount Carmel. Antiochus Sidetes befieged Tryphon, the ufurper of the kingdom of Syria, in this city.

DOSITHEUS, one who pretended to be a prieft, and of the ftock of Levi, who as we are told in the apocryphal chapter, the xith of the book of Efther, brought into Egypt the epiftle named Phurim; that is to fay, the book of Efther, tranflated into Greek. Usher takes this Dofitheus to be the fame perfon to whom Ptolemy Philometor, king of Egypt, gave the command of his troops, together with another Jew whose name was Onias. *Joseph. contra App.*

DOSITHEUS, an officer in Judas Maccabæus's troops, was fent to force the garrifon which Timotheus had left in the fortrefs of Characa, in the country of the Tubienians. 2 Macc. xii. 19, &c. It is not known whether he is the fame Dofitheus who is named in the fame chapter, verfe 35, and is there faid to belong to Bacenor; and that having feized on Gorgias, as he was attempting to take him alive, a Thracian on horfeback fell upon him, cut off his fhoulder, and gave Gorgias an opportunity to fly to Marifa.

DOTHAN, or DOTHAIM, a town at the diftance of twelve miles northward of Samaria. Joseph's brethren were at Dothan, when they fold him to the Hhmaelitish merchants, who came from Gilead. Gen. xxxvii. 17. Holofernes's camp extended from Dothan, or Dothaim, to Belmain. Judith vii. 3.

DOVE, *columba*, a well known genus of birds, of the order of the pafferes, or fuch birds whose beaks are of a conic and much attenuated figure: the generical characters of the dove are, that the beak is ftraight, and fufuraceous at the bafe; the noftrils are oblong and membranaceous, and are in part covered; the tongue is entire, or undivided. The feveral fpecies of doves are the wood pigeon, the tame pigeon, the ring dove or turtle, the picaipinima, and the St. Thomas's pigeon. The three firft fpecies often occur in the Bible, under the names of the pigeon and turtle-dove; and the two laft are natives of America; the picaipinima being the grey and black dove, with a white breaft; and the St. Thomas's pigeon being the green *columba* with yellow legs.

The dove was by the law of Mofes declared to be a clean bird. It was ordained that, when any woman went to the temple after lying-in, ſhe ſhould offer to the Lord a lamb, a dove or turtle, or elfe a pigeon, or a young turtle. Lev. xii. 6, 8. The lamb was offered as a burnt-offering, the pigeon for a fin-offering; or if the perfon could not afford a lamb, then, inftead of it, ſhe offered two pigeons, or two turtles. The bleſſed virgin, to comply with this law, offered two pigeons, or two turtles, becauſe ſhe was poor. Luke ii. 24. And as it was difficult for all thoſe who came from remote places to bring doves with them, the prieſt gave permiſſion for the ſelling of theſe birds in the courts of that holy place, which our Saviour could not endure; for having entered the temple, he made a ſcourge, and drove out thoſe who traded there in pigeons. Mark xi. 15.

The dove is the ſymbol of ſimplicity and innocency. The holy ſpirit appeared at the baptiſm of our Saviour in the form of a dove.; (Matt. iii. 16.) to ſignify what Chriſt is, 1. In his own nature, to them that come to him,

namely,

namely, meek, harmless, loving. 2. In the execution of his office, even he by whom the father is pacified, and who brings the good tidings of the asswaging the deluge of wrath, as the dove did of the retiring of the waters to Noah. 3. What he is in the operations of his spirit upon his people, that they are made meek, harmless, and lowly, as doves. Christ recommends to his disciples the wisdom of the serpent, and the harmlessness of the dove. Matt. x. 16. The prophet Hosea (vii. 11.) compares the Israelites to a silly dove, without heart, and without understanding. The dove is a defenceless creature, without gall, or cunning, exposed to the pursuit of men and beasts, which is able neither to protect itself nor its young, nor to take precaution against those who have designs upon its life and liberty. Thus the Israelites, notwithstanding the chastisements with which God afflicted them, and the captivities to which he had reduced them, still relapsed into their irregularities, and exposed themselves again to the same calamities. The dove, when absent from its mate, sits solitary, and coos or mourns; in allusion to which are those expressions of Isaiah (xxxviii. 14.) 'I did mourn as a dove;' and (lix. 11.) 'we mourn sore like doves;' and Nahum, ii. 7. 'Her maids shall lead her as with the voice of doves.' The spouse or church, in the Canticles, is compared often to a dove, by reason of her dove-like temper and disposition, because she is chaste, mild, harmless, and faithful; also by reason of her dove-like condition, she being weak and exposed to persecution, and given to mourning, and subject to many fears as doves are. Cant. ii. 14. v. 2. Noah sent the dove out of the ark, in order to get intelligence whether the waters of the deluge were gone off. He chose the dove as a tame bird, an enemy to carrion and ordure. Gen.

viii. 8. This bird is very fruitful, having young ones almost every month. Its feathers are of divers colours, which according to the variety of its position with respect to the eye or light, look like silver or gold, as the Psalmist observes. Psal. lxxviii. 13.

It is said (2 Kings vi. 25.) that during the siege of Samaria, in the reign of Ahab king of Israel, the famine was so great, 'that the fourth part of a cab of dove's dung was sold for five shekels.' Some think that it is not incredible, that they did really eat dove's dung, seeing famine hath constrained people to eat things as improper and unfit for nourishment as this, as is implied Isaiah xxxvi. 12. Josephus and Theodoret were of opinion, that this dove's dung was bought instead of salt. The rabbins affirm, that it was not the dung of pigeons, but the corn in their crops, which they brought back well filled out of the fields, whither during the siege they went to feed. Others suppose the dove's belly, her entrails, to be meant here. But a great many expositors are of opinion that this dove's dung was nothing else but a sort of *cicer* or chick-pease which the Arrians call *Ufnen*, or *Kali*. Now the Hebrews call chick-peas parched upon a stove *Kali*, and there are many shops at Grand Cairo, and Damascus, where people do nothing else but fry chick-peas for the provision of travellers, as Bellon affirms. See BEN-HADAD.

DRAGON answers generally to the Hebrew word תנין *Thannim* or *Thannin*, (Gen. i. 21. Job xxx. 29. Isaiah xxxiv. 13. Ezek. xxix. 3.) which signifies a large fish, a sea-dragon. By comparing the different passages where this word is to be met with, it is found sometimes to signify large river or sea-fishes; and at other times, venomous land-serpents; and particularly the crocodiles and whales. As to the dragons which are



talked of, and are often mentioned in books, they are for the most part only old serpents grown to a prodigious size. Some are described with wings, feet, claws, crests, and heads of different figures. There is no question but there are winged serpents. Moses speaks of them under the name of Zaraph. Numb. xxi. 6. Real dragons, by Solinus's account of them, have a small mouth, and cannot bite; or if they do, their biting is not venomous. The Egyptians call them good geniuses, and keep them tame in their houses. But these were not the dragons spoken of by the prophets; these were dangerous creatures, mischievous, deadly, and wild.

As serpents, dragons, and venomous beasts hide themselves in uninhabited places, in the ruins of cities, and in rubbish, for this reason, where there is mention of the ruin of a city, the ravaging of a province, or of a land reduced to a wilderness, it is said to be a dwelling for dragons. Isa. xiii. 22. xxxiv. 13. Jer. ix. 11. This word is sometimes taken in scripture for the devil, (Rev. xii. 9.) so called for his great strength and bloody cruelty against the saints. It is also taken for cruel tyrants. Psal. lxxiv. 13. Ezek. xxix. 3. For the history of Bell and the Dragon, see the article DANIEL.

DRAM, or DRACHM, a piece of money current among both the Hebrews and the Greeks. An Hebrew dram, in the opinion of Dr. Prideaux, was equal to nine pence. The attic dram he supposes might be equal to the Hebrew in Judea; what it wanted in weight being made up in fineness, and its ready currency in all countries. Dr. Arbuthnot, on the other hand, reckons the Attic dram equal in value to the Denarius, which he has in his tables of coins, stated at seven pence three farthings. Mention is made of this coin in 1 Chr. xxix. 7. Ezra ii. 69. viii. 27, &c.

DREAM, signifies those vain images

which are formed in the imagination while we are asleep. Job xx. 8. 'He shall fly away as a dream, and shall not be found; yea he shall be chased away, as a vision of the night.'

The eastern people, and in particular the Jews, had very great regard to dreams; they observed them, and applied to those who pretended to explain them. We see the antiquity of this custom among the Egyptians, in the history of Pharaoh's butler and baker; and in Pharaoh himself. Gen. xl. 5—8. xli. 15. Nebuchadnezzar is an instance of the same among the Chaldeans. Dan. ii. God had very expressly forbidden his people to observe dreams, and to consult those who took upon them to explain them. He condemned any one to death who pretended to have prophetic dreams, and to foretel what was to come, though what he should so foretel were to come to pass, if after this he would engage the people in idolatry. Deut. xiii. 1, 2, &c. But they were not forbid when they thought they had any significative dream to address themselves to the prophet of the Lord, or to the high-priest dressed in his ephod, in order to have it explained. Wherefore in that very place wherein God forbids the Hebrews to consult diviners, magicians, and interpreters of dreams, he tells them, 'The people whose land ye are going to possess, consult soothsayers and diviners; but ye have not been so taught. The Lord shall raise up from the midst of you, and among your brethren, a prophet like unto me; him ye shall consult and hearken to.' Deut. xviii. 14, 15. The Israelites therefore were to address themselves to God and his prophets, to learn the explanation of their dreams, and the prediction of things to come. Saul, a little before the battle of Gilboa, consulted a woman with a familiar spirit, because the Lord had departed from him, and would not answer him, and discover the success of this war

to him, neither by dreams nor by urim, nor by prophets. 1 Sam. xxviii. 6—15. And we find that the Lord did indeed sometimes discover his will in dreams, and raised up persons to explain them. He informed Abimelech in a dream, that Sarah was the wife of Abraham. Gen. xx. 3—6. He shewed Jacob the mysterious ladder in a dream. *id.* xxviii. 12—14. Joseph was favoured very early with prophetic dreams, the signification whereof was easily discovered by Jacob his father. *id.* xxxvii. 4, 5, &c. The dreams of the butler and the baker belonging to the king of Egypt were explained by Joseph, as well as those of Pharaoh. *id.* xl. 12—18. xli. 25. And the Lord expressly declares, that he would thus sometimes reveal himself. Numb. xii. 6. ‘If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream.’ In the New Testament we read, that the angel of the Lord appeared to Joseph in a dream several times; (Matt. i. 20. ii. 19—22.) and it is among the signs and effects of the promulgation of the gospel prophetically said, ‘It shall come to pass afterward, that I will pour out my spirit upon all flesh, your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.’ Joel ii. 28. The prophet Jeremiah, (xxiii. 25—29,) exclaims against the false prophets who pretended to have dreams, and abused the credibility of the people who hearkened to them.

As to the philosophy of dreams, there have been various hypotheses formed to account for them. But as it is not our business, in a dictionary of the Bible, to enter upon a detail of them, we shall only observe, that according to Wolfius, every dream takes its rise from some sensation; and is continued by the succession of phantasms in the mind. His reasons are, that when we dream, we imagine something, or

the mind produces phantasms: but no phantasm can arise in the mind without a previous sensation: hence neither can a dream arise without some previous sensation.

The series of phantasms, or objects of imagination which constitute a dream, seem to be sufficiently accounted for from the law of imagination, or of association, though it may be extremely difficult to assign the cause of every minute difference, not only in different subjects, but in the same at different times and in different circumstances. We have an essay on this subject by M. Formey, who expressly adopts the proposition of Wolfius abovementioned, that every dream begins by a sensation, and is continued by a series of acts of imagination, or of phantasms; and that the cause of this series is to be found in the law of the imagination. Hence he concludes those dreams to be supernatural, which either do not begin by sensation, or are not continued by the law of the imagination.

A learned author has lately asserted, that our dreams are prompted by separate immaterial beings. He contends, that the phantasm, or what is properly called the vision, is not the work of the soul itself, and that it cannot be the effect of mechanical causes, and therefore seems to conclude that it must be the work of separate spirits acting on our minds, and giving us ideas while we sleep. See *Essay on the phenomenon of dreaming*, printed 1745.

The physicians, who have accurately considered the state of their patients in every particular circumstance, have not omitted at times to enquire into their dreams, and partly from experience, and partly from analogy, have found, that there are many presages of diseases to come, and many indications of such as are present, but unperceived, at least not seen in their full extent, to be had from what the senses suffer in dreams. Indeed, if  
dreams



dreams are different from what might be expected from the business of the day, or the turn of the thought before, they may always be looked upon as signs of a more or less disordered state of the body; and the true condition of that state may often better be learned from them than from any other means.

To DRINK is sometimes made use of in scripture, to signify drinking moderately for the satisfying of thirst. Numb. vi. 20. Ruth ii. 9. But sometimes it signifies to drink plentifully, liberally, and largely so as to be merry, but not to excess, or drunkenness. Thus it is said, Gen. xliii. 34. That Joseph's 'brethren drank, and were merry with him.' The Hebrew word here used often signifies to drink to excess, but it is not to be supposed, that they should forget themselves so far upon this occasion, as to be wanting in that decency and respect which they owed to one so considerable as Joseph, whom, as yet, they knew not to be their brother: And in John, (ii. 10.) 'Every man, at the beginning, doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now.' It is incredible, that our Saviour waited till the guests were drunk, in order to perform the miracle, which he wrought at Cana in their favour. And in 1 Cor. xi. 21. 'One is hungry, and another is drunken,' *i. e.* one wants and the other abounds.' The poor Christians were hungry, while the rich sort had too much, and fared liberally. To drink in scripture is often taken in an odious sense, for drinking to excess, for being intoxicated with liquor. Gen. ix. 21. 'Noah drank of the wine, and was drunken, and he was uncovered in his tent.' Lot's two daughters made their father drink to excess, and were both with child by him. Gen. xix. 32, &c.

Our Saviour says in the gospel, (John

vii. 37.) 'If any man thirst, let him come to me and drink.' If any man have a desire after spiritual things, let him come unto me by faith, and he shall partake largely of my refreshing grace. And he tells the woman of Samaria, (John iv. 14.) 'Whosoever drinketh of the water that I shall give him, shall never thirst.' Whosoever partakes of the holy spirit, which I have to bestow, and do offer in the gospel, he shall never desire and pursue worldly things as his chief happiness. It is said, (Job xv. 16.) 'That the wicked drinketh iniquity like water.' Besides his natural proneness to sin, he hath contracted habits and customs of sinning, so that he sinneth as readily, greedily, and delightfully as men are used to drink water in those hot countries.

Rabshakeh says, that Hezekiah designed to persuade the Jews into a resolution of holding out the siege of Jerusalem, that so he might reduce them to the necessity of drinking their own urine; that is, of exposing themselves to the utmost extremities of a siege. 2 Kings xviii. 27. Solomon (Prov. v. 15.) exhorts his disciple, 'to drink water out of his own cistern;' that is, to content himself with the lawful pleasures of marriage, without thinking on that which was prohibited by the law. 'To eat and to drink' is used (Eccl. v. 18.) to signify people's enjoying themselves, using the good things in this life liberally and decently, and not with penuriousness, which is base and dishonourable. 'It is good and comely for one to eat, and to drink, and to enjoy the good of all his labour.' John, it is said (Matt. xi. 18.) 'came neither eating nor drinking;' that is, he did not live in the common and ordinary manner as other men did, but used a mean and peculiar diet: 'but the son of man came eating and drinking,' using such a diet as other men did, and conversing freely and sociably with all sorts.

Sennacherib says, (in 2 Kings xix. 24, Isaiah xxxvii. 25.) 'I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.' I have brought water to the places where there was none before, to supply my army; and I have drunk up the water belonging to the people, through whose country I have marched my armies. I have exhausted their wells, and their cisterns. The prophet Jeremiah upbraids the Jews with having had recourse to Egypt, for muddy water to drink; and with having addressed themselves to the Assyrians, that they might drink the water of their river; that is, with having sought for the water of the Nile in Egypt, and the water of Euphrates in Assyria, thereby describing the assistance of these two people which the Jews sought for. Jer. ii. 18.

To drink blood signifies to be satiated with slaughter. Ezek. xxxix. 18. 'Ye shall drink the blood of the princes of the earth: ye shall put them to death. David refused to drink the water which the three valiant men of his army went and procured for him at the hazard of their lives, saying, 'God forbid that I should drink the blood of these men:' but he poured it out unto the Lord, as a kind of drink-offering, and acknowledgement of God's goodness in preserving the lives of his captains in so dangerous an enterprize. 2 Sam. xxiii. 16, 17. God's judgments are often in scripture expressed under the notion of a cup of strong and intoxicating drink; and the suffering or enduring of these is set out under the notion of drinking such a cup. See the article CUP.

DROMEDARY, a species of camel, with a single bunch on the back. See the article CAMEL.

This is a large and tolerably beautiful animal, it is higher in the back than the horse, and when the head is erect, is much more so, as the neck is longer: but the neck is slenderer as well as

longer than in the horse; the body is also proportionably smaller, the head is small, and the upper lip is divided in the manner of that of the horse; the ears are short, the eyes large, and on the back there is a single and large callous protuberance; the legs are long, the feet large, and broad; and each has two obtuse nails at the front; the sole of the foot is very broad, and is fat and fleshy, covered only with a soft skin. There are six callosities on and about the knees, which nature has provided for it, to be of use to it in the frequent bending and resting of these parts, which is necessary for its own purposes; and there is a seventh callosity much larger than those, on the breast, that is eight inches long, six broad, and two thick. The dromedary is a native of the east; but it is less frequent than the camel; it is swifter than that creature, but less strong, and is used for riding on more than for heavy loads. There is mention of dromedaries in Jer. ii. 23. 1 Kings iv. 28. Est. viii. 10. and Isa. lx. 6.

DRUNKENNESS, see the article DRINK.

DRUSILLA, third daughter to Agrippa the Great, king of the Jews, by Cypros. Drusilla was at first promised in marriage to Epiphanes, the son of Antiochus king of Comagena, upon an assurance from this prince that he would be circumcised: but he refusing to perform this condition, the marriage was broke off. This lady was afterwards married to Azizus, king of the Emessians; but in a little time after, she left Azizus to marry Claudius Felix governor of Judea, by whom she had a son whose name was Agrippa. Before Drusilla and her husband Felix, St. Paul appeared, and testified the truth of Christianity. Acts xxiv. 24. Drusilla passed for one of the most beautiful persons of her age, but not for one of the greatest chastity.

DUMB



**DUMB** is, 1. taken for one who cannot speak, for want of natural ability. Ex. iv. 11. 2. For one that cannot speak to, and teach others, for want of grace and knowledge. Isa. lvi. 10. 'His watchmen are ignorant, they are dumb dogs, they cannot bark.' 3. For one that will not speak, though he can, being submissive and silent, under the dispensation of God's providence. Psal. xxxix. 9. 'I was dumb, I opened not my mouth, because thou didst it.' A dumb or deaf spirit, is a spirit that makes those persons deaf or dumb, whom he possesses. See the article **DFAF**.

**DURA**, a great plain in the neighbourhood of Babylon, where Nebuchadnezzar appointed a golden image of threescore cubits in height to be put up, and to be worshipped by all his subjects, which Shadrach, Meshech, and Abednego refusing to do, were cast into a fiery furnace. Dan. iii. 1, &c.

**DUST**. The Hebrews, when they mourned, put dust or ashes upon their heads. 'Joshua (vii. 6.) and the elders of Israel put dust upon their heads.' In their affliction they sat down in the dust, and threw themselves with their faces upon the ground. Lam. iii. 29. 'He putteth his mouth in the dust, if so be there be any hope.' Isai. xlvii. 1. 'Come down and sit in the dust, O virgin, daughter of Babylon, sit on the ground.'

In Acts xxii. 23. some of the Jews, in the height of their rage, we are told, 'threw dust into the air,' as it were to shew, that they would reduce to powder the apostle Paul whom they had taken in the temple.

The dust denotes the grave and death. Gen. iii. 19. 'Dust thou art, and to dust thou shalt return.' Job vii. 21. 'For now shall I sleep in the dust.' Psal. xxii. 15. 'Thou hast brought one unto the dust of death.' The dust signifies likewise multitude, Gen. xiii. 16. 'I will make thy seed as the dust of the earth;' and Balaam, upon sight of the Israelitish camp, says, 'Who can count the dust of Jacob?' Numb. xxiii. 10. This vast multitude of the Israelites, who are as numerous as the dust.

Dust signifies a most low and miserable condition, 1 Sam. ii. 8. 'God raiseth up the poor out of the dust, to set them among princes.' Nah. iii. 18. 'Thy nobles shall dwell in the dust.' They shall be reduced to a mean condition. Our Saviour commands his disciples, to 'shake the dust off their feet, against those who would not hearken to them, nor receive them.' Matt. x. 14. Luke ix. 5. To shew thereby that they desire to have no commerce with them; that they abhor every thing belonging to them; and that they give them up to their misery and hardness.

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